

OVERVIEW of the Daf

1) The arrangement of great benefit (cont.)

Rav identifies the source used to allow changing the structure of the Beis HaMikdash.

The source identified by Rav noted the events that are to take place at a eulogy. R' Dosa and Rabanan disagree whether it is a eulogy for Moshiach ben Yosef or for the yetzer hara.

The Gemara explains why there will be a eulogy for the yetzer hara when it should be a cause for celebration.

2) The yetzer hara

R' Assi describes different ways in which the yetzer may appear.

A Baraisa related to the topic of the death and Moshiach ben Yosef and the subsequent concern of Moshiach ben Dovid is recorded.

Rav Avira or R' Yehoshua ben Levi enumerate the seven different names for the yetzer hara.

A Baraisa expounds upon a pasuk that refers to the final destruction of the yetzer hara.

R' Yitzchak and Reish Lakish describe the constant pressure the yetzer hara applies to a person.

Tanna D'vei R' Yishmael presents a series of methods to defeat the yetzer hara.

The Gemara cites additional teachings that relate to the nature of the yetzer hara.

R' Chana bar Acha enumerated the four things Hashem regrets having created.

R' Yochanan cites three pesukim where Hashem takes responsibility for the sins caused by the yetzer hara.

3) The World-to Come

The four craftsmen mentioned in a pasuk related to the World-to-Come are identified.

The seven shepherds and eight princes mentioned in another pasuk are identified.

4) Clarifying the Mishnah

A Baraisa teaches that the candelabrum were fifty amos tall.

The Gemara demonstrates that the Mishnah intended to convey that each candelabrum contained thirty log for a total of 120 log.

A Baraisa illustrates how strong the people were who could climb fifty amos carrying a jar with thirty log of oil. ■

Distinctive INSIGHT

The two faces of the yetzer hara

אם אבן הוא נימוח אם ברזל הוא מתפוצץ

A Baraisa was taught in front of Rabbi Yishmael: If this vile and devious foe (the yetzer hara) engages you, drag him to the Beis Midrash. If it is stone, it will dissolve. If it is metal, it will explode.

Aruch Laner explains what our Sages might have meant in comparing the yetzer hara to a stone as well as to iron. He notes that there are two distinct aspects to the yetzer hara. There is a dangerous tendency to be “cooled off” and discouraged when approaching mitzvah observance. This is a form of the threat posed by Amalek as they attacked the young Jewish nation as it departed Egypt (Devarim 25:18): **אשר קרן בדרך**—They cooled you off along the way. There is another aspect of the yetzer hara which causes a person to sin by becoming enthusiastic and excited at the wrong time, and to feel a lack of control and to be enticed to sin.

In the inanimate realm, we find two contrasting substances. Stone is worn away by water, slowly but surely, but it is mostly unaffected by fire. Metal, however, melts and explodes in fire, while it is unaffected by the flow of water. Water and fire are opposing forces, and they react in opposite ways of each other, as we see in terms of how they affect stone and metal, and, in fact, of how they interact with each other.

Our Sages teach us that when a person is confronted by the yetzer hara, whether it be that of heat or of cold, the person should drag that influence to the Beis Midrash, and the power of the study of Torah will neutralize its effects. If it be the yetzer hara of being stone cold, it can be dissolved by the Torah, which is compared to water. If it be the overenthusiastic yetzer hara of metal, it can be tempered by the Torah, which is compared to fire. ■

HALACHAH Highlight

In the multitude of people is the glory of the king
 “ברב עם הדרת מלך”
 But the other kohanim did not allow him to do so because of the pasuk, “In the multitude of people is the glory of the King.”

Generally, the principle of **ברב עם הדרת מלך** teaches that a mitzvah is enhanced when it is performed in the presence of many people. For example, it is better to attend shul to hear Megillas Esther than to read it to oneself because the larger crowd serves to elevate the mitzvah¹. Our Gemara, however, adds an additional component to this principle, namely that a mitzvah is elevated when many people are involved in its performance even though it means that each person will perform only part of the mitzvah.

Rabbeinu Yitzchak of Vienna² records the complaint of an individual regarding the custom of having one person open the Aron Kodesh, take out the Sefer Torah and hand it to the chazzan. The one complaining argued that the chazzan should perform the entire mitzvah because he bears the responsibility of the community regarding davening and the mitzvah should not be taken from him and given to others. Rabbeinu Yitzchak responded that the principle behind the custom is, “In the multitude of people is the glory of the king.” This principle teaches that it is better to divide a mitzvah amongst many rather than have the mitzvah performed by one person. Therefore, it is common practice to have one person serve as sh’liach tzibur for Shacharis, another to read the Torah, a third to read

REVIEW and Remember

1. Why will the yetzer hara be eulogized?

2. How did the elderly man put Abaye’s mind at ease regarding his yetzer hara?

3. What is the strategy to defeat the yetzer hara?

4. What made the young men who carried oil to the top of the candelabrum so praiseworthy?

the haftorah and a fourth person to lead Mussaf³.

Rav Menashe Klein⁴ proposes that this principle is the source for the custom to hand the newborn baby from one to another before performing the bris milah (k’vatter). Our Gemara indicates that allowing many people to bring the limbs of a korban closer to the altar is a fulfillment of this principle of “in the multitude of people,” and in a similar fashion involving many people to bring the baby to his bris elevates the mitzvah and produces greater honor for Hashem. ■

1. עי מ"ב סי' תרפ"ז סק"ז וע"ע במ"ב סי' תר"צ ס"ק ס"ב וס"ד
2. ספר אור זרוע ח"א סי' קט"ו
3. ראה מרדכי למגילה פ"ד סי' תתל"ג לענין חלוקת תפילות בין הרבה אנשים
4. שו"ת משנה הלכות חי"ב סי' קע"ז ■

STORIES Off the Daf

The rope for the oxen

א"ר אסי יצה"ר בתחילה דומה לחוט של בוכי'א ולבסוף דומה כעבותות העגלה

On today’s daf we find a number of descriptions relating to the evil inclination. Rav Asi says, “The evil inclination first appears as fragile as a gossamer thread, but in the end it is like a rope used to harness oxen.” Rav Shalom Shwardron, zt”l, illustrated this statement with his own experience:

“Once, on my way to Eretz Yisrael via ship, we passed the famous port of Venice. I had heard reports of the Italian city’s breathtaking beauty and appar-

ently so had my fellow passengers, because as soon as we were in sight of the port everyone congregated on the deck so they could get the best view. I also slowly made my way to the deck to see if there was truth to what people say, but when I got a clear view of the city it did not appear beautiful at all. Quite the contrary, it was full of steeples with crucifixes and this disgusted me to no end.

“On another journey, we once again passed Venice and a similar thing occurred. But this second time I found the vision of the port tolerable, although not especially lovely. But on a third such occasion, I was so dazzled that I begged to borrow a telescope from a fellow passenger so that I could get a better view. Just then, I caught

myself and remembered a teaching I had heard from the Rebbe Rav Leib, zt”l, and the Brisker Rov, zt”l. They said that if we succumb to the temptations of the yetzer hara, we gradually relinquish control over ourselves. Ultimately, the yetzer hara becomes the master of the house.”

Rav Shalom concluded, “This is the meaning of our Gemara. The tzaddikim are well aware that the evil inclination starts small, with challenges as tenuous as a spider’s web. Succumbing may not seem serious in the short term, but ultimately the yetzer takes over and binds a person to be its beast of burden, like an ox under the harness. Then what used to seem repulsive will appear to be beguilingly beautiful!” ■

