

OVERVIEW of the Daf

1) The restriction against getting married during Chol Hamoed (cont.)

The challenge against the different explanations why it is prohibited to get married during Chol Hamoed is resolved.

2) Mixing one simchah with another

A source is presented for the restriction against mixing one simchah with another.

This source is successfully challenged and an alternative source is offered.

3) The dedication of the Beis Hamikdash

R' Parnach in the name of R' Yochanan teaches that the year the Beis Hamikdash was dedicated, Yom Kippur was not observed. A discussion ensues about related matters.

The source that the celebration of the dedication of the Mishkan overrides Shabbos is cited.

The source that the celebration of the dedication of the Beis Hamikdash overrides Yom Kippur is cited.

The source is cited that shows that Hashem forgave the people at that time for not observing Yom Kippur.

The later part of the verse is explained as teaching that Hashem forgave Dovid Hamelech for his sin with Bas-sheva.

An incident and lesson are derived from the earlier-cited verse.

A second lesson that is derived from the incident is that there are a number of differences between a mitzvah that could be fulfilled by others and a mitzvah that cannot be fulfilled by others.

The Gemara concludes the incident with a record of the veiled blessing given by Rabbis to the son of R' Shimon ben Yochai.

A second incident related to veiled blessings is recorded.

4) A woman's adornments

A Baraisa defines different varieties of women's adornments.

A related incident is recorded.

5) Applying lime as a depilatory

A Baraisa records R' Yehudah's position regarding the use of lime as a depilatory and concludes with the principle that one may engage in painful activities if they will lead to happiness during Chol Hamoed.

The Gemara challenges whether R' Yehudah subscribes to this position from a statement he made in a Mishnah.

Two resolutions to the challenge are presented.

R' Yehudah describes how different women removed unwanted hair.

A related incident is recorded. ■

Today's Daf Digest is dedicated
לע"נ מרת געלא בת ר' משה ע"ה
By the Schwabacher Family

Distinctive INSIGHT

A set of cryptic blessings

א"ל הנך כולהו ברכתא בינהו

After Yaakov Avinu delivered a personalized message of blessing to each of his sons, he then pronounced a general blessing for all of them together. Rashi to Bereshis 49:28 notes that the words of Yaakov to Reuven and Shimon seem to be critical, not typical of a blessing. Yet the concluding message of Yaakov to the entire group shows us that Yaakov's intent was only constructive and to be understood for benefit. Kuntras Oztros Chaim explains that we can best illustrate this with a story brought in our Gemara.

Rabban Shimon bar Yochai sent his son to receive blessings from Rabbi Yonason ben Amsai and Rabbi Yehuda ben Gerim, as he informed his son that these people were worthy men of stature. But when his son arrived, he was surprised when they pronounced words he did not expect to hear. "May it be the will of Hashem that you sow your field but not harvest. You should take in but not bring out, bring out but not take in. Let your house be destroyed, and your inn be occupied. May your table be turned over, and may you not see a new year."

When he returned to his father, he reported that he was disappointed with what seemed to be a series of curses rather than blessings. Rabban Shimon bar Yochai, however, understood the true intent of the cryptic words. "Sowing the field and not harvesting" refers to having children who will survive and not die in his lifetime. "To take in and not bring out" means that his sons should bring daughters-in-law into his house, and that they should never have to leave, which would be the case if,

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REVIEW and Remember

1. What is the source that restricts mixing two simchas?
2. How did Shlomo HaMelech succeed at opening the gates of the Kodosh Kodoshim?
3. What are the conditions that permit one to push aside Torah study to perform other mitzvos?
4. What happens to the skin to those who drink beer?

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By Mr. and Mrs. Michael Daniels
In loving memory of their mother
מרת בלומא מרים בת ר' שמעון ע"ה

HALACHAH Highlight

Delaying marriage in order to study Torah

כאן במצוה שאפשר לעשותה על ידי אחרים כאן במצוה שאי אפשר לעשותה על ידי אחרים

Here it refers to a mitzvah that could be fulfilled by others and here it refers to a mitzvah that cannot be fulfilled by others.

Rambam¹ writes that it is permitted to delay marriage if one is engaged in Torah study and is fearful that marriage will be a distraction from learning. The rationale behind this ruling is that involvement in one mitzvah exempts one from other mitzvos (עוסק במצוה פטור מן המצוה) and this certainly (קל וחומר) applies to the mitzvah of Torah study, i.e. that involvement in Torah study exempts one from other mitzvos. Rav Elchonon Wasserman² challenges this ruling of Rambam from our Gemara which states that one must set aside Torah study to perform a mitzvah that cannot be performed by others, and the mitzvah of procreation is a mitzvah that cannot be fulfilled by others.

Rav Wasserman answers that the ruling of Rambam only allows a person to delay marriage but it does not exempt a person from marriage altogether and a mitzvah whose fulfillment could be delayed is categorized as a mitzvah that could be performed by others and thus may be delayed in order to fulfill the mitzvah of Torah study.

The Maharam Shik³ offers an alternative explanation. He maintains that the mitzvah to procreate is a mitzvah that could be performed by others because it is not a mitzvah that is incumbent on individuals; rather it is a mitzvah that rests upon the community (חובה על הכלל) because the primary rationale behind the mitzvah is to inhabit the world.

(Insight. Continued from page 1)

chas v'shalom, his sons might die. They also wished that he marry off his daughters and never have to bring them back to his own home. In context, they wished that his grave (house) remain empty and that he succeed in building his portion in the World-to-Come (the inn). Finally, they prayed that his table be surrounded with children, and that he enjoy a long life with his wife, never having to experience another “first-year” of marriage.

Maharsha explains that Rabban Shimon's son himself also understood that these men did not mean to curse him. He realized that there was a deeper meaning in their message, and when he could not understand it, he was distressed.

The sons of Yaakov stood by his bedside during his final moments in this world. They were all recipients of a blessing, both in a personal as well as in a general sense. Even the harsh words he spoke to some of them were meant to encourage and challenge each in his own way. The reason Yaakov spoke in a varying style as he addressed each son was specifically in order to communicate and relate to each on his own level, and to effectively deliver the appropriate blessing each needed to hear. ■

A practical difference between these approaches is whether the pursuit of Torah study can push aside the mitzvah of marriage altogether or it merely allows one to delay marriage until some point in the future when it must be fulfilled. According to Rav Wasserman, it is only permitted to delay the fulfillment of the mitzvah whereas according to Maharam Shik one may push off the mitzvah entirely⁴. ■

1. רמב"ם פט"ו מהל' אישות ה"ה.

2. קובץ שעורים ח"ב סי' י"ט אות ב'.

3. שו"ת מהר"ם שייק אה"ע סי' א'.

4. ע"ע שו"ע הרב ה"ל תלמוד תורה פי"ג סעי' א' ובי' באריכות ואכמ"ל. ■

STORIES Off the Daf

Bikur Cholim

”כאן במצוה שאפשר לעשותה ע"י אחרים כאן במצוה שאי אפשר לעשותה ע"י אחרים...”

Someone once asked Rav Moshe Feinstein, zt”l, “Can one fulfill the mitzvah of bikur cholim by telephone? This would still enable a person to fulfill the main reason for the mitzvah, to inspire one to pray for the sick person, even if the rest of the benefits of the mitzvah would not be achieved. I think the Shulchan Aruch itself provides a proof when it states that one can discharge his obligation to visit a person too sick to speak by visiting the outer chamber and asking after his welfare.”

Rav Moshe responded, “But how can you see how the patient is doing and help him over the telephone? Sometimes a visitor needs to straighten up the sickroom or help in some other way.

He continued, “Your proof is no proof at all! In the case where the patient is forbidden to speak, the act of asking others how he is constitutes a visit because entering the sickroom can actually cause the patient harm. But if the patient can receive visitors, one must make the effort to visit personally. How else will the patient feel cared for? Also, one prays with more intensity after making an actual visit. It could also be that one’s prayers in the sickroom are received more readily because the Shechinah is above the patient’s bed.

“Although you are wrong to say that

the main ‘reason’ for the mitzvah is to inspire the visitor to pray, this aspect of the mitzvah is distinguished in one respect. We find in Moed Katan 9a that Rav Yonasan ben Amsai and Rav Yehuda ben Geirim were analyzing verses when the son of Rabbi Shimon bar Yochai approached them for a blessing. The Gemara explains there that if there is a mitzvah that needs to be done and it can be performed by someone else, one should not interrupt his learning. If there is no one else to do it, however, one should interrupt one’s learning. In the case of bikur cholim, even if all the needs of the sick person will be taken care of by others one should still visit; the more people who pray for the patient, the better! And if one really cannot visit—he should at least pick up the phone and call!” ■

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