

## OVERVIEW of the Daf

### 1) Descendants of a deceased heir (cont.)

The quote of the Baraisa that presents the incident of R' Yochanan ben Zakkai's defeat of the Tzedukim regarding a matter of inheritance is completed.

A related teaching is presented.

### 2) One who dies without children

R' Yochanan in the name of R' Shimon ben Yochai asserts that dying without children is a sign of God's anger.

R' Yochanan and R' Yehoshua ben Levi dispute whether a pasuk in Tehillim refers to one who does not leave behind a son or one who does not leave behind a student.

The Gemara unsuccessfully demonstrates that R' Yochanan is the one who interpreted the pasuk as referring to a student.

The conclusion is that it is R' Yehoshua ben Levi who interprets the pasuk as referring to a student.

A contradiction between two statements of R' Yochanan is noted and resolved.

R' Pinchas ben Chama presents a related exposition related to the word describing Dovid Hamelech's death who left behind a son and the word used to describe Yoav's death who did not leave behind a son.

The assertion that Yoav did not leave behind a son is challenged and it is revised to mean a son comparable to himself.

Another two teachings of R' Pinchas ben Chama are presented.

### 3) A paternal grandfather and a paternal uncle

Rami bar Chama asks whether a paternal grandfather inherits ahead of a paternal uncle or not.

Rava demonstrates from the Mishnah that a paternal grandfather takes precedence and explains why Rami bar Chama asked the question nonetheless.

Rami bar Chama asks who has precedence, a paternal grandfather or the brother.

Rava again demonstrates from the Mishnah that the paternal grandfather takes precedence.

Rami bar Chama explains why he was not convinced from the Mishnah about this matter.

**4) MISHNAH:** The Mishnah explains why the daughters of Tzelaftchad collected three portions of land in Eretz Yisroel. ■

## Distinctive INSIGHT

*When a man does not leave a son to inherit him*

כל שאינו מניח בן ליורשו הקב"ה מלא עליו עברה

The Gemara had mentioned a situation of a man who died without leaving a son to inherit him. In reference to this tragic event, the Gemara cites a comment of R' Yochanan. "If someone dies and does not leave a son to inherit him, God is filled with wrath against him." The commentators ask how a person can be held accountable for failing to leave a son to inherit him, when whether a person has a son among his children is something about which he has no direct control.

יד רמה explains that the words of R' Yochanan are only directed at a person who did not involve himself in the mitzvah of procreation (פרו ורבו). If he did try to fulfill this mitzvah, but it did not happen that he had a son, he is not subject to the wrath of God. R' Eliyahu Mizrahi (to Bamidbar 27:7) explains that a person cannot be punished for not having a son, as long as he made the proper effort to fulfill the mitzvah. However, if he failed to be blessed with a son, this is still a sign from above that God was angry with him for the sins he had done during his lifetime. The ריא"ף, in his commentary to Ein Yaakov, adds that the words of R' Yochanan are only directed at a person who had children, but they died during his lifetime, leaving him to die childless. This is where these tragic events are interpreted as being a sign of God's being angry with him.

Rashash (to 141a) makes an insightful comment regarding this statement of R' Yochanan. The point here is not that God angers if someone does not have a son, but rather if someone "does not leave a son *who will inherit him.*" Even if

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## REVIEW and Remember

1. What is the point of dispute between R' Yochanan and R' Yehoshua ben Levi?  
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2. What should one do if there is someone sick in his home?  
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3. What is the point of dispute between Rami bar Chama and Rava?  
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4. What are the three portions the daughters of Tzelaftchad received in Eretz Yisroel?  
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# HALACHAH Highlight

## Desecrating Shabbos to send a note to a tzaddik to daven for someone who is ill

כל שיש לו חולה בתוך ילך אצל חכם ויבקש עליו רחמים

Anyone who has someone ill in his house should go to a wise man so that he should request mercy

Rav Shlomo Kluger<sup>1</sup> wrote that he was terribly disturbed by an erroneous ruling that was issued by a Rov from a nearby town. There was a person who was ill and it was decided that they should send a *kvital* to a tzadik in another town so that he should pray for the one who was ill. Even though it was Shabbos and sending someone with the note written on Shabbos to another town violated numerous prohibitions, nevertheless, the Rov ruled that out of consideration of the patient's life it was permitted. Rav Kluger wrote back that although it is true that life saving measures override Shabbos prohibitions, nevertheless, that principle is limited to the administration of medical treatment. In this case where the melacha was not done for medicinal purposes but in order to allow a tzadik to daven on behalf of someone who was ill there is no precedent to indicate that a desecration of Shabbos is allowed.

Teshuvos Maharsham<sup>2</sup> also writes that as a general matter one should not permit the desecration of Shabbos in order to be able to daven that someone should be healed. He then mentions that the author of Teshuvos Shoel U'Meishiv also wrote strongly against this practice but that he did allow a certain exception. He wrote that if there is a patient who is deathly ill and that patient believes strongly in the power of the prayer of tzadikim one could be lenient. Although Ram-

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someone has a son, God is filled with wrath against a man who diverts his assets and gives them to his daughter instead.

The Kli Yakar explains that the statement of R' Yochanan is said about someone who has a son, but that son was not educated or trained to follow in the father's footsteps in Torah and yir'as shomayim. This is the tragic situation about which God angers.

The Vilna Gaon wrote that there are two aspects of "inheritance" between the generations. One is where the father bequeaths his assets and possessions to his son. The other is where the son who survives provides his father who has passed on with merit, as the son fulfills mitzvos and learns Torah. The Gemara (Sanhedrin 104a) teaches "ברא מזוכי אבא—a son can earn merit for his father." In this light we can say that R' Yochanan is telling us that it is unfortunate when a father spends his entire life to provide financial assets to leave for his son, but the father failed to educate his son to provide a spiritual inheritance for the father to have merit for the world-to-come. ■

bam writes that one may only violate Shabbos for the administration of tested and proven medical treatments, nevertheless, Birkei Yosef cites many other Rishonim who disagree and adopt a more lenient position on the matter permitting, for example, writing an amulet for the sake of someone who is ill on Shabbos. Maharsham concludes, however, that one should not be lenient in these matters and even more so in generations where people are generally lax with regards to proper observance of Shabbos. ■

1. שו"ת ובחרת בחיים סי' פ"ז.

2. שו"ת מהרש"ם ח"ג סי' רכ"ה. ■

# STORIES Off the Daf

## Go to the wise man

"ילך אצל חכם ויבקש עליו רחמים..."

Unfortunately, most are familiar with the distress caused by illness hitting a member of the family. One man whose son suddenly became very sick was beside himself since the doctors said that the child's condition was ominous. After doing what he could at the hospital, the father rushed to his rebbi, Rav Shlomo Zalman Auerbach, זת"ל, for advice and to plead with him to daven for the helpless child. Rav Shlomo Zalman encouraged

the father and heaped blessings upon his head. The moment he left, the rav took a sefer Tehillim off the shelf and began to daven in earnest.

The next day the father once again approached Rav Shlomo Zalman but this time he looked much happier. "Boruch Hashem, the doctors say there has been a marked improvement and I just wanted to thank you for davening. I came to tell you since I am sure it was your prayers that made all the difference and caused this remarkable improvement."

Rav Shlomo Zalman smiled back at the happy father and remarked, "Chazal tell us in Bava Basra 116 that if someone has a sick person among the people of

his household, he should go to the 'chochom' and ask that he beseech Hashem to have mercy on the sufferer.

"The language here seems strange. Why not direct someone to go to a tzaddik? Why a chochom? I once heard a tongue-in-cheek answer from Rav Eliyahu Kletzkin from Lublin. He explained that if a person goes to a tzaddik and the sick man recovers, the tzaddik could mistakenly think he is a baal mofes. For this reason it adjures one to go to a chocham. A wise man understands that this came from Hashem and will not think of himself as a baal mofes!"<sup>1</sup> ■

1. המאור הגדול, ע' קל"ג. ■