



## OVERVIEW of the Daf

### 1) Moshiach (cont.)

A Beraisa presents differing opinions about the length of the time of Moshiach.

R' Yosef refutes the opinion that maintains that there will be no Moshiach.

Another Beraisa discusses the topic of the length of the time of Moshiach.

Amoraim offer their opinion concerning the length of the time of Moshiach.

### 2) The limited view of Nevi'im

Three statements of R' Chiya bar Abba in the name of R' Yochanan are presented concerning what the nevi'im were able to see and what was beyond their vision.

The Gemara records a dissenting opinion for two of these statements.

### 3) Denying Torah from heaven

A Beraisa presents the source that one who denies that Torah is from heaven forfeits his share in the World-to-Come.

Another Beraisa further elaborates on this topic of one who denies that Torah is from heaven.

A third Beraisa records opinions that expound the relevant verse differently.

### 4) Torah study

Three Tannaim make statements relevant to Torah study.

Additional matters related to Torah study are presented.

### 5) Ridiculing Torah

A Beraisa recounts Menashe ben Chizkiya's ridicule of the Torah and Heaven's response.

The Gemara explains the meaning of the verses that Menashe ridiculed.

Different opinions are recorded regarding what **וּדְאִים** are.

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## Distinctive INSIGHT

### *Sing every day!*

זמר בכל יום, זמר בכל יום וכו' נפש עמל עמלה לו וכו'

The Gemara cites the opinions of several Tannaim regarding various methods of Torah study. Among them is Rabbi Akiva who says, "Sing every day! Sing every day!" Rav Yitzchok bar Avudimi found a verse (Mishlei 16:26) which reflects the virtue of this advice, "If a person toils [in the study of Torah], it [the Torah] will toil for him, for he saddled his mouth to it."

Rashi explains that Rabbi Akiva is recommending that a person arrange his study to the point where he is familiar with it, but then he should review it and go over it again, just as one would do with a tune which he easily and willingly repeats over and over again. This will result in the Torah being with a person in the World-to-Come with **שמחה**. This is indicated in the verse from Mishlei, where if a person works hard to constantly review his Torah study, as a donkey who constantly bears the weight of his saddle, he will merit to have the Torah provide merit for him for the World-to-Come.

Rashi offers an alternative explanation of the recommendation of Rabbi Akiva. A person must review his Torah studies, just as a person who works with songs and melodies, until he composes his final product, which is a beautiful song. This is indicated in the verse, where a person who trains his mouth to recite and pronounce words of Torah will eventually become familiar and proficient in them. It is as if the Torah itself will request that Hashem grant this person the ability to succeed in its study, in the merit of the person's effort and toil.

Toras Chaim explains that when a person works diligently and reviews his Torah study one hundred and one times, the Torah itself enables itself to be acquired (see Chagiga 9b), and the person will not forget it. He explains, using an esoteric approach, that the name of the angel which is assigned to supervise forgetfulness is equal to one hundred. However, the angel assigned for memorizing is **מיכאל**, whose name is numerically equal to 101. When one's studies arrive at the point of review of 101, he has graduated to the level of remembering. The verse in Mishlei concludes by assuring us that a person who studies 101 times will not forget because "**אכף עליו פיהו**—his mouth is saddled." Both the words **אכף** and **פיהו** each have the numerical value of 101. ■

## REVIEW and Remember

1. How long will the period of Moshiach last?  
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2. What is the meaning of the verse **כי דבר ה' בזה**?  
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3. How do we know that a person was created to toil in Torah?  
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4. To whom does the term apikorus?  
\_\_\_\_\_

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By the Gordon family, Highland Park NYJ  
ל"ג גיטל בת דוד

# HALACHAH Highlight

## The reward for supporting Torah study

אבל תלמידי חכמים עצמן "עין לא ראתה אלקים זולתך"

But the reward for the scholars themselves, "no eye except yours, Hashem, has seen it."

There was once a man who financially supported his son-in-law so that he would be able to dedicate all his time to Torah study. After a number of years of this successful arrangement the father-in-law decided that he would like to fulfill a life-long dream and move to Eretz Yisroel. To do so, however, meant that he would no longer be able to support his son-in-law. Since this move would require his son-in-law to find a job, it was decided that they would consult the author of Teshuvos Beis Shlomo whether this was a good decision. Teshuvos Beis Shlomo<sup>1</sup> answered that it is preferable for the father-in-law to continue to support his son-in-law's learning than to move to Eretz Yisroel. His theory involved two steps. He first proved that one should not move to Eretz Yisroel if that will cause him to be unable to study Torah. After that point he proceeded to assert that since supporters of Torah receive reward equivalent to the reward of those who study Torah it follows that one should not move to Eretz Yisroel if doing so will cause one to not be able to support Torah. The principle that one who supports Torah is rewarded the same as one who studies Torah is found in Rema<sup>2</sup> where he writes that one who supports Torah study is considered as though he studied Torah.

This last principle, however, is difficult in light of our Gemara. Our Gemara relates that the prophesies related to reward was for those who support Torah scholars but the reward

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### 6) Torah for its own sake

Different descriptions are given for the power of Torah study for its own sake.

The value of teaching another's child Torah is emphasized.

R' Avahu teaches the value of causing another person to perform a mitzvah.

### 7) Apikoros

A dispute is presented whether an apikoros is one who disparages a Torah scholar or one who disparages a friend in the presence of a Torah scholar.

The second opinion is unsuccessfully challenged.

A second version of this discussion is recorded.

R' Yosef, Abaye and Rava disagree about the definition of an apikoros. ■

for Torah scholars themselves is beyond what any eye other than Hashem has seen. This seems to teach that the reward for supporting Torah is not equal to the reward for studying Torah. He suggests that Rema is relying upon Rashi's understanding<sup>3</sup> of the partnership between Yissachar and Zevulun that equates their reward. He then adds that the reward for one who supports Torah is more guaranteed than the reward of the Torah scholar himself. For a Torah scholar to receive a full reward he must learn for its own sake (לשמח) which is difficult for a person to achieve but the one who supports Torah study fulfills the mitzvah fully and is given reward for supporting Torah that was studied for its own sake. ■

1. שו"ת בית שלמה יו"ד ח"ב סי' צ"ד.

2. רמ"א יו"ד סי' רמ"ו סעי' א'.

3. רש"י דברים ל"ג: י"ח. ■

# STORIES Off the Daf

## The place of Baalei Teshuvah

"במקום שבעלי תשובה עומדין..."

Once Rav Levi Yitzchak of Berditchev, ז"ל, met a Jewish sinner in the street. To the man's surprise, Rav Levi Yitzchak grabbed him and lovingly exclaimed, "Do teshuvah and I will be very jealous of your stature. As is well known, you have sinned greatly. But our sages teach that one who repents out of love transforms his sins to merits. If you change all your sins to merits you will be way ahead of me!"

When the Sifsei Tzaddikim, ז"ל, records this story he adds, "It is possible to

apply to this the Gemara in Sanhedrin 99a which states that even absolute tzaddikim cannot stand in the place of baalei teshuvah."<sup>1</sup>

The Chofetz Chaim, ז"ל, once explained this statement differently. "If a tzaddik gives a sinner moral direction the sinner may well think or even say, 'Easy for him to tell me to change, since he has never tasted the pleasure of the sin he warns about.'

"However, a baal teshuvah who gives moral direction properly is often much more effective. He can say, 'My precious fellow Jews! I have sinned plenty in my life and I know what it feels like. Nevertheless, I have seen that all sin leads to absolute emptiness. Living a life of sin merely

harms one's soul while affording no true benefit. On the contrary: being shackled to sinful behavior, like heretical thoughts or illicit desires, brings one to depression and ruins his life. Is it any surprise that I decided to let go of such harmful behavior and do teshuvah? I appeal to you, too, to return to the straight path of righteousness.'

"This is why the Gemara tell us that a tzaddik cannot stand in the place of baal teshuvah. This means that he cannot be an example to a sinner to change. But a baal teshuvah has a much better chance of standing up as an example to which even a hardened sinner can relate!"<sup>2</sup> ■

1. שפתי צדיקים, ע' קס"ו

2. מאיר עיני ישראל, ח"ג, ע' 743 ■