

# מסכת יומא דף פה

# DAF YOMI4 Kids

## Inside the Daf

We have learned that one may do a מלאכה (forbidden labor) on the Sabbath in order to save a life.

Our גמרא tries to find a source for this rule. The source is debated by the Sages:

We should violate *one* שבת to save someone's life so that that person can observe *many* Sabbaths in the future! After all, the Torah commands us, "וַיִּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת", "And the Children of Israel observed the Sabbath," (שמות לא, טז, Ex. 31,16)!

We see human life is more important than the Sabbath from the requirement to perform a בְּרִית מִילָה (ritual circumcision) on the Sabbath. If we are allowed to break the Sabbath (by shedding blood) to "fix" one body part...all the more so we should be allowed to break the Sabbath to "fix" – or save – an *entire* body!

We violate the Sabbath to save someone's life because the Torah commands us to *live* by observing the Torah ("וַחֲיֵי בָהֶם", ויקרא, Lev. 18,5) – not to die because of observing it. Saving a life overrides observing the Sabbath.

**THE BEST REASON**

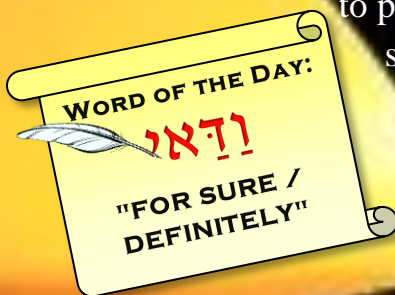
# The Power of Repentance

One of the greatest gifts we were ever given is the gift of תשובה (repentance). If we sin and properly repent about it, Hashem forgives us for that sin.

Great, you might be thinking. I'll just do whatever I want, then repent, and Hashem will forgive me! Our משנה teaches that it doesn't work that way. In fact, if someone says, "I will sin and then do תשובה" or, "I will sin and on יום כפור I will be forgiven," Hashem will not help him do תשובה.

Our משנה also tells us of other things that must happen in addition to doing תשובה before someone is forgiven for his or her sins.

Sometimes, יום כפור has to pass as well. If someone sins against his fellow man (for example, by insulting or hurting the person), the victim of the sin has to forgive the sinner.



## A מְדוּת Moment

Joshua came out of Rabbi Kleinstock's office with a smirk on his face. His friend Andrew was waiting.

"Did you get into big trouble?" Andrew asked.

"No problem," said Joshua. "I just told Rabbi Kleinstock I was really, really sorry and how I'd never put chalk on the teacher's seat ever again. Then he let me go. Heh, heh. I'll probably do it again tomorrow to Mrs. Winters and I'll just tell the rabbi that I'm really sorry and won't do it again..."

"You may have fooled Rabbi Kleinstock with your insincere apology," said Andrew, "but you haven't fooled Hashem. He knows when you're serious or not about saying sorry. Remember how we learned today in daf yomi that if someone plans to do something wrong and just repent and say sorry about it later, Hashem doesn't help that person repent."

"Yeah, Andrew, you're right," admitted Joshua. "Forget about what I said. I can't just do bad things and plan to clean them up later. I mean, who wants that mess in the first place?"

"Especially if it's chalk!" Andrew added.

## Did You Know...

A בְּרִיָּתָא teaches, if many people were buried in an accident, and the entire top layer of bodies were found to be dead, we don't assume the bodies underneath are not alive! Therefore, even on the Sabbath we may keep digging to save them.

## Games

In the time of the Temple, animal קֶרְבָּנוֹת (sacrifices) were brought as part of the תשובה (repentance) process.

Play the picture Sudoku to arrange the תשובה pictures so no picture appears twice in the same row or column

		YOM KIPPUR	
	YOM KIPPUR		

Forgiveness

Repentance

Yom Kippur

Sacrifices

## Review Questions – יומא דף פ"ה

1. According to שְׁמוּאֵל, what are the two words in the Torah that show us we can violate שָׁבִית to save a life?

2. When does Hashem *not* help someone do תשובה?

3. If we find a layer of dead bodies beneath a collapsed building, what don't we assume?