



OVERVIEW of the Daf

1) **MISHNAH (cont.):** The Mishnah concludes its description of the עגלה ערופה ceremony.

2) A blemished calf

The Gemara suggests that the halacha of parah adumah should teach that a blemished calf may not be used for the עגלה ערופה.

This suggestion is rejected and a lengthy exchange about this matter is recorded.

3) Disqualifying a parah adumah

R' Yehudah in the name of Rav taught that a cow becomes disqualified as a parah adumah once a bundle of sacks are placed on her back.

This position is challenged and Rav is forced to agree that there is a dispute amongst Tannaim about this matter.

The relevant Baraisos are cited and explained.

4) עגלה ערופה

R' Avahu reports that he asked R' Yochanan how far a cow has to pull a yoke to become disqualified for use as an עגלה ערופה and R' Yochanan answered that it must pull the yoke the length of a yoke.

The Gemara inquires whether it is the length or width of the yoke.

R' Yaakov answers that it refers to its width which is a tefach.

R' Yochanan ben Shaul explains why the עגלה ערופה ceremony is held in a valley.

5) Clarifying the Mishnah

A Baraisa identifies the source that איתן means hard.

The reason the calf is decapitated from behind is explained.

A Baraisa presents a dispute whether the requirement that the place of the עגלה ערופה ceremony should not be worked means it was not worked or that once the ceremony is completed it may no longer be worked.

Rava elaborates on this question.

A Baraisa explains how we know that it is permitted to work on the ground rather than in the ground where the עגלה ערופה ceremony was held.

A Baraisa identifies the source that the city elders wash their hands where the calf was decapitated.

6) The mitzvah of escorting

Two Baraisos are cited that emphasize the importance of escorting a person out of a city.

A detail mentioned in the second Baraisa is explained.

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Gemara GEM

The Mitzvah of Chessed

כופין ללויה ששכר הליוה אין לאה שיעור

Rambam writes (Hilchos E'vel 14:1): There is a positive command from the Sofrim to visit the sick...and to accompany and escort visitors. These are examples of loving kindnesses which a person can fulfill bodily, and there is no limit to how much of these acts a person is expected to do. Although these mitzvos are rabbinic (מדבריהם), they are included under the umbrella of "Love your fellow man as yourself."

Pri Megadim (O.C. 72, #4) explains that Rambam actually means to say that acts of kindness are a fulfillment of a rabbinic mitzvah. The actual Torah mitzvah of "Love your neighbor as yourself" is technically to be understood to mean that one should not act harmfully towards others in a manner he would not want them to act towards himself (based upon Maharsha to Shabbos, 31a). What, however, does Rambam mean when he says that acts of chessed are included under the umbrella of ואהבת לרעך כמוך?

Sefer Keritot writes that the Torah mitzvah to do chessed is learned in general from ואהבת לרעך כמוך, but the details are rabbinic.

The שאילה העמק explains that there are many general tendencies of character refinement which are included in the category of תהיו קדושים and many areas of pious behavior which are under the banner of "ועשית הישר והטוב—You should do that which is proper and good." Nevertheless, the details of these halachos are defined by rabbinic laws.

It is noteworthy to point out that burying the dead, which is included in the category of ואהבת לרעך כמוך is listed by Rambam as a separate positive commandment. Sefer Merginita to Sefer Hamitzvos (Shoresh 1, note 13) explains that the reason for this is that the Torah lists this mitzvah in a verse (Devarim 21:23). All other specific examples of chessed enumerated as mitzvos are listed as rabbinic laws. ■

REVIEW and Remember

1. What is the age limit for a calf to qualify as an עגלה ערופה?

2. Why is the עגלה ערופה ceremony held in a נחל?

3. Why did the elders declare that they did not spill teh blood of the corpse?

4. What led Elisha to curse others?

Today's Daf Digest is dedicated in loving memory of
Bernhard Baruch Lump,
who was killed in the Thereisenstadt Concentration Camp on
May 14, 1943 (80 years ago today).
Karen and Jonathan Wolf.

HALACHAH Highlight

The mitzvah of escorting

היה ר' מאיר אומר כופין ללויה ששכר הלויה אין לה שיעור

R' Meir used to say that we force a person to fulfill the mitzvah to accompany a visitor for the reward for accompanying is without limit

The B'Tzeil HaChochmah¹ observes that nowadays people are not particular regarding the mitzvah of escorting others as they set out on their journey. This trend requires analysis since Chazal in our Gemara emphasize the importance and value of the mitzvah and the danger that could result from not accompanying others. Sefer Be'er Sheva², in fact, points to the fact that the mitzvah of accompanying others is not mentioned by the Tur or other Poskim and suggests that this is an indication that the mitzvah does not apply in our times. The reason it does not apply is that traveling is more dangerous than it was in the time of Chazal and a person is not obligated to risk his life to accompany a friend into danger. B'tzeil Hachochmah writes that this explanation, even if true, only accounts for why it is unnecessary to accompany others on their travels between cities, but it does not explain why people are not particular to accompany others until the edge of the city.

After examining many of the different sources and issues related to this mitzvah he arrives at a number of conclusions. Firstly, he asserts that the minimum requirement for the mitzvah is to accompany the traveler four amos. All the additional measurements mentioned by Chazal are not essential parts of the mitzvah; rather they represent Chazal's way of illustrating the importance of the mitzvah by extending the distance one should travel with people of various degrees of importance. A second issue he raises relates to the question of accompanying those who will travel by

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Four statements related to escorting others are cited. A Baraisa teaches that different categories of people are escorted different distances. R' Sheishes clarifies a point in the Baraisa. Two related incident are recorded.

7) Elisha
R' Yochanan in the name of R' Meir emphasizes the importance of escorting others. Two interpretations of the words ונערים קטנים are recorded. R' Yosef suggests another interpretation for the phrase but it is rejected. The Gemara presents a dispute regarding the meaning of the next pasuk. The last interpretation is unsuccessfully challenged. ■

train. Aruch Hashulchan³ rules that it is not necessary to accompany those who will travel by train since they will be traveling with others and the mitzvah only applies to those who travel alone. B'tzeil Hachochmah disagrees and cites our Gemara regarding the four steps that Pharaoh and his men took to accompany Avrohom Avinu and his family and the reward he received for this mitzvah. Clearly the mitzvah is fulfilled even when someone is traveling with others. His final conclusion⁵ is that the mitzvah is to accompany the traveler to the train station or at the very least four amos. Similarly, if a person is leaving by car the ideal is to drive with the traveler until the end of the city but the minimum is to accompany him by foot four amos. ■

1. שו"ת בצל החכמה ח"ד סי' ל"ד
2. באר שבע לסוטה מו: ד"ה כופין ומובא דבריו בשו"ת בצל החכמה הנ"ל
3. ערוה"ש חר"מ סי' תכ"ו סע' ב'
4. בצל החכמה הנ"ל אות י'
5. בצל החכמה הנ"ל אות י"ג ■

STORIES Off the Daf

Small acts of kindness

במצבנו הראה להם

On today's daf we see the importance of even small acts of kindness. The Kenani was spared and lived without fear of the Angel of Death as reward for merely pointing the Jewish people in the right direction.

Once, when Rav Gordon, zt"l, the Rosh Yeshiva of Lomza, was in London, he received a letter regarding an unfortunate bride whose father was unable to meet his financial obligations toward the prospective groom. The young man was resentful and displayed a profound lack of good middos.

When Rav Gordon confided this heart-

breaking case to Rav Yechezkel Abramsky, zt"l he received a very unexpected reaction. Rav Abramsky set out to collect the entire sum. Not only did he toil endlessly until he finally raised it, he even insisted on sending it off by post personally.

When Rav Gordon saw this he was amazed. He said the Rav Abramsky, "I am very impressed. What made you work so hard? I understand your working to raise the money, but why were you so adamant to even send the money that will rescue that unfortunate kallah with your own hand? Why not delegate the responsibility to someone else?"

Rav Abramsky looked at Rav Gordon in amazement. "I heard from your very own lips that the Gaon's wife once made a pact with her good friend that whoever arrived

at the olam haemes first would come back to tell her friend about it.

"Shortly after they made their pact, the friend died. She came to the Gaon's wife in a dream. 'I can't tell you much. The only thing I can say is, do you remember the time we were collecting erev Shabbos and we saw someone on the other side of the street and I pointed this person out to you and we asked for a donation?'"

"When the Gaon's wife said she did, her friend continued, 'I can't even describe the reward for that motion alone!'"

Rav Abramsky concluded, "You told me we see from this story how important every act of kindness is, even just pointing. Naturally, I refuse to lose such great reward by delegating the job to someone else!" ■

