

OVERVIEW of the Daf

1) An insane person (cont.)

R' Pappa cites a Baraisa that refutes R' Huna's opinion, namely that a person must display all three characteristics to be deemed insane.

The Gemara expresses some uncertainty regarding the extent to which R' Huna was refuted.

2) Exemptions from the mitzvah of ראייה

A Baraisa presents the exposition that exempts different people from the mitzvah of ראייה.

The Gemara clarifies the necessity for an exposition to exempt women from the mitzvah of ראייה.

The necessity for the Baraisa to exclude a טומטום and אנרוגנוס is explained.

The Gemara clarifies that children mentioned in the Baraisa are only obligated in the mitzvah of ראייה Rabbinically, and the exposition of the verse is needed to exclude people who cannot travel with others due to the smell their profession causes.

R' Huna identifies the source that exempts slaves from the mitzvah of ראייה.

This exposition is needed, explains Ravina, for one who is half-slave and half-free.

A Baraisa is cited that presents an exposition that excludes amongst others the lame, the blind, the ill and elderly from the mitzvah of ראייה.

Rava explains that the case in the Baraisa of the "one who cannot go up by foot," refers to a person who is delicate and cannot walk barefoot.

A Baraisa exempts the uncircumcised and one who is impure.

The sources for these rulings are identified.

Another Baraisa exempts one who is impure and one who is blind in one eye.

3) The reaction of different Amoraim to different verses

The Gemara records R' Huna's comment to the above exposition.

A second comment of R' Huna in response to a verse is recorded.

Two verses that caused R' Elazar to cry are presented.

The Gemara relates that R' Ami cried after reading two verses. R' Yosef cried following one particular verse and the Gemara records a related incident. ■

HALACHAH Highlight

The rebuke of Yosef to his brothers

ר' אלעזר כי מטא להאי קרא בכי ולא יכלו אחיו לענות אותו כי נבהלו מפניו ומה תוכחה של בשר ודם כך תוכחה של הקב"ה על אחת כמה וכמה

The words of Yosef in identifying himself do not seem to contain any apparent element of rebuke. Where do our sages see that Yosef admonished his brothers at this point?

Maharsha explains that with Yosef revealing his true identity, the brothers now feared that he would begin to reprimand and censure them for what they had done to him. In other words, Yosef had not yet rebuked his brothers, but they were gripped with fear that they would not be able to stand up to his words that he was yet to deliver.

HaRav Avraham Pam, zt"l, comments that the words "I am Yosef" were, in fact, in and of themselves, a strong criticism of the brothers. At this point, the brothers were immediately faced with the reality that they had totally misunderstood Yosef and had not appreciated him. The truth was that he was beloved by Hashem, and that Yaakov had correctly favored Yosef and had prepared him for his leadership role. It was now clear to everyone that Yosef was selected as an emissary of Hashem to rise to power in an almost supernatural manner, and that he was the ruler over Egypt, who would guide the world beyond its crisis of famine. The dreams which Yosef saw in his youth were true premonitions of royalty and prominence. In these few words - "I am Yosef" - their world changed, and the brothers were overwhelmed and awed.

There is a powerful lesson for all of us in this episode.

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REVIEW and Remember

1. Why is an exposition needed to exclude women from the mitzvah of ראייה?
2. Why are delicate people excluded from the mitzvah of ראייה?
3. Why was Shmuel frightened when he was called up from the dead?
4. What incident illustrated an example of the verse that made R' Yosef cry?

Distinctive INSIGHT

Autopsies

ויאמר שמואל אל שאול למה הרגזתני להעלות אותי

And Shmuel said to Shaul, "Why have you disturbed me to raise me up?"

The Noda B'Yehudah¹ was asked by the Jewish community in London whether it was permitted to perform an autopsy. There was a person who suffered from an internal condition and the doctors performed surgery to heal the patient but the surgery was not successful and the patient died. The doctors wanted to perform an autopsy on the patient to see exactly what was happening internally to the patient so they would know how to treat future patients who suffer from this condition and the leaders of the community turned to the Noda B'Yehudah for guidance. The Noda B'Yehudah responded that it is permitted to disgrace the body of the deceased only if there is another deathly ill patient who has an immediate need for the information but if it is just to gain theoretical knowledge it is prohibited.

The Chasam Sofer² wondered why an autopsy should ever be permitted when it is prohibited to derive benefit from a corpse. He answered, although by his own admission somewhat forced, that if the matter involves a potential loss of life, פיקוח נפש, it is not only permitted to disgrace the body but it is permitted to derive benefit from the corpse as well. Similarly, when it is prohibited to disgrace a corpse, because it will not prevent a potential loss of life, it is also prohibited to derive benefit from the corpse. Therefore, it was unnecessary for Noda B'Yehudah to mention the prohibition against deriving benefit from the deceased since it is never a factor that will permit or prohibit an autopsy.

(Insight. Continued from page 1)

The time will come when each of us will be presented with a true picture of the actual potential of each of our friends, and, indeed, we will be shown an image of the potential which we ourselves possessed during our lifetime. We will then be confronted with the fact that we underestimated others as well as ourselves. We did not utilize the opportunities to grow, develop and accomplish. We overlooked chances for greatness, and many prime opportunities slipped through our hands. In the World-to-Come, we will see the honor and glory we earned for the achievements we did attain, but we will be overcome with embarrassment and shame for the chances which we did not utilize. The value of each opportunity is hidden from us in this world, but in the World-to-Come everything will be seen in its true light. ■

Teshuvos Machaneh Chaim³ asserts that the prohibition against deriving benefit from a corpse is violated when one takes some of the flesh or bones from the deceased. On the other hand, if one merely cuts open the corpse for the purpose of performing an examination without deriving any physical benefit from the body, it is permitted. This can be demonstrated from our Gemara which relates that Shaul raised Shmuel from the dead to inquire about the outcome of the war. Why was Shaul permitted to benefit from that information? It must be that garnering information without removing any part of the corpse is permitted. ■

1. שו"ת נודע ביהודה יו"ד תניינא סי' ר"י.
2. שו"ת חת"ס יו"ד סי' של"ו.
3. שו"ת מחנה חיים ח"ב יו"ד סי' ס'. ■

STORIES Off the Daf

The Characteristic of a Fool...

"...איזהו שוטה זה המאבד מה שנותנים לו..."

The Chofetz Chaim, zt"l, would often take people to task for not devoting enough time to learning. Whenever he would notice an expensive and unnecessary ornament gracing a former student's home, he would bemoan, "I don't see a carpet, or drapes, or what have you. I see pages and pages of Gemara!"

He once offered a novel explanation of the importance of making full use of every moment for study. "The Gemara says in Chagigah 4a that one of the characteristics of a fool is that he habitually loses that which he is given. The halacha

follows the Tosefta that Rav Papa cites, that one who always loses that which he is given is a fool.

The Chofetz Chaim then cried out, "There is nothing more precious than time! You can't buy more for all the money in the world! In the course of a single minute, one can say two hundred words. Each word is a mitzvah in itself. How can one waste the time for the purchase of luxuries? Even worse, how can one be such a fool as to let it slip away through simple carelessness?"

Of course, there are other lessons that can be learned from our Gemara. A certain person once came to the Maggid of Kozhnitz, zt"l, and asked for a segulah to help him find an object that he had lost. The man had foolishly left his belonging unattended in a public place, and it was

almost certainly stolen because of his irresponsibility. Even so, the man exhibited no awareness that he had caused his own trouble and still sought the item.

The Maggid said with some asperity, "Go home and say 'איזהו' three times. That is your segulah."

Without a second thought, the man went home and recited איזהו מקומן three times with painstaking kavanah, but nothing happened. His lost object failed to materialize.

He returned to the Maggid with a complaint. "I recited Eizehu three times just as you said, but nothing came of it. I still haven't found my aveidah!"

The Maggid answered curtly, "I didn't mean איזהו in זבחים. I meant in Chagigah! איזהו שוטה זה המאבד מה שנותנים לו!" ■