

This month's Daf Digest is dedicated
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

OVERVIEW of the Daf

1) Resurrection (cont.)

The Beraisa presents the last two discussions related to the legitimacy of the principle of resurrection.

Two conversations with Geviha ben Pesisa, one related to resurrection and the second related to the Jewish People's claim to Eretz Yisroel, are recorded.

The Gemara identifies what "gifts" Avrohom gave to his other sons.

Conversations between Rebbi and Antoninus about different topics are recounted.

2) The future world

Reish Lakish, Ulla, R' Chisda and Rava describe the future world by noting a contradiction between two verses and then resolving the contradiction.

A Beraisa expounds upon the latter verse.

3) Scriptural allusions to resurrection

Three different scriptural allusions to resurrection are presented and explained.

4) Withholding a halacha from a student

R' Yehudah in the name of Rav discusses a teacher who withholds a halacha from his student.

The Gemara begins to present a similar teaching from R' Chana b. Bizna in the name of R' Shimon the Pious. ■

REVIEW and Remember

1. What made the 24th of Nissan a festive day?
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2. What gifts did Avrohom Avinu give his other sons?
.....
3. When does the soul enter a person?
.....
4. What is the consequence for withholding Torah from a student's mouth?
.....

Distinctive INSIGHT

Geviha ben Pesisa defends the Jews against Alexander the Great

תנו לנו כסף וזהב שנטלתם... אף אני לא אביא לכם ראיה אלא מן התורה

Our Gemara (Sanhedrin 91a) relates the following incident. The people of Egypt approached Alexander the Great and demanded that the Jews make restitution for all the riches and goods which they took with them upon their departure from slavery. After all, their own Torah attests to the fact that massive wealth was taken by the Jewish slaves as they left, and it was never returned. The demand was being considered when a certain wise man named Geviha ben Pesisa spoke up. He pointed out that although the Jews are described as "borrowing" those items, nevertheless, the truth was that they were owed all that money as wages for the almost two hundred years of slavery during which they worked without being paid. This argument was accepted, and the threat against the Jews was removed.

In Meshech Chochma, R' Meir Simcha Cohen of Dvinsk notes that we might wonder, however, about the validity of that argument.

The explanation of Geviha ben Pesisa seems to be inadequate, for the wages due to the Jewish slaves were owed by Pharaoh himself, and not by the citizens of the country. It was the king who had commissioned the slave labor, and their work was "to build storage cities for Pharaoh - Pison and Raamses" (see Shemos 1:11). The claim of the Egyptians to Alexander the Great was that the escaping slaves borrowed from the civilian population, but it was technically not they who had enslaved the Jews, but rather Pharaoh himself. Accordingly, the riches which were taken from the commoners could not be considered as wages for the labor of the slaves.

Yosef was in full control of the food resources of Egypt, and he was able to distribute it in any manner he chose. We see, though, that he used a strategy whereby the entire population at first became indebted to Pharaoh, and then they became outright slaves to him (see Bereshis 47:23). Yosef employed this strategy instead of simply rationing the food in a fair manner.

Yosef had arranged that the people of Egypt were, themselves, merely slaves to Pharaoh. During the years of famine, they had sold their property and their very selves to Pharaoh, via Yosef, and the rule is that anything owned by a slave is technically the property of the slave's master. Consequently,

HALACHAH Highlight

Withholding Torah from others

כאילו גזלו מנחלת אבותיו

It is as if he is stealing from his ancestral heritage

A student of Rav Shmuel Halevi Wosner, author of Teshuvah Shevet Halevi, asked for advice regarding the proper approach to learning since he was frustrated by what he describes as being a forgetful person. Shevet Halevi¹ begins by stating that the topic is very broad and he cannot do anything more than address it in very general terms. His first point is to emphasize that the Torah is the inheritance of the Jewish People and one's relationship with Torah is not at all related to whether one is highly intelligent or whether he has a good memory. This is evident from our Gemara which states that one who withholds a halacha from the mouth of a student is considered as though he is stealing from him his ancestral heritage. The basis of this thought is the pasuk that teaches that Torah is the heritage of the Jewish People and that heritage is traced back to the six days of creation. Maharsha² explains that the Gemara refers to a teacher who withholds Torah from a student with the claim that he is not intelligent enough or that he is unfit to study Torah. As a result of this erroneous belief he does not put in the effort to assure that his student is fluent in the Torah lesson he is teaching as did R' Preida who taught one of his students a lesson four hundred times so that it would be mastered³. The reason a teacher must invest himself to such a de-

(Insight...continued from page 1)

the items that were confiscated by the newly-freed Jewish slaves as wages as they departed Egypt were, in fact, the personal property of Pharaoh. This, then, was the justification which Geviha ben Pesisa provided to Alexander the Great for the collection of the gold and silver by the Jews, and why there was no longer any debt to settle. ■

gree is that Torah is our heritage from creation and as such every Jew is, by his very nature, fit to study Torah.

Rav Ovadia Yosef⁴ wrote a teshuvah wherein he discusses whether it is appropriate for scholars younger than the age of forty to publish halachic works. After a thorough analysis of the different issues and opinions on the matter, he concludes that there is sufficient basis to permit scholars to publish halachic works even though they have not yet reached the age of forty. If the author wants to be extra cautious he should include a disclaimer that the reader should not rely upon the halachic conclusions of the author without researching the matter himself. This is preferable than refraining from publishing the sefer altogether. The reason he does not advise against publishing halachic works when the author is younger than forty is that it is a stringency that leads to a leniency since Chazal in our Gemara use such strong language against those who withhold Torah from others. ■

1. שו"ת שבט הלוי ח"ב סי' נ"ז אות ד'.

2. מהרש"א לסוגייתינו.

3. גמ' עירובין נ"ד:

4. שו"ת יביע אומר ח"ד חו"מ סי' א' אות ד. ■

STORIES Off the Daf

The Power of Song

"כל האומר שירה בעולם הזה זוכה..."

On today's daf we find that one who sings to Hashem in this world will also sing to Him in the next.

When Rav Meir of Kretchnif, זת"ל, was a young boy, his father, the Rebbe of Nadvorna, זת"ל, would often travel. During one of his many trips, his young son Meir felt a burning desire to learn the alef-beis, so he walked into the town's cheder and asked the melamed to teach him the letters. The melamed readily complied.

When his father returned the young child immediately showed off his knowledge by holding an open sefer next

to his father and naming the letters. When the rebbe heard that the town melamed had done so, the rebbe complained to him. "He is my son and his education is my responsibility. How could you teach him without my prior consent?"

The rebbe wished to teach his son with the enthusiasm imbued to him by his father. In order to do this he ordered his son not to open any sefer until he forgot what he had been taught. All berachos and the like were taught to him by heart, but because he had a phenomenal memory it took a very long time for him to forget. In the meantime he felt inferior to his peers who all could read but when he complained to someone who told his feelings to the rebbe, the rebbe explained why he was waiting. "With Hashem's help this will be for the

best. He is now focusing on tefillah and he will learn to daven better than thousands of Jews."

The child did indeed pray with great fervor. In addition his energies and yearning caused him to design a violin and play the most beautiful and inspiring songs. His playing was so inspirational that his father would often wake him to play a heart-rending melody to arouse him in avodas Hashem.

When he ascended higher and higher in avodah, he elevated his music with him and he also taught his son to use a violin in his avodah. To this day, this avodah made an impression in his descendants known for using music to inspire themselves and others in avodas Hashem.¹ ■

1. שער האותיות (כפר-אתא, תשל"א), ע'

מ"ט ■