

This month's Daf Digest is dedicated in memory of  
Mr. Israel Gotlib of Antwerp and Petach Tikva, Yisrael Tzvi ben Zev.  
By Mr. and Mrs. Manny Weiss

## OVERVIEW of the Daf

### 1) "Until the knives are folded" (cont.)

A Baraisa teaches that once most of the knives are put away it is not prohibited to take the remaining figs nor are the remaining figs subject to ma'aser.

Two related incidents are recorded.

### 2) Using Torah for personal benefit

Another related incident, involving R' Tarfon, is presented which leads to a discussion of the restriction against using Torah for personal benefit.

Rabbah bar bar Chana in the name of R' Yochanan demonstrates that one who uses the crown of Torah for personal use will be uprooted from the world.

The Gemara further elaborates on the incident involving R' Tarfon and why the field owner wanted to kill him.

A Baraisa is cited that emphasizes the restriction against using Torah for personal benefit.

A related teaching from R' Eliezer bar R' Tzadok is presented.

Rava cites an instance when it is permitted for a person to identify himself as a Torah scholar.

In light of this teaching Rava explains why R' Tarfon regretted identifying himself as a Torah scholar.

On a related matter Rava presents two contradictory pesukim and the Gemara resolves the contradiction.

Rava teaches that a Torah scholar can demand that Beis Din address his case first.

Rava asserts that a Torah scholar is exempt from giving the head tax.

Rava teaches another method that a Torah scholar may use to avoid the head tax.

A related incident involving fire worshippers is recorded.

3) **MISHNAH:** The Mishnah presents additional time frames that people may put onto their nedarim and their definitions.

### 4) Harvest season

A Baraisa is cited that elaborates on the Mishnah's ruling that a person's vow due to end at the "harvest season" is defined by the location where the vow was taken.

### 5) "Until the rain"

R' Zeira qualifies the dispute in the Mishnah related to a vow that is in force "until the rain." ■

## Distinctive INSIGHT

### *The sanctity of the Kohen*

ותנא דבי רבי ישמעאל וקדשתו לכל דבר שבקדושה

In his Sefer Hamitzvos, Rambam tells us that we are commanded to honor and give respect to the descendents of Aharon. We are always to give them precedence, even overriding their objections in this matter, for this entire glorification is actually intended for Hashem. It is He who has taken them and selected them for His service and for offering his קרבנות. This principle is expressed in our Gemara, which interprets the verse to teach that we are commanded to sanctify the descendents of Aharon in all matters pertaining to holiness. Thus, in all holy matters the Kohen is to be first. He shall have the first right to recite the berachos at a meal, and he shall be first to receive a proper portion.

Chasam Sofer explains that Hashem expects the entire Jewish people to sanctify His name in the world as part of their mission among the nations. In this way, the prestige of His sovereignty is increased. Even though our holiness emanates solely from Him, nevertheless, His name is magnified through our actions. In this same way, the Kohanim serve to purify and lift up the Jews by performing the ritual offerings in the Beis Hamikdash which atone for us and draw us nearer to Hashem. Yet, it is incumbent upon us to raise their status among us by acknowledging their unique role and by giving them special privileges.

The verse cited in our Gemara now reads: "Sanctify the Kohen, for he brings the offerings (להם) on your behalf." Why does he need your recognition? Because he needs to be sanctified by you in this world just as I, Hashem, am sanctified by your actions in this world."

Maharam Shif (to Gittin 59b) explains that given the first portion is not an element of holiness, but rather one of honor. When the Torah commands that the Kohen be called first to the Torah and recite the berachos at a meal, the point is that he be treated with honor and respect in all areas. ■

## REVIEW and Remember

1. Why did R' Tarfon regret the way he saved his life?  
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2. When is it permitted for a Torah scholar to invoke his status as a Torah scholar?  
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3. Explain the principle of אברוחי אריא מיניה.  
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4. Is a vow defined by where the vow began or where it ends?  
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# HALACHAH Highlight

## Issues of לפני עור

א"ל רשבינא לר' אשי האיכא לפני עור לא תתן מכשול א"ל רוב עצים להסקה ניתנו

Ravina asked R' Ashi, "What about the prohibition of placing a stumbling block before the blind?" R' Ashi answered that most of the wood will be used for fuel

Sefer Imrei Dovid<sup>1</sup> raised the question of whether it is permitted for someone to set up vending machines that sell sandwiches when there is a possibility that some of the buyers will eat their sandwich without washing their hands. Is there any responsibility on the part of the owner of the vending machines in this regard? He answered that if the majority of residents in town are not Jewish one could assume that a prohibition will not be violated with these sandwiches. The basis of this ruling comes from our Gemara. When Ravina asked R' Ashi why he sold his forest to an idolater who worshipped fire R' Ashi explained that since most of the wood will be used for fuel rather than idolatry he had the right to assume that this is how the wood would be used and consequently he does not violate לפני עור by this sale. Furthermore, Rav Yechezkel Landau<sup>2</sup> allows assisting a wanton sinner (מסייע לעוברי עבירה

long as one does not actively assist the sinner to sin. Therefore, since the sinner will take the sandwich himself without the active assistance of the owner of the machine the owner does not transgress any prohibitions when the sinner purchases and eats the sandwich.

Taz<sup>3</sup> ruled that when there is uncertainty whether a buyer purchased something for a prohibited or permitted purpose one has the right to assume that he bought the item for a permitted use. Teshuvos Ein Yitzchok<sup>4</sup> challenged this ruling from our Gemara. When R' Ashi defended his sale of the forest he explained that it was based on the fact that most of the wood would be used for a permitted purpose. This indicates that lacking that majority it would be prohibited, in conflict with Taz who does not express this requirement. Answers Ein Yitzchok, the reason R' Ashi needed a majority to permit the sale is that he was selling wood to a fire worshipper and it was almost certain that some would be used for idolatry. Under normal conditions, a majority is unnecessary and one is permitted to sell the item as long as it is possible that it will not be used for a prohibited purpose, like the ruling of Taz. ■

1. ספר אמרי דוד סי' קנ"ז מובא במתיבתא למס' נדרים בפניני הלכה סב
2. דגול מרבבה יו"ד סי' קנ"א
3. ט"ז יו"ד סי' קנ"א סק"א
4. שו"ת עין יצחק או"ח סי' י"ג סק"ג ■

# STORIES Off the Daf

## The quiet kindness

עשה דברים לשם פעלם

At the end of his life, Rav Yochanan of Rachmastrivska, zt"l, had to be hospitalized. Unfortunately, he was assigned a very anti-religious roommate, who insisted on listening to a secular radio station all day long. It is well known that one can still come across individuals in Israel from the "old school" who are almost violently secular. Many others have a great antipathy towards religious people, especially Rabbonim. Not surprisingly, when a private room was requested for the Rebbe, the department head categorically refused the request.

The Rebbe and those close to him were at a loss as to how they ought to

proceed. The Rebbe was really not well and quite possibly would need to remain in the hospital for an extended period of time. How could they allow him to be subjected to a steady stream of secular music and chatter which would surely impede his convalescence?

The Rebbe's son and the Tolna Rebbe, shlit"א, broached the topic on a visit with the Lev Simcha of Gur, zt"l. After all, although the Rachmastrivska Rebbe was virtually unknown in the secular world, the Gerer was a famous religious leader. Perhaps he would succeed where others had failed. Although the Lev Simcha inquired after the Rebbe's health with great interest, he was not so optimistic that he could help. "I doubt anything I do will change this," he said.

A little discouraged, the two took their leave. After Minchah, they traveled to the hospital and arrived about

an hour after their meeting with the Lev Simcha. To their surprise, the Rebbe's bed was empty and all his effects were already gone.

When they inquired, they were told that a little less than an hour ago, the director of the hospital himself had arrived at the department and ordered the Rebbe brought to a private room. "The Rebbe of Gur called!" the administrator tersely explained.

The Tolna Rebbe said, "The Gerer Rebbe has fulfilled the Gemara in Nedarim 62, that one should only do good deeds—solely לשם פועלם because Hashem commanded. The Gemara concludes that mitzvos are 'not a tool for digging,' they are not vehicles to enhance our prestige. Had the staff not told us, do you think that the Gerer Rebbe would have ever mentioned that he had effected the change?" ■

