

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

OVERVIEW of the Daf

1) The Chamber of Parhedrin (cont.)

The Gemara concludes its explanation as to why bakers are exempt from separating terumah gedolah, ma'aser rishon, ma'aser ani and ma'aser sheni.

2) The contrast between the two Temples

Rabbah bar bar Channah in the name of R' Yochanan notes a major difference between the first Beis HaMikdash and the second. The first Beis HaMikdash stood for four hundred and ten years and was served by eighteen Kohanim Gedolim whereas the second Beis HaMikdash stood for four hundred and twenty years and if one subtracts the years served by tzadikim he will observe that the other Kohanim Gedolim did not survive even a year in office.

R' Yochanan ben Torsa presents the sins that allowed Shilo and the Batei Mikdash to be destroyed.

The assertion that baseless hatred was not a factor during the first Beis HaMikdash is unsuccessfully challenged.

R' Yochanan and R' Elazar note a difference between the first Beis HaMikdash and the second.

R' Yochanan and Reish Lakish dispute whether the earlier generations were greater than the later generations or vice-versa.

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REVIEW and Remember

1. Why is one not obligated to separate ma'aser ani in cases of doubt?

2. How many Kohanim Gedolim served during the first Beis HaMikdash?

3. Baseless hatred is tantamount to which three sins?

4. Why did Reish Lakish refuse to speak with the people in the marketplace?

Today's Daf Digest is dedicated
לע"נ אבי מורי ר' משה בן ר' אהרן ז"ל
by the Rabbi and Mrs. Aharon Gulkowitz, Brooklyn, NY

Distinctive INSIGHT

Torah study protects from sin

מקדש ראשון מפני מה חרב מפני ג' דברים שהיו בו עבודה זרה וגילוי עריות ושפיכות דמים

Our Gemara definitively attributes the destruction of the first Beis HaMikdash to the rampant violation of the three cardinal sins of idolatry, immorality and murder. Yet the Gemara in Nedarim (81a) states that the reason for the destruction of the Beis HaMikdash was a mystery. The prophets were asked about this, and they were unable to explain it. The answer was only known when Hashem Himself, told them that it was due to the failure of the people to recite a blessing before engaging in Torah study. How are these two approaches in accounting for the destruction of the Beis HaMikdash to be reconciled?

Lev Eliyahu (Parashas Devarim) writes in the name of אור ישראל that the study of Torah has the power to protect and defend from sin, as we find in the Gemara (Sotah 21a). This presents us with a perplexing dilemma. As noted, the Gemara in Nedarim acknowledges that the Jewish people were involved in Torah study at the time of the destruction of the Beis HaMikdash, although they did not recite blessings before engaging in their Torah pursuit. The fact was that the prophets were aware of the people's diligence, and they were unable to fault the people for being deficient in this matter. How was it, then, that the Torah study did not protect the nation from indulging in the three cardinal sins? This was the nature of the question which the sages asked the prophets, and which the prophets could not explain.

The answer was, though, that Torah study without a full appreciation of its sublime essence was not only lacking in its ability to protect, but it represented a degree of callousness and even disgrace to the Torah (see ר"ן, Nedarim). The fact that the people did not recite a blessing before pursuing their Torah studies was an indication that they treated it as a generic pursuit of intellectual information, rather than experiencing it as a holy endeavor. This left them susceptible to fall into the grips of sin, and their level deteriorated until they even violated the worst of all sins. ■

HALACHAH Highlight

Modest dress

מקדש ראשון מפני מה חרב מפני ג' דברים שהיו בו ע"ז גילוי עריות ושפיכות דמים. וכו'. גילוי עריות דכתיב ויאמר ה' יען כי גבהו בנות ציון ותלכנה נטויות גרון ומשקרות עינים

Why was the First Temple destroyed? Because of three things that existed there: idolatry, illicit relations, and murder...illicit relations as it is written, "Hashem said: Since the daughters of Zion walked with outstretched necks and painted eyes (makeup on their eyes) etc."

The reason these girls walked¹ with outstretched necks, used makeup on their eyes² and doused themselves with perfume stemmed from their desire to attract the attention of Jewish men.³ This practice is considered abhorrent to Torah principles and contributed to the destruction of the first Beis HaMikdash. Poskim⁴ write that women are prohibited from taking steps that draw men's attention and causes the men to look at them. As an example, Poskim prohibit wearing a dress or skirt with a slit regardless of where the slit is situated. [According to some Poskim wearing a dress or skirt with a slit may involve more than one prohibition.⁵ See footnote below for more details.] Some Poskim caution against the use of a button or safety pin to close up a slit because of the likelihood that it will tear or come undone. Furthermore, if the slit is closed with only a pin when the slit is pulled, for example when exiting a car or walking up stairs, the crack opens somewhat, thus drawing attention to the slit. Rather one must sew up a slit com-

(Overview...Continued from page 1)

An incident involving Reish Lakish is recorded where in he berates people from Bavel for not emigrating to Eretz Yisroel in the days of Ezra.

In consideration of Reish Lakish's practice to avoid talking with people in the marketplace, the Gemara presents two different versions of the story.

R' Yochanan disagreed with Reish Lakish's explanation as to why the Divine presence did not dwell in the Second Beis HaMikdash, and he offers an alternative explanation instead. ■

pletely. As a general rule, women may dress in an attractive manner but not in a manner that is attracting.⁶ ■

1. כדפרש"י בשבת דף ס"ב ב'
2. ועי"ש ברש"י פירש דמש"כ כוחלא" בעיניהם, פירושו בסיקרא. ורש"י בגיטין י"ט א' פירש שמש"כ שם במשנה סיקרא שבגמ' שם פירשה שהוא סקרתא, ר"ל בצבע אדום. ומאידך רש"י בקידושין בדף י"ב א' בד"ה אבנא כוחלא, פירש שחור דומה לכחול. עכ"ל. וכן פרש"י בב"ת ד' ע"א את מש"כ כוחלא, וז"ל צבוע כעין כחול. עכ"ל
3. ועי"ש ברש"י בד"ה שהיו הולכות. וכו' שהיו מסתכלין בה וכו'. עכ"ל. ודו"ק ופשוט
4. כן פירסמו גדולי ישראל. ועי' במכתב שכתבו בזה מרן הגרי"י ווס גאבד ירושלים זצ"ל ובית דינו והודפס בעוז והדר לבושו בדף 323 (באנגלית)
5. שיש בזה אידור דבחוקותיהם לא תלכו גם לדעת המהריק שברמ"א יו"ד קע"ח, וכהגדרת האג"מ שאפילו דבר שבעצמותו לכאור' לא היה בו איסור מ"מ כשיש בו "ריח" של הכיוון דפריצות, יש בו לכור'ע איסור דבחוקותיהם לא תלכו ואכמ"ל
6. בעוז והדר לבושה שם בדף 324 ■

STORIES Off the Daf

Hoping in Hashem

רשעים הם אלה שתלו בטחונם בה

The question that begs to be asked here is what difference should it make if the Jewish people had "trust" in Hashem if, at the same time, they persisted in their wickedness? The Ben Ish Chai, zt"l, writes that they really deserved to be completely destroyed during the Churban. What saved them is the fact that they turned their eyes to the Almighty. For this reason alone, the wood and stones of the Beis HaMikdash bore the brunt of

Hashem's fury instead of it being vented against the people. Even though they worshipped idolatry, the fact that they didn't worship with a complete heart is what saved them. They turned ever so slightly to Hashem, and He spared them.

The Ramchal, zt"l, writes that our whole vitality comes from hoping in Hashem. Someone who truly looks to Hashem, even if he has few good deeds, will not be shamed in the future world. As we see, there are many levels of trust in Hashem, from the trust of the wicked all the way to, l'havdil, the refined trust of the tzaddikim. It all depends on how much we look toward Hashem, and even within a single per-

son this can change from moment to moment.

Once, Rav Chaim from Volozhin, zt"l, was feeling ill. As he sat with his Rebbi, the Vilna Gaon zt"l, he had on the leeches that were used in those days to remove the "bad blood." The Gaon started to speak of trusting Hashem, and as he spoke, Rav Chaim felt a sudden and indescribably bolstering of his bitachon. Eventually, he felt that he no longer needed the leeches, and he removed them.

Afterwards, the Gaon moved on to another subject. Rav Chaim began to feel that he was no longer on such a high level of bitachon, so he put the leeches back on! ■

