

Daf Digest for Chodesh Iyar is dedicated
In memory of Israel Isser Ben Tzion ben Yaakov

OVERVIEW of the Daf

1) Dispute Reish Lakish and R' Yochanan (cont.)

An unsuccessful challenge to Reish Lakish's derivation is presented.

A Baraisa is cited that supports R' Yochanan's position, namely, the requirement to sequester is derived from the inauguration service.

A Baraisa is cited that supports Reish Lakish's position, namely, the requirement to sequester is derived from Sinai.

2) The sequestering of Moshe Rabbeinu

The Baraisa cited to support Reish Lakish contains four opinions regarding the reason Moshe Rabbeinu was sequestered.

The Gemara asserts that the dispute between R' Yosi HaGalili and R' Akiva in the Baraisa is related to the dispute between Tanna Kamma and R' Yosi whether the Aseres HaDibros were given on the sixth or seventh of Sivan.

R' Yosi HaGalili's position is unsuccessfully challenged.

3) Hearing the voice of Hashem

The Gemara infers support from the Baraisa for R' Elazar's opinion that everyone heard Hashem's voice read the Aseres HaDibros.

This assertion is unsuccessfully challenged.

4) The cloud of the Shechinah

Two explanations are presented to explain how Moshe
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REVIEW and Remember

1. Explain נכנסו מים תחת דם
2. What is the dispute between R' Yosi HaGalili and R' Akiva?
3. According to R' Yosi how does it turn out that the luchos were broken on the seventeenth of Tammuz?
4. What lesson of etiquette is derived from the word לאמר?

Today's Daf Digest is dedicated
l'ilui nishmas Reb Yeshaya ben Reb Moshe z'l

Distinctive INSIGHT

Publishing Torah manuscripts posthumously

מנין לאומר דבר לחבירו שהוא בבת יאמר עד שיאמר לו לך אמור

The Gemara teaches that any information told by one person to another must be assumed to be a secret unless the speaker gives permission for his words to be passed on. This rule is cited in halachah, and is mentioned in Magen Avrohom (O.C. 156).

A practical application of this rule is discussed in (פ"ד סי' פ"ד) regarding Torah insights and halachos written by a certain Torah scholar who, during his lifetime, insisted that they not be published. His family only agreed to later publish his letters of correspondence and his essays in mussar, chasidus and character traits. The question was whether it was permitted to publish his chidushei Torah and in-depth works on Gemara topics, as well. The issue revolved around the statement of Rabbi Meir in our Gemara, where we find that any communication which a person conveys is assumed to be secret, unless the speaker or writer indicates that he allows it to be conveyed further. Does this apply to writings in Torah thought and study?

The answer is that not only may the writings which he released to others during his lifetime be printed, for these are no longer under his control once he showed them and shared them with others, but also those written pieces which are found which were never publicized may also be published. The reason is that the rule of R' Meir has to be understood in its context. The only time words spoken must be assumed to be secret is when the message "was told [only] to one's friend." This specifically refers to a case where the speaker spoke privately to one person, to the exclusion of others, thus expecting the word to pass no further. Even if the speaker did not clearly say, "This is a secret," the way in which it was said indicates his intent that the listener not tell others what was said.

In our case, however, even if the writer of the Torah insights handed his manuscripts to one heir only, the fact is that it is a mitzvah to disseminate Torah thoughts, for the merit of the klal and for the merit of the deceased. There is no need to honor any implied intent that these words of Torah be kept secret based upon the rule of R' Meir, and they may be published. ■

HALACHAH Highlight

A Torah balanced diet

רבי נתן אומר לא בא הכתוב אלא למרק אכילה ושתייה שבמעיו לשומו כמלאכי השרת. ופרש"י ז"ל שבששה ימים הללו נתמרקה אכילה שבמעים להיות כמלאכי השרת אבל בעלמא לא בעינן מירוק. עכ"ל

R' Nosson taught that the pasuk comes to cleanse the food and drink from Moshe's intestines to make him like the ministering angels. Rashi explains that during these six days Moshe's intestines were cleansed to be like the ministering angels, but in general such cleanliness is not required.

The special event of receiving the Torah demanded that Moshe rid himself of all the food and drink left in his stomach. However, other holy rituals, including when the Kohen Gadol enters the Holy of Holies on Yom Kippur, do not demand this degree of cleanliness.

The above discussion is limited to food which already has been ingested. There are, however, numerous guidelines regarding how and what one should eat. Mishna Berura¹ writes that one should eat nourishing foods rather than those things that simply taste good. Furthermore, Shulchan Aruch² instructs that when one eats he should do so for the sake of Heaven - specifically, that he should be healthy and able to serve Hashem. One who follows this regimen may even consume meat on a daily basis³ (provided such a diet will not lead to poverty).⁴ Mishna Berura⁵ adds that one should use the manna as a model of when and what to eat, i.e. one should eat bread in the morning and meat in the night. It is worth

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was able to penetrate the cloud of the Shechinah.

5) Derech Eretz lessons

Two lessons of etiquette are derived from the words לאמר, ויקרא, and וידבר.

6) Dispute between Reish Lakish and R' Yochanan (cont.)

It is noted that both Reish Lakish and R' Yochanan maintain that everything that was written concerning the inauguration is essential. This is significant because it is an issue debated by R' Yochanan and R' Chanina. ■

noting that according to many Rishonim one who constantly thinks about indulging violates a Torah prohibition.⁶ Mishna Berura⁷ cites this opinion. ■

1. מ"ב סימן ק"ע ס"ק מ"ה
2. השו"ע או"ח סימן רל"א. [וע"ע בחינוך (שפ"ז) שהאיסור דלהלן הוא דוקא כשאין מחוין "כלל" לטובה. ודו"ק.] ובמסילת ישרים פרק י"ג כתב שמש"כ שיתבעו ממנו על מה שיכל ליהנות ולא נהנה דקאי על הנאות הניצרכות לסייעו לעבודת בוראו. ודו"ק
3. כמפורש בגמ' חולין דף פ"ד א', וברש"י שם בד"ה אלא בהזמנה וכו' לא יאכל בשר תדיר שלא יעני. עכ"ל. ור"ל כגמ' שם במש"א ר"א בן עזריה, וכגמ' בע"ב שם שיאכל פחות ממה שיש לו. וכן עי' פסחים דף קי"ד א'
4. וכ"ה בשבת ק"מ ע"ב דא"ר חסד"א בעתירותי דאמינא היכא דעייל ירקא ליעול בשרא. עכ"ל. וכ"ז כמובן דוקא כשאינו מזיק לבריאותו
5. סימן קנ"ז סק"ד וכך נוהגים בחור"ל. וצ"ע מדוע בארץ ישראל בימינו הארוחת בשר הוא ביום ולא בלילה
6. שלדעת הרמב"ן עה"ת ריש פרשת קדושים עובר בכך על המ"ע דקדושים תהיו. ומאיך הרמב"ם בספר המצוות בשורש הרביעי להדיא לא ס"ל כן דמה"ט כתב שאין למנות את קדושים תהיו כמ"ע ע"ש, מ"מ בסה"מ במצוות ל"ת מצוה מ"ז כתב הרמב"ם שיש בזה איסור דאורייתא דלא תתורו אחרי וכו'. וכ"ה בחינוך במצוה שפ"ז
7. מ"ב סימן קנ"ז ס"ק ד' הביא את הרמב"ן הנ"ל ■

STORIES Off the Daf

Torah from the cloud

משה עלה בענן ונתכסה בענן ונתקדש בענן

The Ben Ish Chai zt"l explains the deeper significance of the cloud in which Moshe Rabbeinu "rose, was covered, and was sanctified." The first letters of the three stages (עלה, נתכסה, ונתקדש) spell the word ענן or cloud. It is well known that everything in holiness consists of three basic components: the beginning, the middle, and the end. These represent three levels of the soul, the nefesh, ruach, and neshamah. Each of these levels descends from different worlds: Nefesh is

from the world of Asiyah, Ruach is from Beriyah, and Neshamah is from Yetzirah. Moshe Rabbeinu ascended from our world of Asiyah, was "covered" in the world of Yetzirah where the angels tried to obstruct his way, and he received the Torah from the spiritual realm of Beriyah. In what merit did Moshe Rabbeinu enter the cloud to receive the Torah? His great humility made him worthy, as the Torah itself attests by calling him an ענו. By extending the letter "vav" of ענו, we come to the level of the cloud ענן. The Maharal states that humility is the primary prerequisite for the acquisition of Torah. Although Moshe Rabbeinu was graced with every quality, he received the Torah by virtue of his humility.

The Chida, zt"l, writes that he received a tradition that goes back to the time of the Arizal that sheds light on the relationship between humility and Torah.

The Arizal confided to elders of his generation: "In our time it was decreed that a great Sage compose a work that explains all the difficult laws that apply today with complete accuracy and clarity. There are three Gedolai Yisrael who could have been chosen to write it."

The Arizal concluded, "The sole reason that Rav Yosef Karo was chosen for the task is on account of his great humility. How can you see it? It isn't his way to write anything negative about those he rules against! ■