

*Daf Digest for this month is dedicated in memory of ) אשר אנטשיל ע"ה ( Babby Weiss בת ר' and רבקה יענטא Weiss יוסף בן חיים הכהן*

*By the Weiss brothers –London, Staten Island, Yerushalayim*

## OVERVIEW of the Daf

### 1) Biur shemittah (cont.)

After challenging R' Ilai's act of chopping down a tree with berries during shemittah, the Gemara changes the circumstances of the story to show that he was not in violation of the halachah.

A Beraisa is cited that presents guidelines to the latest time a person may retain various varieties of shemittah produce in his home.

A contradiction is noted between two Beraisos regarding the latest time to remove dates from one's home.

Two resolutions are presented.

### 2) Trees

R' Shimon ben Gamliel uses particular trees to identify different geographical entities.

The Gemara explains the necessity of these teachings.

**3) MISHNAH:** The Mishnah discusses the different minhagim related to selling animals to non-Jews. Additionally, the Mishnah mentions the different customs regarding eating roasted meat on the night of Pesach.

### 4) Meat eaten the night of Pesach

R' Yehudah in the name of Rav ruled: It is prohibited for a person to say, "This meat is for Pesach," because it appears as if he is eating consecrated meat outside the Beis HaMikdash.

Rav's ruling is unsuccessfully challenged from a Beraisa.

### 5) Clarifying the Beraisa

Two versions of the previously-cited Beraisa are presented. According to one version the Beraisa was authored by Yosi and according to the second it was R' Shimon. The Gemara attempts to determine the true author of the Beraisa.

The Gemara questions whether Todos of Rome was a great man or a powerful violent man.

The Gemara demonstrates that Todos was a great man.

**6) MISHNAH:** There are different minhagim regarding the lighting of candles in one's home the night of Yom Kippur, although in public areas it is permitted.

### 7) Clarifying the minhag

A Beraisa explains how both minhagim had the same intent in mind when formulating their approach.

### 8) Fire

R' Yehudah in the name of Shmuel said that we make a berachah on fire only after Shabbos since fire was created after Shabbos.

The Gemara recounts a conversation between Ulla and Rabbah bar bar Channah relating to this halachah. ■

## Distinctive INSIGHT

*The exemplary example of Chananya, Mishael and Azarya*

מה ראו חנניה מישראל ועזריה וכו'

**T**odos HaRofeh taught a lesson about the incident of Chananya Mishael and Azarya (abbreviated חמ"ו) who decided to enter the burning furnace, rather than bow down to the statue which Nevuchadnezar had erected. This was due to a lesson they learned from the episode of the plague of frogs in Egypt. What was the lesson, and what was the conclusion which Chananya Mishael and Azarya understood?

Rashi points out that these three outstanding individuals might have felt that it was not allowed to give one's life to do a mitzvah. As the verse states: **וחי בהם**, and not that one should die to keep them. Nevertheless, they realized that during the plague of frogs in Egypt, the frogs were eager to jump even into the burning ovens (see Shemos 7:28) just in order to fulfill the mitzvah of infesting every part of the country. חמ"ו also wanted to create a Kiddush Hashem, so they allowed themselves to be thrown into the furnace.

Rabeinu Tam understands that the statue of Nevuchadnezer was not an idol. Rather, it was a monument built for his own honor. חמ"ו did not have to resist bowing in homage to the point of death, but they did so to create a Kiddush Hashem, as did the frogs.

R'I (in Tosafos) understands that the question is why did חמ"ו not escape the scene before the confrontation was to take place? They should have avoided the entire situation by escaping to Eretz Yisroel, as Daniel did. Why did they choose to remain and face the ultimatum to bow or to die? This was the question of the Gemara, and the Gemara explains, as above, that they elected to create a Kiddush Hashem, as did the frogs in Egypt. ■

*Today's Daf Digest is dedicated by Rabbi and Mrs. Sam Biber*

*In memory of their father*

*ר' משה בצלאל בן ר' יעקב הלוי, ע"ה*

# HALACHAH Highlight

## Supporting Talmidei Chachamim

דא"ר יוחנן כל המטיל מלאי לכיס תלמידי חכמים זוכה ויושב בישיבה של מעלה וכו'

R. Yochanan said whoever gives merchandise to the pocket of the Talmidei Chachamim will merit to sit in the heavenly Yeshiva, etc.

The T'shuvas D'var Shmuel<sup>1</sup> asks: Which path should one choose: to learn Torah and acquire talmidim all week, yet be supported from others, or to make one's own living (from money which has no trace<sup>2</sup> of gezel, interest, or ona'ah), and set times to learn during the week and dedicate Shabbos as a day of learning? He answers that there is no question that it is better to live a life filled with wisdom, because ignorance and deficiency in Torah causes great damage and leads to errors. He then proceeds to show<sup>3</sup> that there is no one who argues with this reasoning. In practice, the Beur Halachah<sup>4</sup> cites the D'var Shmuel as authoritative.

The Tashbatz<sup>5</sup> also writes, "it is obligatory for all of the Jews to honorably support the scholars and judges for whom Torah is their sole occupation. This will allow them the ability not to divert time from their holy work, with pursuit of other occupations. Also, this will insure that the unlearned will have proper respect for them." Also see there<sup>6</sup> where he elaborates upon the obligation to support them. (See Gemara Gem for a comparison to our Gemara

# REVIEW and Remember

1. According to R' Yosef, what is more severe; lashes or banishment?
2. Does R' Yehudah's ruling in the Mishnah express a stringency or a leniency?
3. How far will animals travel to obtain food?
4. What is the source that prohibits chopping down a tree bearing fruit during shemittah?

which says that to give them merchandise is a great mitzvah, but not an obligation.) ■

1. בשו"ת דבר שמואל סימן קל"ח והובא בבאה"ט ובביאה"ל דלהלן
2. כן ביאר הבה"ל דלהלן שרק בכה"ג ההי מקום לשאול
3. כלורמ. שאפילו והרמב"ם בהלכות תלמוד תורה פ"ג ה"י, וכן בפיהמ"ש באבות בפ"ד מ"ה, התנגד לזה, מ"מ מבואר ברמב"ם גופא בהלכות שקלים פ"ד שצריך לפרנסו כדי שיוכל להתקיים תלמודו בידו וכו' עי"ש בבאה"ל. ובלא"ה הרבה ראשונים ואחרונים חלקו על הרמב"ם והוכיחו שלא כדבריו. עי' שם בכס"מ שם ובב"י וב"ח ביו"ד סוף סימן רמ"ו
4. הביאה"ל בסימן רל"א. וכן עי' בבהא"ל בסבימן רנ"ו בסוד"ה סופה
5. בשו"ת תשב"ב. ח"א בריש סימן קמ"ב ועע"ש עד סימן קמ"ח
6. בתשב"ב. שם סימן קמ"ד, ע"ז ודע עוד שכתב הברכי יוסף ביו"ד בסימן רמ"ו סכ"א כשמביא מאליו ומעצמו בלי סיבה ופניה רק לשם שמים אז מותר לקבל ומצוה איכא והנמנע לקבל מונע ממנו חסד וכו' עכ"ל. [ולכא' י"ל בזה גם את טעם הגמ' במגילה כז א' אתייקורי הוא דמתייקורי ב'. שהת"ח הוא הנותן בכה"ג ודו"ק] ■

# Gemara GEM

## Providing monetary support for talmidei chachamim

כל המטיל מלאי לכיס של תלמידי חכמים זוכה ויושב בישיבה של מעלה

Ben Yehoyada explains that the wording of Rabbi Yose bar Avin in the blessing (כל המטיל מלאי) promised to the one who fills the pocket of a talmid chacham indicates that this is valid whether the investment is set up such that the talmid chacham receives only the profit, or whether the entire sum is granted to him. It is also inclusive of situations where the investment is set

up such that the talmid chacham monitors the business activities himself, or if this daily or otherwise regular intervention is delegated to others.

Ein Eliyahu writes that the circumstances here refer to a case where the entire sum is given to the talmid chacham, and he is then able to invest it and be supported from the funds it generates. This is why the reward is to sit "in the shade of the Shechinah." However, if someone takes upon himself to deal and trade on the behalf of the talmid chacham, and he provides the profits to this Torah scholar without the talmid chacham having to interrupt his studies, this is a much high-

er level of partnership in Torah support, and regarding such a situation we reward the benefactor with even greater blessings. The Gemara in Kesuvos (111a) reports that in such a situation, the supporter is promised that he will bask directly in the radiance of the Shechinah, and not merely sit in the shade of His presence.

It is also noteworthy that the expression in our Gemara states that the supporter will sit in the shade של מעלה. The word מעלה suggests that the place reserved for such a person is "above," which indicates that it is a level which is even higher than that of the talmid chacham himself. ■

