

OVERVIEW of the Daf

1) Dangerous activities (cont.)

The Gemara concludes its discussion of dangerous activities.

2) Evil spirits

A Baraisa teaches that food or drinks under a bed become enveloped with an evil spirit.

A Baraisa warns against drinking water on Tuesday and Friday nights.

Different methods are presented to be able to drink water on these nights without danger.

A Baraisa warns against drinking water from rivers and ponds at night.

Different methods to be able to drink water from these places without danger are presented.

3) Treat your Shabbos as a weekday

The Gemara explains that the emphasis of the Mishnah obligating even poor people in the mitzvah of four cups of wine is to teach that although R' Akiva rules that one should treat Shabbos like a weekday rather than take charity from others, here R' Akiva agrees because of the importance of publicizing the miracle.

Tanna D'Vei Eliyahu teaches that although R' Akiva ruled that one should treat Shabbos like a weekday rather than take charity from others, nonetheless, one should make an extra food for Shabbos.

4) Instructions

A Baraisa records the seven instructions R' Akiva gave his son, one of which is the rule to treat Shabbos like a weekday rather than take charity from others.

The last instruction is explained, dealing with engaging one who is experiencing good fortune in business.

The Gemara records the five instructions R' Akiva gave to his student, R' Shimon ben Yochai, during the time R' Akiva was imprisoned.

The four instructions R' Yehudah gave to his sons are recorded.

The Gemara digresses to identify the different calls of animals, and different harmful practices.

The instructions that R' Yishmael the son of R' Yosi and R' Yosi the son of R' Yehudah gave to Rabbi are presented. ■

Distinctive INSIGHT

Collecting tzedakah funds in order to do mitzvos

לא נצרכה אלא אפילו לר' עקיבא דאמר עשה שבתך חול ואל תצטרך לבריות הכא משום פרסומי ניסא מודה

The Gemara teaches that according to Rabbi Akiva, a person should not take from tzedakah funds for the purpose of enhancing his physical enjoyment of the Shabbos meals with extra foods, nor for the purpose of purchasing provisions for Seudah Shlishis. However, even an indigent person should take tzedakah funds if necessary in order to procure wine for the four cups for the seder. The difference is that the four cups on Pesach are used for פרסומי ניסא—to publicize the miracle of the night. From here, Rambam learns (Hilchos Chanukah 4:12) that a poor person is required to collect funds to light Chanukah candles, which are also פרסומי ניסא, even if he has to beg from door to door. If he cannot find tzedakah funds, he must be prepared to sell his shirt, if necessary, to raise the money to buy candles for the mitzvah.

The poskim deal with the question of a person who has no funds to purchase the implements needed to fulfill a Torah mitzvah, such as tefillin. Would it be necessary for this person to collect tzedakah in order to fulfill this mitzvah, or would this poor person be exempt due to his dire circumstances (אונס)? The Yerushalmi (Pe'ah 1:1) seems to exempt such a person, as we find: “Honor Hashem from your wealth’ (Mishlei 3:9) - Honor Hashem from what He has granted to you. Make a sukkah, a lulav, a shofar, tefillin and tzitzis. If you have resources, you are obligated, but if you do not have, you are exempt.”

Although this Yerushalmi indicates that a poor person is exempt from mitzvos which he cannot afford, Beirur Halachah (656: ד"ה אפילו) concludes that the Yerushalmi is speaking about making a sukkah, etc. However, a poor person is obligated to fulfill all mitzvos of the Torah. If he can borrow the necessary items, he can do it that way. If not, he is required to collect tzedakah funds. This is certainly the case by Torah mitzvos, and also for rabbinic mitzvos which entail פרסומי ניסא. ■

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מרת חיה בת ר' דב בעריש, ע"ה*

HALACHAH Highlight

The trait of brazenness

כדתנן ר' יהודה בן תימא אומר הוי עז כנמר וכר'

Like we learnt in the Mishnah, "R. Yehuda ben Taima says be bold like a leopard."

The Tur¹ explains, "the Mishnah begins with being bold as a leopard, because this trait is of major importance in serving the Creator, may He be blessed. Many times a person desires to perform a mitzvah and holds himself back because of people who mock him for it. Therefore the Mishnah exhorts us to bolden ourselves in the face of such mockers and perform the mitzvah." Nonetheless the Mishna Berura² writes that one should not get into fights with these mockers³ and in general one should not quarrel over any mitzvah (for example to get an aliya). He gives this warning because the trait of brazenness⁴ is a very lowly one and it should never be used (even in serving Hashem) for its use will cause it to become part of the character of the person even in a place where its usage is unwarranted. This all applies to a mitzvah which one⁵ plans to perform. However when the epikursim want to enact a resolution of sorts which will cause the masses to sin, one should use pleasantness but in no way be swayed by their false opinions. In regards to these people it is actually a mitzvah to hate them and oppose them and do whatever can be done to thwart their schemes. Similarly⁶, in a situation where a mitzvah is completely deteriorating, for example⁷ the mitzvah of supporting and encouraging Torah, one must do whatever he can in order to prevent such a downfall. ■

REVIEW and Remember

1. What happens to food and drink left under a bed?
2. How did R' Shimon ben Yochai convince R' Akiva to teach him Torah?
3. Why shouldn't a person run from paying taxes?
4. What type of self-inflicted wound did R' Yishmael the son of R' Yosi warn about?

1. הטור באור"ח ריש סימן א'
2. המ"ב סימן א' ס"ק ה'
3. המ"ב בסימן נ"ג ס"ק ס"ה
4. המ"ב בסימן א' ס"ק ה' הנ"ל
5. בבה"ל בסימן א' סופ ס"א בד"ה ולא יתבייש
6. במ"ב בסימן נ"ג הנ"ל
7. דוגמת המ"ב שם. ועפי"ז מבואר שאסור להתקוטט עבור זכות של אמירת שיעורי תורה או להיות רב הקהילה וכדו', כשגם בלעדיו "לא תתבטל המצוה לגמרי". [וכלשון המ"ב בסימן נ"ג הנ"ל]. אלא יש להם לדון בבי"ד כ"א עם טענותיו. ודע עוד שאנשים שחוטאים ועי"ז שירדפום יתרחקו יותר ומאידך חשש שילמדו ממעשיהם, כתב הרדב"ז שרק מנהיג הדור יחליט במתינות בזה. וצוין בפת"ש יור"ד סימן של"ד ס"ק א'. ועע"ש בשם החת"ס ועע"ש ברמ"א. [ומעין זה באג"מ שלא לקבל לבית ספר דתי בני ישראלית וגוי עד שההורים יפרדו. ע"ש. ודו"ק] וע"ע ברמ"א בחושן משפט סימן י"ב ס"א, שא"צ למחות בעוברי עבירה כשמסוכנים ■

STORIES Off the Daf

Hang from a big tree

חמשה דברים צוה ר"ע את רבי שמעון בן יוחי... אם בקשת ליחנק היתלה באלן גדול

Rashi explains that when Rabbi Akiva instructed Rabbi Shimon to "hang from a big tree," he meant that if one wants people to listen, he should ascribe his words to a great Sage. The Piaseznia Rebbe, hy"ד, asks an obvious question: Was Rabbi Akiva telling Rabbi Shimon to lie and pass off his own statement in the name of someone else? God forbid! The statement is alluding to forging a path in serving Hashem. It is far easier

to perfect the level that one is on than to rise to an entirely new level of avodas Hashem. Real growth, however, is only marked by moving to a new level, not by staying where one is at that moment.

The only solution is to "hang from a big tree"—to follow the path already laid down by a great person—even though it means that one has to slowly make his way up a rope tied to branches high above. He will probably not reach the lofty canopy, but at least, when he is connected, he is part of the same great tree!"

A group of young bochurim once got into a deep discussion with their high school Rebbi about their future in learning.

One of them spoke up. "I don't understand the whole point of spending our lives in the beis midrash. Isn't it enough to be קובע עתים, to dedicate time every day to learn, and stay with the daf hayomi once we are out of yeshiva?"

HaRav Dovid Kalish, shlit"a, tried his best to explain. "If you think that daf hayomi is easy, you ought to try it! But the point is all about setting goals. If you aim for the stars, you may not reach them, but you do have an excellent chance of getting to the moon. If you're only aiming for the moon, odds are that you won't even get off the ground!" ■

