



## OVERVIEW of the Daf

### 1) Slaughtering the Pesach for uncircumcised people (cont.)

R' Ashi explains: The point of dispute between Rabbah and R' Chisda is whether a korban becomes disqualified when the kohen has a change-of-owner intention for someone who cannot bring the korban, e.g. one who is uncircumcised.

R' Ashi's explanation is unsuccessfully challenged.

### 2) Clarifying a Baraisa

Mar Zutra the son of R' Mari and Ravina further develop the teaching of the Baraisa cited on :סא and two explanations for that Baraisa are presented.

The explanation of the Baraisa is challenged and the Gemara presents two resolutions to the challenge.

It was previously asserted that R' Chisda subscribes to the principle of הוּאֵיל when it results in a stringency. This assertion is unsuccessfully challenged.

### 3) Clarifying the Mishnah

An exchange between R' Simlai and R' Yochanan regarding the study of Sefer Yuchsin is recounted. At the end of their exchange R' Yochanan explains some of the terms found in our Mishnah.

The Gemara describes the loss that was experienced when Sefer Yuchsin was forgotten.

### 4) Slaughtering the Pesach for circumcised and uncircumcised people

A Baraisa distinguishes between a case where the intent for the circumcised people came first and a case where the intent for the uncircumcised people came first.

The Gemara begins to question the grounds for this distinction. ■

## REVIEW and Remember

1. How does the Gemara resolve the apparent contradiction of the use of the principle of הוּאֵיל in Rabbah's position?  
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2. According to Mar Zutra and Ravina, what type of tumah is the Baraisa on סא addressing?  
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3. What is Sefer Yuchsin?  
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4. How did R' Yochanan explain the different terms of our Mishnah to R' Simlai?  
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## Distinctive INSIGHT

### R' Simlai and his lesson from the Book of Ancestry

רבי שמלאי אתא לקמיה דר' יוחנן אמר ליה ניתני חי מר ספר יוחסין וכו' כי שקיל ואזיל אמר ליה רבי מה בין לשמו ושלא לשמוכי שקיל ואזיל אמר ליה רבי מה בין לשמו ושלא לשמו

R' Simlai arrived before Rabbi Yochanan and requested to learn ספר יוחסין—a collection of Baraisos which expound upon the verses in Divrei HaYamim. Rabbi Yochanan initially refused to condescend, and even after he agreed to study with him, they disputed about how long it would take to complete their study. When R' Simlai finally was about to leave, he asked Rabbi Yochanan to explain the contrast we find between two Mishnayos. First, we find that the offering of the Korban Pesach is disqualified if it is slaughtered לשמו ושלא לשמו. Yet we also find that if it is done לאוכליו ושלא לאוכליו it is kosher. What is the difference? Rabbi Yochanan answered this question, as well.

What is the connection between the study of ספר יוחסין and the query of Rabbi Simlai before he departed?

מי השילוח explains that Hashem presented us with 365 negative commandments and 248 positive commandments which guide our conduct. Yet there are many aspects of our behavior which are not directly legislated by the mitzvos. There are areas of middos, chessed and general common sense and decency for which we need to rely on natural tendency and instinct which we inherited from our holy matriarchs and patriarchs. These pillars of the world geared their actions for the sake of heaven, and we have hopefully retained these traits without any distortions.

The name of R' Simlai reflects that he was complete (שלם) in the realm of mitzvos, and he wanted to reinforce his understanding of יוחסין—those inherited traits of chessed and humility which we receive from our ancestors. R' Yochanan did not know whether R' Simlai was

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# HALACHAH Highlight

## Writing down the Oral Law

א"ר ב"ר יודא א"ר מוים שנגנז ספר יוחסיים תשש כחן של חכמים וכהה מאור עיניהם. ופר"י וז"ל נגנז. נשכח. עכ"ל

From the day that Sefer Yuchsin was "נגנז" the Rabbis became weaker and the light of their eyes dimmed. Rashi explains "נגנז" as "forgotten."

The Tzlach<sup>1</sup> explains why Rashi chose to explain the Gemara as he did. Rashi holds that the Gemara could not refer to this book's merely being "stowed away," in its literal sense, because Rashi in Baba Metzia 33b says, "Even though R. Yehuda HaNasi organized the Mishnayos, nonetheless, he did not have permission to write them down. In his days they were still learned orally, and only in later generations when their understanding diminished were they actually put in writing." Therefore, explains the Tzlach, Rashi felt that נגנז could not refer to the hiding of a text that was not yet recorded in written form. Therefore, he explains it as being "forgotten."

Rambam<sup>2</sup> argues against Rashi and says that indeed R' Yehuda HaNasi did write down Torah so that it would not be forgotten from the nation.

Just as there was a permit to write down the oral law, so too was there a similar permit<sup>3</sup> to write down the written law in non-parchment (scroll) form (i.e. without the requisite standards for a kosher sefer Torah). The Mishna Brura writes<sup>4</sup>, that there are those who say that even in our times there is no permit to translate holy scriptures (e.g. a Tanach)

(Insight...Continued from page 1)

proficient in mitzvos, and he taught him the mitzvos, which are 613 tangible concepts which can be clarified (ואפשר לברר איסורו). When he was assured that R' Simlai was capable, he then taught him proper character traits, as well - areas which are more sublime and unspecified (אי אפשר לברר איסורו). ■

unless one is not an expert in the holy tongue and needs such texts to help him understand it. Only in such a case does there remain the original logic that the Torah will be forgotten from the nation. The Mishna Berura<sup>5</sup> is also in doubt if sefarim which were written by non-Jews (e.g. a Bible) require gniza. The whole leniency to write down the oral Torah was to insure that the Torah not be forgotten from the Jews. The non-Jews, however, have no right to learn the Torah, and therefore perhaps such 'sefarim' do not require gniza. ■

1. הצ"ח כאן בד"ה רש"י
2. הרמב"ם בהקדמתו לספרו (היד החזקה) וכ"ה בהג"ה בהקדמתו לפיהמ"ש
3. השו"ע באור"ח סימן של"ד בסעיף י"ב
4. בס"ק ל"ה שם וכן בבאה"ל שם בד"ה בקיאים
5. שם בס"ק ל"א. ועי' בערוך השולח ביו"ד סימן רפ"א בספרים שלנו שכתבם גוים. (וע"ע של"ד ס"ק נ"ב) והנה מ"ב (שם ס"ק ל"ב ול"ה) גם החמיר כשלא כתוב בדיו כדין [וז"ל משום דבקל יכול לקנות דיו כמו סם וסיקרא ולא שייך בשה משום עת לעשות עכ"ל] אמנם בזמנה? אינו קל לקנות דיו הכשר לס"ת כמו עט פשוט. ונראה שמה"ט נוהגים להקל. [ועי' במדרש רבה פרשת נשא פי"ד אות ד' (באמצע), ושם באות י', ובמדרש תנחומא פרשת וירא אות ה' בטעמים מדוע דברים שבע"פ אין לכתבו, או שא"א מפני או כדי שגוים לא ידעוהו ויאמרו שהם העם הנבחר וע"ע. וע"ע בתמורה י"ד ב'. ואכמ"ל ■

# STORIES Off the Daf

## "As humble as earth..."

א"ל ניתנייה בגי' ירחי. שקל קלא פתק ביה

Rav Yochanan initially agreed to teach Rav Simlai the Sefer Yuchsin, but then had a change of heart. "Bruria, the wife of Rav Meir...who learned 'three hundred' concepts in one day did not learn it in three years, and you want to learn it in three months?!" And how did Rav Yochanan convey his rejection? By throwing a clump of dirt at Rav Simlai!

What did Rav Simlai do to deserve such abuse? And why did Rav Yochanan choose to express his displeasure by throwing something at him? Ben Ish

Chai explains that Rav Simlai's assumption that he could master the Sefer so quickly revealed a tinge of arrogance that made him unworthy of receiving the deep teachings found in it. This is why Rav Yochanan threw a "kala" (clod) at him—it bears the same gematria as the word for humility, "anavah." He was sending Rav Simlai a message like the one we send ourselves in our tefillos: "May my soul be humble as earth to all." (See Berachos 17a) Clearly, any trace of arrogance is the antithesis of Torah greatness!

By age nine, Rav Moshe Feinstein had already finished the whole Seder Nezikin, and by eleven years old, he had also completed Seder Nashim. After the

siyum, the boy's uncle came for a visit. When the prodigy entered the room, his uncle stood for him and rejoiced, "One must stand for a boy who already knows two sedorim of Shas!" Rav Moshe's father immediately banished the boy from the room, and ordered him to bring tea for the guests. As he closed the door behind him, Moshe could hear his father lash out, "Are you trying to destroy my son? What you've done could turn him into a ba'al ga'avah!" At that tender age, Rav Moshe began to understand the real meaning of humility. "I may be a child, and I worked hard to learn the two sedorim, but all I did was my duty—and I'm no more worthy than any child who has not done so!" ■

