



OVERVIEW of the Daf

1) Menashe (cont.)

R' Yochanan stresses the importance of realizing that Menashe repented.

2) Interpreting unusual words and phrases

R' Yochanan in the name of R' Shimon ben Yochai explains four unusual words or phrases found in connection with kings of Yehudah.

Three interpretations of R' Chisda in the name of R' Yirmiyah bar Abba are presented.

3) Wicked people

R' Shimon ben Lakish explains a verse related to wicked people.

Three Beraisos related to wicked people are recorded.

Pesukim related to Menashe are expounded.

The sins of Achaz, Menashe and Amon are discussed.

How Yehoyakim surpassed Achaz, Menashe and Amon in evil is described.

Rava asks why Yehoyakim was not included in the list of kings who do not have a portion in the World-to-Come.

Rabbah bar Meri responds that he doesn't have an explanation why Yehoyakim is not included but he does know why Michah was not included.

The Gemara elaborates further about Michah.

4) Providing food for guests

R' Yochanan explains the importance of providing food for guests. ■

REVIEW and Remember

1. What unusual step did Hashem have to take to accept Menashe's repentance?

2. What four groups of people do not greet the Divine Presence?

3. What is the relative value of the soul of a single righteous person?

4. Why wasn't Yehoyakim included in the list of kings denied a portion in the World-to-Come?

Distinctive INSIGHT

Moav and Amon refuse to offer provisions to the Jews

א"ר יוחנן משום רבי יוסי בן קיסמא גדולה לגימא שהרחיקה שתי משפחות וכו' שנאמר על דבר אשר לא קידמו אתכם בלחם ובמים

The Gemara teaches us that offering food to guests is a great mitzvah, and it has the power to create tremendous personal bonds between people and nations. On the other hand, neglecting to offer food to others when it would have been appropriate to do so also has the power to cause great distance. The example given is how that nations of Amon and Moav are forever banned from being considered as converts to the Jewish people because these nations failed to offer our people bread and water as we wandered through the desert (see Devarim 23:4-5). The verses in the Torah detail the reason that these nations may not join our ranks: "because they did not advance to you with bread and with water...and that they hired Bilaam ben Beor to curse you."

Accordingly, the Gemara in Yevamos (76b) rules that the women from both of these nations may be accepted as converts. It is only the men of Amon and Moav who are held responsible for refusing to provide us with provisions, because "it is the manner of men to advance and to provide food and water to wayfarers, and it is not the manner of women to advance and provide them with provisions." In other words, it was not expected of the women to approach the Jews with food and water, but the men should have done so. Consequently, it is the men who are held responsible for this mistreatment, and they are the ones who are banned from ever converting.

The commentators point out what seems to be an inconsistency. When Moshe describes an appeal he made to Sichon, the King of Emori, he says (Devarim 2:28-29) that he asked that Sichon sell the Jews food and water just as the nations of Se'ir and Moav had done. The words of Moshe suggest that the people of Moav had sold them food and water. Yet, our Gemara says clearly that the nation of Moav refused to sell us food and water.

Ibn Ezra answers that although the nations of Amon and Moav did sell food and water to the Jews, they did not advance to offer food for free. This is what the verse refers to when it blames them for their misconduct in the desert.

Ramban rejects this explanation, because it would have been adequate for Amon and Moav to have provided food for sale, and they should not have been blamed for not having given anything for free. In fact, if selling was not enough, then the same fate of not being allowed to join the

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HALACHAH Highlight

Making a beracha upon assuming a position of leadership

כיון שנעשה אדם רש מלמטה נעשה רש מלמעלה

Once a person becomes impoverished below he has also become impoverished Above

Rav Yaakov Emden, in his work *Mor U'Ketziyah*¹ discusses the question of whether a person who is appointed leader of a community should recite the beracha of Shehecheyanu. His conclusion is that if the person is appointed with Heavenly approval, meaning the members of the community and Hashem seem satisfied with the appointment, he should recite the beracha. If he has a wife and children he should recite the beracha of הטוב והמטיב since there are others who benefit from his appointment. He then takes this a step further and writes that he should always recite the beracha of הטוב והמטיב since the members of the community benefit from his leadership.

A difficulty with this ruling emerges from the Gemara in Horayos (10b) that indicates that serving as a leader of a community is considered a form of slavery. If leadership is equivalent to slavery one should not be making a beracha of appreciation for the appointment. Additionally, he cites the commentary of Rambam to Pirkei Avos (1:10) who quotes Chazal as stating that once a person is appointed a leader below, in this world, he is then considered wicked Above. Rav Emden comments that he does not know where this aphorism of

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ranks of the Jews should be reserved for Eisav, as well, who did sell food to the Jews.

מאירי and יב"א explain that the purchase of food from Moav was done by the residents of only one city, that of ער. Most of the citizens of Moav refused to extend any consideration in this regard, and the entire nation was shunned as a response to the actions of the majority of its people. ■

Chazal can be found but assumes that it is related to the statement found in our Gemara that once a person becomes impoverished of friends below he becomes impoverished Above as well. Despite the statement that equates leadership with slavery it is undeniable that the benefits outweigh the harm. Physically, he will earn an honorable living and spiritually he merits the benefits of leading a community which includes the right to lead them in the World-to-Come². Therefore, his final conclusion is that the beracha should be recited in accordance with the above guidelines.

Sha'arei Teshuvah³ cites the position of Rav Yaakov Emden but chooses the more conservative route of making the beracha without Shem u'Malchus. Kaf Hachaim⁴ also discusses the issue and suggests making a shehecheyanu on a new fruit and having in mind the appointment as well. ■

¹ מור וקציעה סימן רכ"ג בא"ד או קנה כלים חדשים.
² ע"י גמ' סנהדרין צ"ב.
³ שערי תשובה או"ח סי' רכ"ג סק"י.
⁴ כף החיים שם אות כ"ז. ■

STORIES Off the Daf

Drawing closer

"גדולה לגימה שמקרבת את הרחוקים..."

Rav Shlomo of Bobov, zt"l, recounted, "Our sages teach, 'גדולה לגימה שמקרבת הרחוקים' — 'Great is drink, for it draws those who are far closer.' This was the way of the chassidim and anshei maaseh of every generation, to draw those distant closer through food and drink. They would gather together at a meal and bring them close to the Shechinah. This was the path followed by Avraham Avinu who would first serve food and when his guests thanked him he would say, 'Did you eat from mine that you thank me? You ate from the food created by the Master of the Universe!

Praise and thank the One Who spoke and the world was created.'"¹

The Beis Yisrael, zt"l, was very well known as a dynamic force for kiruv and mussar in his generation. He was especially effective working with people in the morning hours. He would invite people who were in his shul to join him for an early morning tea at his home. As they sat down the rebbe was often heard humming, in a low tone, the verse, "לחמו נתן — מימיו נאמנים" — "His bread shall be given, his waters shall be sure." Many chassidim would mentally supply the rest of the verse, "מלך ביפיו תחיינה עיניך" — "Your eyes shall see the king in his beauty."

The rebbe used this time to fill those who visited with yiras shamayim. Some would get a "psak," while others received

chizuk. Yet others required only a penetrating look to inspire them to change. Over the years thousands spent this special time with the rebbe and all were elevated, each according to his level.

His tisch was also a place where many people attained inspiration. These included some of the most broken Holocaust survivors. Somehow, going and getting remnants from the rebbe uplifted people who might have fallen into despair and gave them a new lease on life.

When these remarkable results of his daily tea and his tisch were brought to his attention, the rebbe's answer was modest but short and to the point. "It's not the tea time or the remnants. It's just that our sages said, 'גדולה לגימה שמקרבת את הרחוקים'."² ■

1. ליקוטי כרם שלמה, ח"ג, ע"י קל"ח

2. יגדיל תורה, ח"א, ע"י ר"ג ■