

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

## OVERVIEW of the Daf

### 1) The effectiveness of the tzitz (cont.)

R' Shimon explains how he interprets the pasuk used by R' Yehudah to support his position.

### 2) Dispensation from tum'ah (cont.)

The Gemara suggests that a dispute cited in a Baraisa revolves around the issue of whether tum'ah is permitted for the tzibur or merely overridden.

The suggestion is rejected and the dispute is explained to revolve around the issue of whether immersing at the correct time is a mitzvah.

This suggestion is also rejected and the Gemara explains that the dispute in the Baraisa is related to the question of whether sprinkling is the same as immersion and therefore it is a mitzvah to sprinkle at the correct time.

In light of this explanation the third opinion cited in the Baraisa is explained.

A related Baraisa is explained.

### 3) Sequestering

R' Yosi the son of R' Chanina challenges the earlier-quoted Baraisa that ruled that the Kohen Gadol and the

(Continued on page 2)

## REVIEW and Remember

- How do we know that one may not divert their attention from their tefillin?  
\_\_\_\_\_
- Is there a mitzvah for a person to be sprinkled with the ashes of the Parah Adumah?  
\_\_\_\_\_
- According to Rava's conclusion, when would the kohen who will burn the Parah Adumah be sequestered?  
\_\_\_\_\_
- What was the original name of "The Chamber of Parhedrin"?  
\_\_\_\_\_

Today's Daf Digest is dedicated  
by the Langsner family  
in loving memory of their grandmother  
מרת עטל צבי בת ר' יעקב פסח, ע"ה

## Distinctive INSIGHT

### Focused attention while wearing tefillin

ומה ציץ שאין בו אלא אזכרה אחת אמרה תורה על מצחו תמיד  
שלא יסיח דעתו ממנו תפילין שיש בהן אזכרות הרבה על אחת  
כמה וכמה

The תוספות יונים wonders why the Gemara in Shabbos (49a) prohibits sleeping while wearing tefillin due to the possibility that a person might release gas. After all, our Gemara would suffice to prohibit sleeping while wearing tefillin simply due to the fact that while sleeping a person is not focused on the tefillin, and there is a requirement that one not be מסיח דעת while wearing tefillin.

His first answer is that the fact that one must not allow himself to forget about his tefillin while wearing them is itself due to the need to guard against passing gas, which is a violation of the holiness of the tefillin. Our Gemara is actually a safeguard against the concern mentioned in the Gemara in Shabbos.

The second answer of the תוספות יונים is that the problem of היסח הדעת would not prohibit sleeping while wearing the tefillin. The nature of distraction which is prohibited is where a person is awake, and he involves himself in mundane conversations or matters of silliness. This is the opinion of Rabeinu Yona (Berachos 14b; also see Beis Yosef, O.C. 44). While sleeping, a person is not acting with frivolity, and he is therefore not in violation of the condition of היסח הדעת. He is, however, in danger of not exercising control of his bodily movements, and therefore tefillin cannot be worn due to the consideration of the Gemara in Shabbos, that the person might release gas.

Rambam (Hilchos Tefillin 2:13) rules that a person who is highly distressed (i.e. a mourner) is exempt from the mitzvah of tefillin, because it is understood that he will not be able to concentrate upon the tefillin properly, and he will be guilty of היסח הדעת. The עמק ברכה questions this ruling. Even if we were to assume that he could not fully concentrate and not be in compliance with the specific need of תמיד and its demand to concentrate, we should still require that he fulfill the basic mitzvah of tefillin. This is especially true according to Tosafos (ד"ה ומה ציץ) who says that the only genuine need for תמיד is by ציץ where the Torah states תמיד and applying this concept further to tefillin is only an extended concept, rather than a true קל וחומר. ■

# HALACHAH Highlight

## Everything in its scheduled time

ר"מ אומר טבילה בזמנה מצוה ור' יוסי סבר לא אמרינן טבילה בזמנה מצוה וכו' אלא דכו"ע להני תנאי אמרינן טבילה בזמנה מצוה וכו'.

R' Meir says: Immersion in its scheduled time is a mitzvah. R' Yosi holds we do not say that immersion in its scheduled time is a mitzvah ... Rather, all of these Tannaim agree that we say immersion in its scheduled time is a mitzvah.

Tosafos<sup>1</sup> mentions a dispute regarding which position is to be followed. Poskim write<sup>2</sup> that our custom follows the opinion that immersion in its scheduled time is not a mitzvah. However, one may infer from Rashi<sup>3</sup> that the dispute applied only in previous generations that observed the laws of tum'ah and taharah and immersed themselves to become tahor. Indeed, Poskim<sup>4</sup> write that even according to the one who holds there is no mitzvah to immerse in the scheduled time, this applies only to one who is immersing for taharah. However, all opinions agree that there is a mitzvah for a woman to immerse in her scheduled time to permit her to be with her husband. Therefore, in a circumstance where the immersion will not lead to a woman being together with her husband, for example<sup>5</sup>, when her husband is out of town, there is no mitzvah to immerse at her scheduled time. [See footnotes below for further details.] For this reason a niddah may not immerse on Yom Kippur<sup>6</sup>, Tisha B'Av or on the seven days of mourning since during these times she will not become permitted to her husband and there is no mitzvah for

(Overview...Continued from page 1)

Kohen who will burn the Parah Adumah are sprinkled on each of the seven days they are sequestered. Seemingly, sprinkling on the fourth day serves no purpose.

Rava explains the Baraisa and notes a difference between sequestering for Yom Kippur and sequestering for the Parah Adumah.

## 4) The chamber of Parhedrin

A Baraisa explains why this chamber is called the Chamber of Parhedrin.

A Mishnah is cited that obligates bakers to separate only terumas ma'aser and challah.

The Gemara begins to explain why bakers are exempt from separating terumah gedolah, ma'aser rishon, ma'aser ani and ma'aser sheni. ■

1. תוד"ה דכולי
2. ב"י או"ח סי' תקנ"ד ותרי"ג ויר"ד סי' קצ"ז ובסי' שפ"א ובשם המהרי"ק. ועע"ש תקנ"ד בשו"ע שבנדודת שבזמנה"ז בלא"ה אינם "בזמנם"
3. רש"י ד"ה טבילה של מצוה. טבילה של טהרה. עכ"ל
4. ב"י יו"ד קצ"ז ס"ב ובט"ז שם ס"ק ב', וש"פ שם. וכ"כ שו"ת חת"ס יו"ד סימן קצ"ו
5. כן שמע מהרמ"א שם, וכמבואר בגר"א סק"ה. וע"ש בשיעורי שבה"ל בשם השבות יעקב שאין ליטבול כשאין בעלה בעיר, וכשצריכה תטבול ותקח תינוק אצלה וסכין תחת הכר ובשעת הדחק לכה"פ הסכין תחת הכר. וכן שמעתי ממו"ר הגר"מ הלברשטם זצ"ל והוסיף שתתקסה בבגד בעלה כשמיכה [שלא בדרך מלבד, מלא תלבש]
6. שו"ע או"ח תרי"ג סי"א, ותקנ"ד ס"ח, ויר"ד סי' שפ"א ס"ה ■

# STORIES Off the Daf

## The lust for money

קורין אותה לשכת פרהדרין

The Ben Ish Chai, zt"l, explains that if we split the word Parhedrin into two, we get "par," which is an abbreviation of prutah, or coin, and "hedrin," which means to follow. This means that the Parhedrin would pursue money because it was the most important thing to them. Even the worthiness and fear of Heaven of the candidate was unimportant compared to how much he was willing to pay for the position. It is also possible that "hedrin" is from the word

"hidur," signifying that they valued the money (פרוטות) and not fear of Heaven.

Rav Shlomo Wolbe, zt"l, quoted a letter of Rav Yisrael Salanter, zt"l, that cited a well-known idea. Although it is possible to serve Hashem on a high level without learning Mussar, it is completely impossible to transform the negative that is within ourselves without it. This is like trying to see without an eye, or trying to hear without an ear. Rav Wolbe then explained that this can be found where a person hasn't changed his mental outlook about the important issues in life. For example, it is possible for one to be a great servant of Hashem and to learn a lot of Torah, while the main thing in this person's life is still money!

Rav Eliyahu Lopian, zt"l, told about a certain prominent person from his home town who was an excellent man, but for one thing: his desire for money was limitless. It required self-sacrifice for him to contribute even the smallest amount to tzedakah. He was literally obsessed about parting with his money.

On his deathbed, this miser whispered urgently to his friends and family at the bedside. "Take mussar from me! Even though I can feel that my life is slipping away, I am still a slave to my flaws. If one of you were to offer me a penny, I would grab it and hide it beneath my pillow!" A short time later, the man expired. This is the lust that can take a person right out of the world. ■