

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

OVERVIEW of the Daf

1) Dressing Aharon and his sons (cont.)

The Gemara concludes its exploration of how each Amora deals with the other's proof regarding the way Aharon and he sons were dressed.

2) Separating the Kohen Gadol from his wife

R' Yehudah ben Besairah, cited in a Baraisa, explains that the reason the Kohen Gadol is separated from his wife is to prevent him from becoming tamei by cohabiting with her and discovering that she was a possible niddah.

R' Chisda explains that this explanation is not limited to R' Akiva's opinion regarding the capacity of a niddah to contaminate her husband, and even Rabanan would agree with this concern.

3) The status of one who cohabits a niddah

R' Zeira infers from the above explanation that one who cohabits with a niddah is not tamei exactly like a niddah, and he may immerse during the seventh day.

The inference is rejected.

The Gemara challenges the assertion that one who cohabits with a niddah must immerse at nightfall and finally succeeds at refuting that position.

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REVIEW and Remember

1. Did the Kohen Gadol wear the same type of belt as the other kohanim?
2. Explain the dispute between R' Akiva and Rabanan concerning the capacity of a niddah to contaminate her husband.
3. What makes the tumah of one who cohabits with a niddah more severe than one who is contaminated from a corpse?
4. What is the difference whether tumah is considered דחוייה or הותרה?

Distinctive INSIGHT

Wearing the Kohen garments of כלאים when not officiating

אבנטו של כהן גדול לא זה הוא אבנטו של כהן הדיוט

The belt worn by Aharon Hakohen and by all subsequent Kohanim Gedolim was made from משור, שש, which was linen, blended with blue-dyed wool (תכלת וארגמן). The makeup of the belt worn by the כהן הדיוט is not described in the Torah, and it is the subject of a dispute in our Gemara between the sons of R' Chiya and R' Yochanan. One opinion is that this belt was only made of fine linen only, with no wool. The other opinion says that this belt also was made of a linen/wool mixture. Rambam (Hilchos Kilayim 10:32) writes that any kohen who wears his uniform at a time other than while he is officiating is in violation of the sin of wearing כלאים, and he is liable for lashes, even if he is situated in the Mikdash. Ra'aved disagrees and cites a Gemara (Yoma 69b) which reports that while a kohen is in the Mikdash, he is not in violation of wearing כלאים even if he is not actually doing a service at that moment. This dispute between Rambam and Ra'aved appears also in Hilchos Klei HaMikdash (8:11).

Sha'agas Aryeh (#29) discusses this issue, and he brings many proofs from the Gemara to support the opinion of Ra'aved. One proof is from our Gemara, where we see that according to one opinion, it was only the Kohen Gadol whose belt contained כלאים. The Kohen Gadol wore his eight special garments all year long. When he did officiate, his service was an elective activity, because regular kohanim were available to work instead of him. The Kohen Gadol would not be justified in wearing כלאים when others could serve while not wearing כלאים unless we accept the view of Ra'aved that the Kohen Gadol's wearing of his belt was allowed as long as he was in the Mikdash, even when he was not directly involved in an obligatory part of the service. (See Shabbos 133b, where a father should not circumcise his son if a spot of בהרת in on the ערלה if others are available to do the מילה because the father's intentional act of cutting the בהרת can be avoided. Here, too, the Kohen would not be allowed to serve while wearing כלאים if others doing the job could do so without violating this sin.) ■

HALACHAH Highlight

Daytime immersion

נדה ויולדת טבילתן בלילה

A niddah and one who gave birth immerse at night.

There is a rabbinical obligation¹, that after waiting seven clean days, a woman must wait until nightfall to immerse. Ideally², she may not immerse even during bein hashmashos for fear that they will live together before nightfall and she may find blood before nightfall. If this were to occur, the blood would constitute an interruption in her seven clean days and it turns out they had relations while she was a niddah. Additionally, Chazal enacted that a niddah immerse at night, even if she immerses eight days from when she became clean. The concern is that her daughter may see her go to the mikvah during the day and, assuming it is her seventh day, will mistakenly conclude that it is permitted to immerse during the day of the seventh. For these reasons Chazal enacted that women immerse specifically at night.

However, a bride may immerse during the daytime³ of her eighth clean day if the wedding will take place that night, since it is unusual for a bride to have a daughter to make such an error. Furthermore, there are those who permit a bride to immerse during the daytime of the seventh⁴ since the ceremony will not take place until it is already

(Overview...Continued from page 1)

4) Separating the Kohen Gadol from his wife (cont.)

The Gemara asks why we don't isolate the Kohen Gadol from others due to the fear that they will die and thus render him tamei.

Two solutions are presented.

5) Dispensation from tum'ah

According to R' Nachman tum'ah is permitted for the tzibbur whereas according to R' Sheishes it is merely overridden for the tzibbur.

The dispute is qualified.

A second version of the dispute is presented. ■

night, and the above-mentioned concern does not apply. However, a competent halachic authority must be consulted. ■

1. שו"ע יו"ד קצ"ז ס"ג
2. קיצור שו"ע סימן קס"ב. וכן עי' שו"ת מנחת יצחק ח"ג סימן פ"ו בד"ה והנה מסתימת וכו', וע"ע בפת"ש קצ"ז ס"ק ב'. והאם ימתין לזמן ר"ת עי' שו"ת שבט הלוי ח"ד סימן ק"ז בד"ה מ"מ. וכתבנוהו בפסחים דף צ' ע"ב
3. רמ"א שם
4. דגול מרובה שם שהתיר כ"ז שלא תבא אצל בעלה עד הלילה. ודלא כש"ך שם ס"ק ט' שהחמיר בזה. ועע"ש בפת"ש ס"ק י'. ובשבמ"ל שם ז"ל נוהגים דבשעת הצורך—כגון שקבעו את החופה לאותו יום ואירע שהוא יום שביעי—טובלת ביום וכו' ובלבד שיעמידו החופה רק בלילה וכו'. עכ"ל. וכן הורה מורי ורבי הגר"מ הדרשטם זצ"ל ■

STORIES Off the Daf

Serving in purity

ועד שאתה מפרישו מטומאת ביתו, הפרישהו מטומאת המת

The Mei HaShiloach, zt"l, explains that the kohanim personify all true servants of Hashem who know that everything they experience is orchestrated from Above and that it is all for their true benefit. The defilement of מת טומאת represents a state of mind that is incompatible with avodas Hashem. As the Zohar HaKadosh states, this is typical of the grumbling and complaining that people often do when faced with lack and loss.

One time, Yeshivas Be'er Yaakov

was forced to relocate on short notice. Despite much searching, the administrators simply could not find an affordable place that was feasible. The deadline for moving was right after Shabbos, but late that Friday they were still at a loss as to where the new home for the yeshiva would be. They had no choice but to engage movers for the appointed time.

Shabbos passed, and immediately afterward, the Rosh Yeshiva, HaRav Moshe Shmuel Shapiro, zt"l, sat down to learn as usual. No sign of anxiety was noticeable on his face. After three straight hours of learning, the Rosh Yeshiva asked, "Did they hire movers yet?" When answered to the affirmative, he inquired further, "Why haven't they started to remove the things,

then?"

"Because we don't know where we are going!"

"That is irrelevant. When it will be נוגע למעשה, of immediate concern, Hashem will send the right address!"

The movers were directed to start working and they began to pack up the library and the furniture.

Before the movers even finished packing, the Rosh Yeshiva's son, HaRav Dovid Yitzchak, shlit"a, arrived and shared the good news with his father. "We have just this moment located an appropriate place and rented it!"

The Rosh Yeshiva did not register even a glimmer of amazement; as expected, Hashem sent the right address at the moment of real need! ■