



OVERVIEW of the Daf

1) Shimshon (cont.)

Numerous teachings related to Shimshon are presented.

One Baraisa mentions five people who bore some similarity to Hashem and that ultimately was the cause of their downfall.

Additional details related to Assa's downfall are discussed.

The city of Timna is mentioned in the Shimshon story as well as the Yehudah/Tamar story and the Gemara clarifies whether one must ascend or descend to reach Timna.

2) Yehudah and Tamar

The Gemara digresses into a discussion related to Yehudah and Tamar.

The discussion of Yehudah and Tamar digresses into a discussion about Avrohom and his "planting."

Another exposition related to the verse just cited is presented.

More details related to the Yehudah/Tamar incident are chronicled.

3) Avshalom

Two Baraisos are recorded that describe the importance and value Avshalom placed on his hair.

The Gemara elaborates on Dovid Hamelech's reaction to Avshalom's death.

A detail related to Avshalom's monument is briefly mentioned.

The end of the previously-cited verse is explained. ■

REVIEW and Remember

1. How wide were Shimshon's shoulders?

2. What is an אשל?

3. Why didn't Yehudah recognize Tamar?

4. How did Yehudah know that Tamar was more righteous than he?

Today's Daf Digest is dedicated by the Starr Family
לע"נ מרת זהבה רחל בת מרדכי צבי ע"ה
Mrs. Goldie Stern
on her Yahrzeit

Gemara GEM

Willing to admit the truth

יהודה שקדש שמים בפרהסיא זכה ונקרא כולו על שמו של הקב"ה כיון שהודה ואמר צדקה ממני יצתה בת קול

Our Gemara elaborates upon the virtue of admitting one's mistakes and being prepared to face whatever consequences may be associated with defending the truth.

In the early years of Rabbi Yisroel Salanter's career as a leader in the Jewish community, he used to deliver lectures to the people of Vilna. He stirred up great interest and excitement with his erudite insights and vast scholarship. Among the participants of the shiur was one particularly ingenious young man who shrewdly attempted to diminish the reputation of Reb Yisroel by attacking his logic with quotes from remote places in Shas. Nevertheless, Reb Yisroel always met the challenge by showing his familiarity with the source, and by clearly pointing out any explanation necessary. Once, the young upstart asked a very strong question in the middle of a shiur. Reb Yisroel listened to the difficulty, he thought for a while, and then announced that the point raised did, in fact, prove that the particular contention for that day was wrong. He concluded the shiur on the spot and descended from the bimah.

At a later occasion, he confided to his students that at the moment the question was asked in the middle of the shiur, he had actually thought of several responses which would have certainly satisfied the listeners. Yet, he himself was not satisfied, for he knew that those replies were not true ones, and that the question was justified and well-founded. It was for that reason that he preferred to leave the shiur unfinished, rather than to deflect what seemed to be a legitimate question.

Reb Yisroel then concluded, "Do not think that that decision was easy for me. Many rationalizations such as, 'honoring a Torah teacher' and the like entered my mind. I could have excused my actions by giving some type of answer and thereby saved face. Yet, I was confronted with one thing which overrode everything else. If I learn mussar, I could not face myself if I did not stand by the absolute truth."

Rabbi Yaakov Yosef Jusef, the former Av Beis Din of New York, who was a noted student of Reb Yisroel Salanter, reported that it was due to this incident alone that he decided to follow Reb Yisroel and to emulate his ways throughout the years. ■

HALACHAH Highlight

The name שלום

משום דשם גופיה איקרי שלום. תוסי' עמוד א' ד"ה אלא

Because Hashem Himself is called שלום—Tosafos

Rema¹ writes that there are people who are cautious and do not spell out the word שלום. Aruch Hashulchan² explains based on the Gemara Shabbos (10b) that שלום is one of the names of Hashem. Although it is one of the nicknames (כינויים) and not one of the names that may not be erased (שמות שאינן נמחקין), nonetheless, it is treated differently than the other nicknames of Hashem. All the other nicknames are names that could be used for people (e.g. רחום, חנון, etc.) but Shalom meaning peace is not a name that can be used as a descriptive term of a human. Consequently, Chazal assigned a special status to this name and prohibited mentioning it in a bathroom. For this reason one should avoid writing the name שלום but most people are not particular about this matter and Rosh³ writes that it is permitted to write the word שלום.

Tosafos⁴ writes that the name שלום is one of the names of Hashem that may not be erased and the reason it was left

out of the list of names that may not be erased is that the Tanna did not formulate a complete list of names (תנא ושייר). Aruch Hashulchan⁵ expresses astonishment at this position since we do not find any other authority who maintains that the name שלום is one of the names of Hashem that may not be erased. Furthermore, if the name שלום is one of the names that may not be erased why did Chazal specifically mention not uttering it in a bathroom? As a name of Hashem it is obvious that one may not utter the name of Hashem in the in a bathroom and Chazal should have taught, more generally and simply that the name שלום is one of the names of Hashem. Despite Aruch Hashulchan's astonishment he concludes that since Tosafos records this opinion it is appropriate to avoid erasing the name שלום when it is not necessary.

Pischei Teshuvah⁵ cites Radvaz who asserts that the only time there is concern with the name שלום is when a person is wishing שלום upon his friend but if one is merely commenting that there is שלום in the world or that there is שלום between two people it is permitted. ■

1. רמ"א יו"ד סי' רע"ו סע' י"ג
2. ערוה"ש שם סע' כ"ז
3. שו"ת הרא"ש כלל ג' סי' ט"ו
4. תוסי' ד"ה אלא
5. פת"ש שם ס"ק כ"ח ■

STORIES Off the Daf

The Cost of Bread

הודו ושבתו למי שאמר והיה העולם

Rav Boruch Rimoner once recounted the following to Rav Yosef Shalom Elyashiv, zt"l: "When my father was in Aushwitz, he contracted typhus and was for a time at death's door. Miraculously, he began to feel better but was nevertheless very weak from prolonged starvation. He realized that if he didn't have food soon he would succumb to the combination of hunger and his already weakened state. He forced himself to get up and slowly made his way out of the barracks. As he made his way out of the barracks he noticed a Jew walking his way with several loaves of bread—which he presumably stole from the Germans—piled up in his

arms. My father knew that asking him for bread would be a waste of his breath so he waited for the man to pass and gave him a slight push. It was an icy day and as the surprised man fell to the ground my father managed to steal a loaf and wolf it down. In the minute or two it took the stunned man to regain his footing and pick up the fallen breads, the grabbed loaf was gone.

"Since then my father has felt very guilty and has always searched for this Jew to repay him but to no avail. Was my father actually considered a thief for taking the bread to save his life?" Rav Elyashiv responded that he was not a thief but did owe the man the money for the bread taken.

Once, when Rav Tzvi Yavruv was with Rav Kanievsky he recounted this anecdote and then asked, "If the father would find the man he took the bread from, would he have to pay the value

of the bread in Aushwitz or the value of a loaf of bread in easy times?"

"He must pay the value of the bread in Aushwitz," replied Rav Kanievsky.

Rav Kanievsky continued, "On Sotah 10 we find that Avraham would feed the idolaters and request that they bless Hashem for the food. When they refused, Avraham insisted they either agree to bless Hashem or pay for the food. The Tosafos Shanz brings the Midrash which states that Avraham demanded a handsome sum for remuneration for having provided food in the desert. The idolaters unwillingly praised Hashem for the food in order to avoid paying a fortune to Avraham."

Rav Kanievsky concluded, "We see that one must pay according to the value of the food when and where it is provided to him!" ■

