

## OVERVIEW of the Daf

### 1) Spitting (cont.)

The Gemara concludes its challenge to the earlier assertion that according to R' Akiva spitting does not disqualify the yevama from receiving yibum.

The distinction R' Akiva makes in the Baraisa between spitting and recitation is questioned.

The rationale for the distinction is explained.

A second version of the ruling concerning spitting is presented.

A related incident is recorded that teaches that the order of the removal of the shoe and the spitting does not affect the validity of the chalitza.

The Gemara records three questions, two of which relate to chalitza, that villagers asked Levi and he went to the Beis Midrash to answer their questions.

The topic of the decree against the household of Eli is discussed.

A discussion of the capacity of the tzibbur to overcome a decree that has been sealed against it is presented.

Some people sent a message to Shmuel's father that if a yevama spits blood, chalitza must be performed since it is impossible that there wasn't a trace of saliva in the blood.

This assertion is unsuccessfully challenged.

### 2) Chalitza of a minor

R' Yehudah in the name of Rav notes that the Mishnah that characterizes the chalitza of a male minor as invalid (but causes the widow to be prohibited to the other brothers) represents R' Meir's position but Chachamim maintain that it has no validity at all.

R' Yehudah in the name of Rav notes that the Mishnah that characterizes chalitza with a female minor as disqualified represents R' Meir's position but Chachamim maintain that it is valid.

The Gemara identifies the position of Chachamim as representative of R' Yosi.

A related incident is recorded that demonstrates that according to R' Yosi a female minor may perform chalitza.

A dispute is presented concerning how long before a girl becomes an adult is she able to do chalitza.

The Gemara rules in accordance with R' Meir that she must be an adult.

### 3) The number of judges needed for chalitza

R' Nachman is cited as ruling like Tanna Kamma that chalitza requires a Beis Din of three judges.

The Gemara explains why R' Nachman had to state his position on this issue when he had already ruled on the matter.

### 4) Chalitza in prison

The Gemara clarifies that in the Mishnah's case there were witnesses to the chalitza who were outside the prison. R' Yehudah in the name of Rav clarifies that both the incident and the inquiry occurred in prison. ■

## Distinctive INSIGHT

### The atonement power of Torah and chessed

אבל מתכפר הוא בתורה וגמילות חסדים

Sharei Teshuva writes (4:16): "The Gemara in Yoma tells us that a person who is guilty of chillul Hashem cannot achieve atonement even through suffering. Nevertheless, he can be remedied if he creates a sanctification of the Name of Hashem. His sins can also be atoned if he thinks about Torah constantly, and if he toils in its study. Our sages tell us in Yevamos 105 that the descendants of Eli will not be forgiven with offerings, but they can obtain forgiveness through Torah. Even though the sin of the sons of Eli was in the way they caused a desecration of the service of the Mikdash, the Torah itself is a cure for all maladies, as the verse states (Mishle 15:4): "A soothing tongue (one which speaks the healing words of Torah) is the tree of life."

Our Gemara mentions two areas whose merit is great, and which can atone for even the doomed household of Eli. These are Torah and גמילות חסדים. Rabbeinu Chananel explains that the Gemara does not necessarily require a combination of both these merits for atonement, as fulfillment of either Torah or acts of kindness has the ability to achieve this goal. This is why Abaye, who did both Torah and chessed merited a double measure of life, as each factor added twenty years onto his life. Chid"א, however, explains that we actually have a dispute in this regard. He explains that Abaye held that atonement was based upon two pillars, Torah and chessed, while Rabba felt that Torah alone was powerful enough to have this effect.

(Continued on page 2)

## REVIEW and Remember

1. What problem could arise if a yevama spits more than once?  
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2. What activities have been proven to extend a person's life?  
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3. Where should a person who is davening direct his eyes?  
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4. What is the minimum age for a yavam and yevama to perform chalitza?  
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# HALACHAH Highlight

## Interrupting Torah study for chessed projects

רבה דעסק בתורה חיה מ' שנים אביי דעסק בתורה ובגמ"ח חיה ס' שנים  
*Rabbah who engaged in Torah lived forty years, Abaye who engaged in Torah and chessed lived sixty years*

The Gemara demonstrates the power of Torah study and gemilas chassadim. Although Eli Hakohen was assured that sacrifices would not atone for his sin, Torah study and gemilas chassadim could provide atonement. To illustrate this it is noted that Rabbah, who descended from Eli, engaged in Torah study and lived to the age of forty and Abaye who in addition to Torah study engaged in gemilas chassadim lived sixty years.

Although the Gemara expresses the great value of doing acts of chessed together with Torah study, nevertheless, Rambam<sup>1</sup> writes since Torah study is equal to all other mitzvos, if one has the choice of doing a mitzvah or studying Torah one should not interrupt his Torah study for the other mitzvah unless it is a mitzvah that cannot be performed by another. Consequently, it must be assumed that Rabbah did not engage in acts of chessed because they could be performed by others. However, this approach raises a difficulty concerning Abaye's behavior because if the acts of chessed that he performed could have been done by others why did he merit an additional twenty years to his life when it seems that he did not prioritize his time correctly?

Chofetz Chaim<sup>2</sup> suggests that Abaye's reasoning was that, as

*(Insight. Continued from page 1)*

Sefer Ohel Dovid explains, in the name of R' Moshe of Levov, that the Torah study referred to here is specifically Torah of many (תורה דרבים) for its power is greater than the service in the Beis Hamikdash.

The Yerushalmi notes (Yevamos 2:5, and Sanhedrin 1:2) that prayer also has the ability to atone for the sin of the house of Eli. ■

a leader of the generation, if he were to become involved in chessed organizations it would generate a more positive response from the community. Therefore, even though there was no present need for Abaye to become involved in these chessed projects, nonetheless, Abaye calculated that being proactive is also necessary and he involved himself so that when the funds would be needed they would be available. Rabbah, on the other hand, disagreed and maintained that becoming involved in chessed projects is only permitted if there is a present need but not if it is to be proactive.

It seems, concludes Chofetz Chaim, that Abaye's approach is more correct because he merited to live an additional twenty years due to his proactive involvement in chessed. Therefore, if a person sees that engaging in a chessed project will ultimately provide more for those in need it is permitted to interrupt one's Torah study in order to participate in that project even if the need has not yet arrived ■

1. רמב"ם פ"ג המל' תלמוד תורה ה"ג-ד

2. ספר אהבת חסד ח"ג פ"ח בהגהה ■

# STORIES Off the Daf

## Learning to Blow Shofar

אני ישמעאל ברי יוסי שבאתי ללמוד תורה מרבי

Once, before Rosh Hashanah, the Chozeh of Lublin, ז"ל, ordered all baalei tiki'a to come see him. It was time to decide who would blow the shofar that year and to instruct him in the deep significance of this holy mitzvah.

Rav Simchah Bunim of Peshischa, ז"ל, joined the group of hopefuls even though he had no training and couldn't blow the shofar.

When the Chozeh saw him he was very glad. He said, "In Rosh Hashanah 29b we find that blowing shofar is a chochmah. Rav Bunim is a chacham, so he should blow shofar for us."

The two met privately and the Chozeh taught him all the kavanos, the mystical intentions, of blowing shofar. At the end of their last session, the Chozeh offered a shofar to Rav Simchah Bunim saying, "Take a shofar to be mechaven with."

Rav Simchah Bunim demurred, "But I don't know how to blow."

The Chozeh got angry with him. Rav Bunim really was a chacham. He said, "How can the Rebbe be angry with me? I learned this hanhagah from Moshe Rabbeinu. First, Moshe said to Hashem, 'What will I tell them if they ask me Your name?' After Hashem answered, Moshe Rabbeinu said, 'I am not a man of words,' and asked Hashem to send someone else!"

The Chozeh looked at him in a marked manner and said, "How can you compare yourself with Moshe

Rabbeinu?"

Rav Bunim shot back, "The Rebbe is also not Hashem..."

When Rav Shamai Ginzberg, ז"ל, told this story over he said, "Although this seems a difficult ma'aseh to understand on the face of it, there is a source for it in Yevamos 105b: When Rabbi Yishmael arrived in the beis medrash of Rav Yehudah HaNasi as a disciple, he said, "...I am Yishmael b'Rebbi Yossi, and I have come to learn Torah from Rabbeinu HaKadosh."

Avdan asked him, "Are you worthy to learn Torah from Rebbi?"

Rabbi Yishmael answered, "Was Moshe worthy to learn Torah from Hashem himself?"

"Are you Moshe?" was Avdan's immediate response.

Rabbi Yishmael responded, "Do you think Rebbi is Hashem?" ■