





ָסָבֶר נָשִׁים ו מַפֶבֶת יָבַמוֹת צ״ר־ק״ג ו שַׁבָּת פָּרֶשַת שִׁלַח לִדְ (בִּישִׂרָאֵל)/ פָּרֶשַת בְּהַעֻלֹתְד (בְּחו״ל) ו י״ג־י״ט סִיוַן תשפ״ב (12־18 יוּגִי 2022) Seder Nashim | Masechet Yevamot 97-103 | Shabbat Parashat Shlach Lecha (Israel)/ Beha'alotcha (Chu''l) | 13-19 Sivan (Jun. 12-18)

Daf 97: "HIS LIPS MOVE IN THE GRAVE"

דף צ"ז: "שפתותיו דובבות בקבר"



King David offered the following supplication to God: "Sovereign of the Universe, may it be Your will that teachings in my name continue to be said in this world." What did King David mean? King David prayed that even after he left this world, the words of the Torah he taught would continue to be cited in batei midrash (houses of study).

Why was it important to King David that his Torah remain? Because the soul of a deceased person enjoys greater pleasure whenever words of Torah they taught are learned. The Talmud states that when a Torah teaching is cited in the name of a deceased sage, "the talmid chacham's lips gently mouth the words from inside the grave." Meaning, it is as if the talmid chacham lives eternally in this world and continues to impact the living realm of Torah study.

דַּוָד הַמֵּלֵךְ הָתְפַּלֵל לַקָּב"ה אֶת הַתִּפְלַה הַבַּאַה: **"רְבּוֹנוֹ** שַׁל עוֹלָם, יָהָי רַצוֹן שֵׁיּאמרוּ דָבַר שְׁמוּעָה מִפְּי בַּעוֹלָם הַזָּה". מַה כַּוַנַתוֹ? דַּוָד הַמֵּלֵךְ הָתְפַּלֵּל, שָׁגַם אַחַרֵי שֵׁיִּפַּטֵר מִן הָעוֹלָם הַזֵּה, יַמִשִּׁיבוּ לִלְמֹד בְּבָתֵי הַמִּדְרֵשׁ דַּבְרִי תוֹרֵה שָׁהוּא אַמַר.

מַדוּעַ זָה חַשׁוּב לוֹ? מַפַּנֵי שֵׁלְנִשְׁמַת הַנִּפַטֵר יֵשׁ הַנַאַה גִדוֹלָה בִּיוֹתֶר, כִּשָׁלוֹמִדִים דִּבְרֵי תוֹרַה שֶׁהַנִּפְטַר אַמַר. הַתַּלְמוּד מַלַמִדֵנוּ שָׁתַּלְמִיד חַכַם שַאוֹמרים דברי תוֹרָה בַּשָּׁמוֹ: "שָפַתוֹתֵיו דוֹבְבוֹת בַּקְבַר". כַּאָלוּ הַתַּלְמִיד חַכַם חַי וְלוֹמֵד בְּפִיו אֶת דְּבָרֵי הַתּוֹרַה שָׁאוֹמַרִים בַּשָׁמוֹ.

"רבּוֹנוֹ שׁל עוֹלם, יָהִי רָצוֹן שֵׁיֹּאמְרוּ דָבַר שָׁמוּעָה מְפִּי בָּעוֹלָם הַזֵּה".

"Sovereign of the Universe, may it be Your will that teachings in my name continue to be said in this world."



Daf 98: WHEN A PERSON CONVERTS — THEY ARE LIKE A NEWLY BORN CHILD

There is a basic halakhic principle concerning gerim (converts): "Ger she'hitgayer ke'katan she'nolad" ([The legal status of] a proselyte who underwent a conversion process is like that of a child [just] born. Meaning, that when a non-Jew converts, all of that convert's family ties are dissolved, as the convert is no longer considered their relative, in all regards.

This principle influences numerous halachot. For example, the following instance: Two brothers may not testify together in a beit din (court), because relatives are prohibited from serving as witnesses in the same case. However, two non-Jewish siblings who converted are permitted to testify together in a beit din, since they are no longer considered relatives. For as soon as they were converted, each of them ceased to be a relative of the other, and now they are like two strangers who are permitted to testify together in a beit din.





קַיָּם כִּלָל מִיָחָד לְגַבֵּי גֵרִים: "גֵּר שֵׁהִתְגַיֵּר כִּקְטַן **שַׁנּוֹלַד"**. מַשִּׂמַעוּת הַדָּבָר הִיא שֵׁכְּשֶׁנָּכְרִי מִתְגַיֵּר, כָּל קשׁרֵי הַמִּשִׁפַּחָה שָׁלּוֹ נִפְּסַקִים, והוּא לֹא נִקרַא קַרוֹב שַׁלַהֶם בִּכְלַל.

הַבָּלַל הַזֵּה מַשִּׁפִּיעַ עַל הַלָבוֹת רַבּוֹת, לְמַשַּׁל בִּמִקְרֵה ָהַבַּא: שָׁנֵי אַחִים אֵינַם יָכוֹלִים לְהַעִיד יַחַד בְּבֵית דִּין, ַמַּבָּנִי שֶׁקָרוֹבִים אֵינַם יְכוֹלִים לָהִיוֹת עֲדִים. אַבַּל,

> שָׁנֵי אַחִים נַכְרִים שֶׁהְתַגַּיִּרוּ, יְכוֹלִים לָהַעִיד יַחַד בִּבֵית דִּין, מִפְּנֵי שֵׁהֵם אֵינָם נחשבים יותר קרוֹבִים, כִּי בַּרָגַע שַׁהַם הָתְגַּיָּרוּ, כַּל אֶחַד מֵהֶם הַפְּסִיק לְהִיוֹת קרובו שֵׁל הַשֵּׁנִי וְעַכְשֵׁיו הֶם כִּמוֹ שְׁנֵי אַנַשִּׁים זַרִים שַׁיָּכוֹלִים לְהַעִּיד יַחַד בַּבִית דִּין.



Daf 99: CASES OF UNCERTAINTY IN TORAH LAW ARE DECIDED STRINGENTLY

There is an important halakhic principle: "safek d'Oraita — l'chumra" (when there is doubt regarding Torah law, the matter is decided stringently). This principle means that when any uncertainty exists

regarding a Torah prohibition, e.g., it is uncertain whether an animal is kosher or has become treif (unfit) - a stringent ruling is invoked. This is the meaning of the words "safek d'Oraita - I'chumra." "Safek" - when doubt arises concerning whether an item is *mutar* (permissible) or assur (prohibited); d'Oraita - and that doubt is regarding a Torah law; "I'chumra" - that case of doubt is ruled stringently, as if it is known with certainty that the matter is prohibited.



ַשׁנוֹ כָּלַל חַשׁוּב בַּדִינֵי הַתּוֹרַה: "סְפַּק דָאוֹרַיִיתַא – **לַחָמַרָא". פַּירוּשׁ** הַכַּלַל הַזֶה הוּא שַׁבַּבַל סַפַּק שֵׁל אָסוּר תּוֹרַה, לָמַשֵּׁל סַפֶּק אָם בָּהֶמַה כִּשֵּׁרָה אוֹ שֵׁהִיא הַפְּכַה

> לָהָיוֹת **טְרֵפָה**- צַרִיךְּ לְהַחֲמִיר. הַמִּלִּים זַהוּ פַּרוּשׁ "דָאוֹרַיִיתַא – לָחִמְרַא". "סַפֵּק - הָתַעוֹרֵר סַפֵּק אָם מִתַּר הַדַּבַר אוֹ אַסוּר, "דאוֹרַיִיתַא" - הַסַּפַק שָׁהָתָעוֹרֶר הוּא בָּאָחַד מִדִּינֵי הַתּוֹרַה, "לָּחָמַרַא" – מַבְרִיעִים אֵת הַסַּפֵק לְהַחֲמִיר, בָּאָלוּ יוֹדְעִים ַבְוַדַּאי שֶׁהוּא אַסוּר.

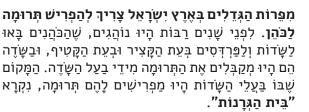


Daf 100: "BEIT HA'GRANOT," THE GRANARY

It is required to set aside a portion of produce grown in Eretz Yisrael as terumah (priestly gift) for the kohanim. Many years ago, it was customary for kohanim to come to fields and orchards at harvest and fruit-picking times. In the fields, kohanim would receive their terumah donation directly from field-owner. The place used by field owners to set aside terumah for kohanim was called "Beit Ha'Granot" (granary, threshing floor).

What is the basis for the name "Beit Ha'Granot"? After the harvest, grain was collected into one place, the granary, to thresh it. In the past, field owners in every village or town would concentrate their grain in one location, and this place was called "Beit Ha'Granot," i.e., the place in which everyone's grain was situated.





ַמַה מָקוֹר הַשֵּׂם **״בֵּית הַגּּרָנוֹת**״? לְאַחַר קִצִירַת הַתִּבוּאָה, אוֹסְפִּים אוֹתַהּ לָמַקוֹם אֶחַד, לַגֹּרֶן, כָּדֵי לַדוּשׁ אוֹתַהּ. בַּעַבַר בִּכַל בִּפַר אוֹ עַיָרָה, הַיוּ כַּל בַּעַלֵי הַשַּׂדוֹת מְרַבִּזִים אָת הַתִּבוּאַה בִּשָּׁטַח אֶחַד, **וּמַקוֹם זֵה כִּנַּה "בֵּית** הַגַּרַנוֹת" – הַמַּקוֹם שֵׁבּוֹ נִמְצָאִים הַגְּרָנוֹת שֶׁל בְּלָם.

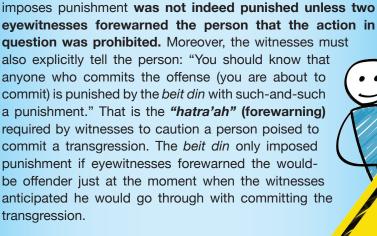




Daf 101: FOREWARNING

אַדַם הַעוֹבֵר עַבֵּרָה שָׁבֵּית דִּין מַעַנִישִׁים עַלֵּיהַ, אִינוֹ נֵעֲנַשׁ אַלָּא אָם כֵּן שָׁנֵי עָדִים הָזָהִירוּ אוֹתוֹ שָׁאַסוּר לַעֲשׁוֹת אֶת מַעשה הַעָבַרָה, וְגַם אַמְרוּ לוֹ בִּמְפֹרַשׁ: דַע לִדְּ, כִּי הַעוֹבֵר עַל הַאָסוּר נֵעֲנַשׁ בָּבֵית דִּין בַּענֵשׁ הַזָּה וְהַזָּה. זוֹהִי **"הַתְּרָאָה"**,

> שַׁהַעֵּדִים מַתִּרִים בְּעוֹבֵר הַעֲבֵרַה. בֵּית דין מענישים רק אם כשהתרו בו היו ָבְטוּחִים שַׁכַּעֵת הוּא עוֹבֵר אֵת הָעַבַרָה.



A person who commits a crime for which the beit din (court)



Daf 102: THE MITZVAH OF [SHOE] REMOVAL

דף ק״ב: מִצוַת 🍑

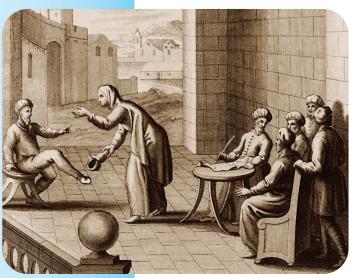
A wife whose husband died childless needs to enter a levirate marriage with her husband's brother. If the brother does not agree to go through with the levirate marriage, then he needs to perform the mitzvah of chalitzah.

How is the mitzvah of chalitzah performed? The widow and her husband's brother appear before the beit din, and they recite verses written in the Torah regarding Yibbum. Then, the widow removes the shoe from the foot of the Yavam (widow's brother-in-law). This is how the mitzvah of chalitzah is observed, with all the details written in the Torah. The Mishnah says that the shoe used to observe the mitzvah of chalitzah should be made of leather, as a shoe made of any other material is not considered a "shoe."

אָשָׂה שֶׁבַּעֵלָהּ נִפָּטֵר וְלֹא הוֹתִיר אַחַרֵיו יִלָדִים, צְרִיכָה לָהָתִיבֶּם לָאַח שֵׁל בַּעֲלַהּ.אָם הַאַח אֵינוֹ מַסְבִּים לְיַבְּמַהּ, צַרִיךְ לִקַיֵּם מִצְוַת חַלִּיצַה.

אָיך מָקַיָּמִים מִצְוַת חֻלִּיצָה? הַאַלְמַנַה וָאַחִי בַעֵלַהּ בַּאִים לְפָנֵי

בַית הַדִּין, וְאוֹמְרִים אֶת הַפָּסוּקִים שֶׁכָּתוּבִים בַּתּוֹרָה בָּפַרַשַׁת יִבּוּם. אַחַר כַּךְ ָהָאַלְמַנָה **חוֹלֵצֵת** אֵת הַנַּעַל מֵהָרֶגֶל שָׁל הַיָּבָם. **כִּדְ** מקימים מצות חליצה, עם כַּל הַפַּרַטִים הַכִּתוּבִים בַּתּוֹרָה. הַמִּשִׁנָה אוֹמֵרֶת, מקימים שהנעל שבּהּ חַלִּיצַה, לָהִיוֹת עֲשִׂיַה מֵעוֹר, אַךְ נַעַל הַעֵשִיַּה מִכַּל חֹמֵר אַחֵר - אֵינָהּ נָחֱשֵׁבֵת 'נַעַל'.



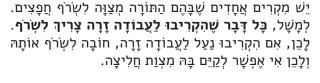


▶ Daf 103: ITEMS THAT MUST BE BURNT

דף ק״ג: דברים שצריד לשרוף 🔷

There are several instances in which the Torah commands the burning of objects. For example, anything sacrificed on behalf of avodah zarah (idol worship) must be burned. Therefore, if a shoe was sacrificed to avodah zarah, it would be obligatory to burn that shoe. Accordingly, it would not be possible to fulfill the mitzvah of chalitzah with that shoe.

An ir indachat (subverted city) is a city in which most of its inhabitants were corrupted into performing avodah zarah. The Torah calls for burning the entire city, along with all the possessions found there, including the shoes. In the case of a shoe with a stain on it, which the kohen deemed as leprous, the shoe must be burned if the impure stain will not come off.



עיר הַנְּדַחַת, עיר שֵׁרֹב תּוֹשָׁבֵיהָ עָבִדוּ עֵבוֹדָה זָרָה - הַתּוֹרָה מְצַוַּה לִשְׂרֹף אֵת בַּל הַעִיר, כּוֹלֵל כַּל הַרְבוּשׁ שַׁבַּהּ, גַּם אֵת הַנַּעֵלַיִם. נַעַל שַׁנִּמְצַא בַהּ כֵּתֶם, וַהַכּהֵן הַחָלִיט שֶׁהַכֵּתֵם הַזֵּה הוּא צַרַעַת אֵינָהּ ַסַרַה (יוֹרֶדֶת) מִן הַנַּעַל, צַרִיךְ לִשִׂרֹף אֶת הַנַּעַל.



D'VAR TORAH: PARASHAT SHLACH LECHA



דָבר תּוֹרָה: פַּרַשַת שָׁלַח לִדְּ

Immediately after the spies returned from Eretz Yisrael and spread their slanderous report, a group of "ma'apilim" (lit., "those who pushed ahead", the defiant ones) emerged and heroically chose to ascend to Eretz Yisrael. This group wanted to make amends for the sin of the spies and teach B'nei Yisrael that there is nothing to fear from entering the Promised Land. Yet, surprisingly, although this group had good intentions and a desire to reverse the actions of the spies, nonetheless they were severely punished by God. How can this be explained? The Torah emphasizes that walking in the path of HaShem requires observance of God's commandments and heeding His voice. A desired act is an act done at the will and command of God. Therefore, the spies who rebelled against God's will and refused to enter the land were punished. Likewise, although the ma'apilim wanted to do good and correct a wrong, they too were punished, for going against God's will and for not obeying His commandments.

מַיַּד אַחַבִי שַׁחוֹזְרִים הַמִּרַגִּלִים מֵאֶבֶץ יִשְׂרַאֵל וּמוֹצִיאִים אֶת דְּבַּתַהּ, יוֹצֵאת קבוּצַה שֵׁל "מַעְפִּילִים" הַבּוֹחֵרִים לַצֵשׂוֹת מַצֵשֵׂה גִּבוּרָה וְלַצֵלוֹת לָאָרֵץ. קבוּצָה זוֹ רוֹצָה לְתַקֵּן אֶת חֵטְאָם שֶׁל הַמְּרַגְּלִים וּלְלַמֵּד אֶת בְּנֵי יִשְׂרָאֵל בִּי אֵין מַה לְפַּחֶד מֵהַכִּנִיסָה אֱל הַאַרֵץ הַמִּבְטַחַת. לְמַרְבֵּה הַפֶּלֶא, קִבוּצָה זוֹ שֶׁבָּאָה לַצֵשוֹת טוֹב וּלְתַקָּן אֵת אֲשֶׁר עוּתוֹ הַמְּרַגִּלִים- נֵעֲנֵשֶׁת בְּחִמְרַה ע"י הקב"ה, וְיֵשׁ לָהַבִּין לְפֵשֵׁר הַדַּבַר? הַתּוֹרָה מַדְגִּישַׁה לַנוּ שֶׁהַלִיכָה בַּדֵרֶךְ ה' הִיא שָׁמִירָה עַל צְוּוּיוֹ שֶׁל הקב"ה וּשְׁמִיעַה בָּקוֹלוֹ. הַמַּעֲשֶה הַרַצוּי הוּא מַעֲשֶה הַנַּעֲשֶה בִּרְצוֹנוֹ וּבְצִוּוּיוֹ שֵׁל הקב"ה וִלַכֵּן הַמְּרַגִּלִים שַׁמַּרְדוּ בִּרְצוֹנוֹ שֵׁל ה' לָהִכָּנֵס לָאָרֵץ נֵעֵנִשׁוּ, וּבְאוֹתוֹ הָאֹפֵן הַמַּעִפִּילִים, הַגַּם שרצו לעשו טוב ולתקן, נענשו גם הם על כך שהלכו ַנגד רְצוֹן ה' וְלֹא שַׁמְעוּ לְצְוּוּיֵיו.

FOUNDER & EDITOR-IN-CHIEF: MEIR JAKOBSOHN EDUCATIONAL DIRECTOR & EDITOR: RABBI AVI RATH BOARD CHAIRMAN: HAIM FREILICMAN, C.P.A. תלמוד ישראלי

TALMUD ISRAELI—DAF YOMI FOR US 112 W. 34TH ST., 18TH FL • NY, NY 10120 SPONSORED BY:

MEDIS N

GAL NAOR: CHAIR, DAF YOMI FOR US YAEL SCHULMAN: DIR., DAFYOMI FOR US www.talmudisraeli.org • yael@talmudisraeli.co.il TEL. 914/413-3128