

This month's Daf Digest is dedicated
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

OVERVIEW of the Daf

1) Chananya, Mishael and Azaryah (cont.)

R' Yochanan points out that tzadikim are greater than the ministering angels.

R' Tanchum bar Chanilai recounts the reaction of the nations to the miraculous salvation of Chananya, Mishael and Azaryah.

The Gemara presents the exposition of different Amoraim related to this incident.

What happened to Chananya, Mishael, Azaryah and Daniel after this incident is discussed.

A Baraisa explains why Daniel was not present at the dedication ceremony of Nevuchadnezer's idol.

The Gemara describes how some false prophets attempted to equate themselves with Chananya, Mishael and Azaryah.

R' Tanchum shares an exposition of Bar Kapara that relates to Chananya, Mishael and Azaryah.

The reason the phrase אחד מהנערים is assumed to refer to Doeg is explained.

Descriptions of Moshiach are recorded and how these descriptions exposed Bar Koziva as a false prophet.

The Gemara elaborates on the remaining four descendants of Ruth who were blessed.

Additional expositions that relate to Chananya, Mishael, Azaryah and some to Daniel are presented.

Rav and Rebbi disagree about the meaning of the term סריסים that is used to describe Chizkiyah's descendants.

Two unsuccessful challenges that סריסים means they were castrated are presented.

The Gemara unsuccessfully challenges the opinion that סריסים means that idolatry was castrated.

A further elaboration of the verse just cited is recorded.

2) Sefer Ezra

R' Yirmiyah bar Abba offers an explanation why Sefer Ezra authored by Nechemyah is not named for him.

This explanation is unsuccessfully challenged.

R' Yosef gives a second reason why Sefer Ezra is not named for Nechemyah. ■

Distinctive INSIGHT

The Moshiach and his unusual power of smell

והריחו ביראת אלקים—רבה אמר דהורח ודאין

Our Gemara (Sanhedrin 93b) refers to the Moshiach and his unusual sense of smell. This means that he will be able to detect immediately, even with a brief encounter, who is guilty and who is innocent.

In his דרש משה, R' Moshe Feinstein, zt"l, elaborates upon this attribute of Moshiach by referring it to a parallel situation we find regarding the Kohanim. The Torah tells us about the burning of the incense as it describes the kindling of the lights of the Menorah. "And Aharon shall burn thereon incense of sweet spices; every morning when he dresses the lamps he shall burn it. And when Aharon lights the lamps at dusk he shall burn it, a perpetual incense before G-d throughout your generations." (Shemos 30:7-8) What can we learn from the fact that the Torah connects these two tasks?

These two services were designated to be done only by Aharon and his sons, the Kohanim. They were uniquely determined to be the jobs of the Kohanim even before the debacle of the Golden Calf after which the service in the Mishkan was shifted from the firstborn to the Kohanim. The reason why these tasks were assigned to Aharon and his descendants is that the Kohanim were to be the Torah teachers of the nation. In his final blessing to the tribes of Yisrael before his death, Moshe succinctly described the

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REVIEW and Remember

1. What happened to Chananyah, Mishael and Azaryah after they emerged from the fiery furnace?

2. Why was Daniel absent from the dedication ceremony of Nevuchadnezar's idol?

3. Who were the six descendants of Ruth who were to be blessed with six berachos?

4. Why was the sefer written by Nechemyah not named for the author?

HALACHAH Highlight

Accepting the suffering of a deceased parent

מלמד שהטעינו מצות ויסורין כריחיים

It teaches that Hashem loaded him (Moshiach) with mitzvos and suffering like a millstone

Rav Tzvi Yavrov¹ raised a number of interesting questions regarding a Gemara in Kiddushin. The Gemara states (31b) that during the twelve months that follow the death of a parent one should say, **הריני כפרת משכבם** – I am an atonement for their death. Rashi² explains that the sentiment is that all the harm that was to happen to the parent's soul should befall the surviving child. The difficulty with this is that it sounds as though the child is cursing himself and requesting suffering. Another difficulty is what does the child's statement accomplish since there is a principle that each person is responsible for his own actions so how could the child take upon himself suffering that was due to his parents?

Rav Shmuel Halevi Vosner³, author of Shevet Halevi, answers that we do find precedent for one person bearing the sin of another. He cites pesukim in chapter 53 of Yishayah which write (verse 4), "...it is our ills that he bore..." and (verse 5) "He was pained because of our rebellious sins and oppressed through our iniquities..." Furthermore, our Gemara relates that Hashem will load Moshiach with mitzvos and suffering like a millstone. Maharsha⁴ explains that he will be loaded with mitzvos to provide merit so that he will

(Insight...continued from page 1)

role of the tribe of Levi, among them the Kohanim, by saying that "they shall teach Your judgments to Yisrael" (Devarim 33:10). Accordingly, the kindling of the Menorah, with its power to spread light to the world, indicates the disseminating of Torah knowledge. The incense is also an integral part of the mission of the Kohanim. This teaches us that a Torah teacher should be imbued with a delicate sense of smell, in order to detect whether any thought or action contains an aroma of Torah values or not. He could then react and deal with attempts of those who undermine Torah standards, as the Kohen then thwarts the efforts of those who threaten Jewish existence. ■

be chosen as the redeemer of the Jewish People and he will be loaded with suffering to atone for the sins of the nation. Rav Vosner explains that although there is no obligation for a person to accept the suffering of others upon himself, nevertheless, when it comes to a parent or a rebbi, accepting their suffering is considered a fulfillment of the obligation to honor a parent even after his or her death. Rav Vosner also points out that it should be sufficient for a person to make this statement, even to himself, only once. The reason he makes the statement throughout the year is also an expression of honor⁵. ■

1. מובא קושיותיו בשו"ת שבט הלוי דלקמן.

2. רש"י קידושין ל"א: ד"ה הריני כפרת.

3. שו"ת שבט הלוי ח"י סי' קנ"ח.

4. מהרש"א לסוגייתנו.

5. ובזה הוא מתרץ מה שנראה סתירה מרש"י בסוכה כ. וע"ש ■

STORIES Off the Daf

A subtle sense

"והריחו ביראת ה'..."

Rav Moshe Feinstein, zt"l, once applied a statement on today's daf to the leaders of the Jewish people in every generation. "In Sanhedrin 93 we find that Moshaich will have the power to 'sniff out yiras Hashem.' Similarly, during a din Torah the judge must have this special sense, since it is not enough to merely rely on what he sees and hears. He must also be able to distinguish between a false claim and a

true one through his 'sense of smell.'

"Genuine Jewish leaders in every generation have had this special sense and have used it to determine in every new approach whether its adherents are l'sheim shamayim or not."

One time a group of respectable people from a certain political party spent some time with the Chofetz Chaim, zt"l. After they left, a bochur heard the Chofetz Chaim say to himself, "They think they have successfully deceived me..."¹

People have a tendency to take such statements to mean that gedolim are somehow infallible since they are definitely afforded great siyaata d'shma-

yah. Such people can become very disillusioned when confronted with what seems to be a clear error on the part of a gadol. The simple truth is that no human being is infallible. As the Toldos Adam, zt"l, explained, when listing various errors: "From here we see that no person is infallible since even the greatest sages can make a serious error. This does not detract from the greatness of these sages in the slightest. But it does teach that no person is infallible since errors abound."² ■

1. מגד גבעות עולם, ח"ב, ע' ט"ז

2. מובא בפתחי תשובה, יו"ד, ס' ס"ה,

ס"ק ב' ■