



## OVERVIEW of the Daf

### 1) Calculating one's age (cont.)

Two explanations of the Beraisa's last case are presented.

R' Yosef asserts that these two opinions do not disagree with one another and proof to this assertion is cited.

The reason Rav did not explain as did R' Yosef is explained and the subsequent exchange is recorded.

R' Yitzchok bar Nachmani in the name of R' Elazar issues a ruling on this matter.

A related incident is cited.

### הדרן עלך יוצא דופן

2) **MISHNAH:** The Mishnah elaborates on when a girl becomes a na'arah.

### 3) Clarifying the Mishnah

The Gemara clarifies a line in the Mishnah.

Rabanan's opinion is unsuccessfully challenged.

### 4) Na'arus

The source that lower signs prove that a girl reached na'arus is presented.

A Beraisa elaborates on the signs of na'arus.

Another Beraisa elaborates on the upper sign that proves na'arus.

A Beraisa describes the method of examination to confirm na'arus.

Points in the Beraisa are clarified. ■

## REVIEW and Remember

1. Is there a disagreement between R' Yosef and R' Gidal in the name of Rav?

2. What is the point of dispute between R' Meir and Rabanan?

3. What is the difference between city girls and village girls?

4. Explain ונאמנת אשה ליחמיר אבל לא להקל

## Distinctive INSIGHT

*Men and women are equal for all punishments in the Torah*

אמר רב יהודה אמר רב וכן תנא דבי רבי ישמעאל אמר קרא איש או אשה כי יעשו מעל חטאות האדם

The Mishnah at the beginning of the sixth perek sets forth the guidelines how to formally determine when a woman attains majority. The Mishnah earlier (47a) referred to signs of puberty which can be determined by changes in her upper body, but our Mishnah teaches that the true manner to determine majority is only when a girl who is at least twelve years old has two hairs which grow in her pubic area. In the Gemara, R' Yehuda in the name of Shmuel identifies the source for this rule. The posuk says (Bemidbar 5:6), "If a man or woman does any sin." The Torah equates men and women in regard to violation of sins. Just as a man becomes an adult and therefore liable for punishment through one manner of a bodily change (two hairs in his pubic area), so too is the manner of determination for when a woman becomes an adult. It is only through this bodily sign of puberty that a boy or girl is deemed an adult.

Ritva explains that although the specific lesson of the posuk is that the Torah "equates men and women in regard to all punishments in the Torah," this does not mean that this is the only association which the Torah makes between how it views the responsibilities of men and women. The rule is once we have this link, we say "אין היקש למחצה," and we learn that the guidelines to determine majority are also similar.

In his Commentary to the Torah (Bamidbar 5:6), Ramban explains the reason why this particular lesson to equate men and women is written in reference to the halacha of taking a false oath to deny that one has stolen. He explains that we might have thought that it is unusual for a woman to be involved in a case of theft, and even less likely for her to be involved in a denial and taking a false oath in this regard. We might have therefore thought that she is exempt from the halachos of being obligated to bring an asham and to pay an additional one-fifth penalty on top of having to pay back the theft. Therefore, the Torah chose this venue to illustrate that all halachos of penalties and punishments apply equally to men and women.

Sefer Panim Yafos explains another reason why the Torah uses this halacha as its source to illustrate that men and women are equal in regard to all punishments. The Gemara in Bava Metzia (54a) teaches that women are exempt from the one-fifth penalty when redeeming ma'aser sheni, because

# HALACHAH Highlight

## Switching from righty to lefty

מפני שנושאים אחיהן על גססיהן

Because they carry their brothers on their left sides

**T**here was once a child who was born a righty but when he was two years old hot water spilled on his right arm and he suffered a deep burn. He received extensive treatment to save the arm but it left his arm weak. As much as they tried to give him therapy to strengthen his right hand he ended up eating and writing with his left hand as though he was born a lefty. When his bar-mitzvah was approaching they didn't know whether he should be considered a righty and should wear his tefillin on his left arm or whether he is a lefty and should wear his tefillin on his right arm. The basis of the uncertainty was the opinion of Mordechai cited by Magen Avrohom<sup>1</sup> who notes that there is a dispute amongst the Rishonim regarding one who trained himself to perform all of his activities with his left hand. A proof that using a part of the body more often makes that the dominant side is found in our Gemara. According to an opinion in the Beraisa the left side of poor girls develops more quickly than their right side since they carry their little brothers on their left side. Noda BiYehudah<sup>2</sup> contends that although there is a disagreement about someone who knowingly acclimated himself to perform his tasks as a lefty if as a result of a Heavenly decree he was forced to train

(Insight...continued from page 1)

the payment of that penalty is not critical to the validity of the fruit's being redeemed. We might have thought that women should similarly be exempt from the one-fifth penalty payment when she denies a theft and swears accordingly. This is why the Torah indicates in this passage that women are obligated just as are men. ■

himself to perform his tasks like a lefty he is certainly considered a lefty. Beur Halacha<sup>3</sup> notes that according to Pri Megadim the disagreement amongst the Rishonim applies even in the case of one who was forced by Heavenly decree to perform tasks like a lefty, nevertheless, one may rely upon Noda BiYehudah's position and consider this person a lefty since even a person who chose to become a lefty is considered a lefty according to many authorities.

The question was presented to the Satmar Rebbe for a ruling and he wrote that this boy's right arm must be examined. If his right arm did not fully heal and as a result it is weak he qualifies for Noda BiYehudah's ruling that he should be categorized as a lefty. If, however, his right arm healed and the reason he uses his left arm is by force of habit the matter remains subject to the disagreement amongst the Rishonim regarding one who intentionally taught himself to perform tasks like a lefty. ■

1. מג"א סי' כ"ז סק"ט.
2. דגול מרבבה שם.
3. ביאור הלכה שם סעי' ו' ד"ה ואיטר.
4. שו"ת דברי יואל או"ח סי' ג'.

# STORIES Off the Daf

## The Blessing of the Land

"אזכה ואיסק..."

**O**n today's daf we find that Rav Zeira wished to go to Eretz Yisrael.

The Michtav M'Eliyahu, zt"l, once gave a fascinating talk about Eretz Yisrael. "Although we find in Nedarim 22 that even a murderer will naturally curb his anger and refrain from killing by virtue of being in Eretz Yisrael, we don't see this today. In our day, due to our many sins, we have found many people who have killed in anger in Eretz Yisrael.

"The answer to this apparent difficulty is that there are many levels to the holiness the land imparts. In earlier times, the land automatically imparted

the ability for even lowly people to curb their anger, in our times it does not.

"Nevertheless, there are acquisitions which one merits merely by being in Eretz Yisrael, even in our tumultuous times. People who live in Eretz Yisrael have more tranquility and inner security than they feel outside the land. For example, in the last years there has been much ado about the possibility of another world war, chas v'shalom. Many countries have had citizens who moved to where it appeared to them to be more secure. Strangely, no one left Eretz Yisrael for this reason. Although it seems that here we should be even more worried, people are not. The only people who left are those who are looking to satisfy their material desires in a more fulfilling way. No one has left due to the possibility of war.

"And everyone living here relies on miracles. How can we feel so confident of survival when there are many hostile neighbors around us? Even Jews who have not merited the light of emunah, and are distant in their outlook have this feeling of security. Why do they feel this unwarranted confidence? It is due to the blessing found in Eretz Yisrael even today.

"Our sages also taught that there is no Torah like that of Eretz Yisrael. The very air of Eretz Yisrael makes one wise. We can see this today as well. One who learns Torah in Eretz Yisrael is afforded special assistance from heaven. The sense of security one feels here is also part of this blessing. In our generation we see youths who blossom after coming to learn in Eretz Yisrael!"<sup>1</sup> ■

1. מכתב מאליהו, ח"ג, ע' 196-195.