

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

OVERVIEW of the Daf

1) City shuls

The earlier assertion that shuls in cities are not susceptible to tum'ah is unsuccessfully challenged from a Baraisa.

The Gemara explains that the dispute in the Baraisa between Tanna Kamma and R' Yehudah is related to the issue of whether Yerushalayim was given to a particular Shevet.

The disagreement between Tanna Kamma and R' Yehudah is linked to a similar dispute between Tannaim.

2) Village shuls

The earlier assertion that shuls in villages are susceptible to tum'ah is successfully challenged from a Baraisa.

3) Elevating a person into the position of Kohen Gadol

The Gemara questions how a kohen is elevated into the position of Kohen Gadol if the first Kohen Gadol becomes disqualified after the morning Tamid was offered.

Three procedures are suggested how to elevate a Kohen to become a Kohen Gadol in this circumstance.

4) The belt of an ordinary kohen

R' Dimi reported that Rebbi and R' Elazar the son of R' Shimon dispute what material was used to make the belt of an ordinary kohen.

The Gemara unsuccessfully attempts to prove that

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REVIEW and Remember

1. Which part of the Beis HaMikdash issituated in the portion of Shevet Yehudah?

2. What material was used to make the Kohen Gadol's regular belt?

3. How were service utensils sanctified for use in the Beis HaMikdash?

4. Explain the dispute regarding the use of the garments worn by the Kohen Gadol on Yom Kippur.

Distinctive INSIGHT

Initiation by performing a service

לובש שמונה ומהפך בצינורא

All tasks in the Beis HaMikdash on Yom Kippur which are specific for that day's service must be performed by the Kohen Gadol. In case he must be replaced, the designated fill-in Kohen must first establish his distinction as being a Kohen Gadol so that his continued service be clearly that of a Kohen Gadol, and not just as a כהן הדיוט who is filling in. If this is to take place after the Tamid of the morning has been brought, Abaye suggests that this new kohen put on the full array of the eight garments, a uniform which is unique to the Kohen Gadol, and that he use a tool to take a piece of one of the limbs of the Tamid which is on the Altar and turn it over, accelerating its being consumed by the fire. This service of the Tamid is a form of initiation. In this way the new kohen has officiated as the Kohen Gadol.

Sfas Emes notes that the Gemara does not recognize mere putting on of the eight garments of the Kohen Gadol as being an adequate form of initiation, but only in conjunction with some form of service. This is, in fact, the understanding of Ra'aved (Hilchos Klei HaMikdash 4:13).

The Gemara uses "מהפך בצינורא—turning over a piece of a limb with a tool" as an example of a service. This must be analyzed. If the piece of meat was not in its proper place near the fire on the Altar, then the service of the Tamid itself has not been completed. This cannot be the case, for the Gemara is discussing where the first Kohen became disqualified after completing the Tamid. If the piece was already on the fire and being consumed by the fire, then the input of this second kohen is unnecessary, and, in fact, his act of accelerating the process would not be allowed on Yom Kippur (see Mishneh L'Melech, ט"ה). (הל' ביאת מקדש ג: ט"ט).

While it is true that even secondary actions for the sake of the service (מכשירי קרבן) which could not be done before Shabbos are allowed to be done on Shabbos and Yom Tov, the Yerushalmi (Pesachim 10:1) does not define this activity to be in this category, and it should not be allowed to be done on Yom Kippur. ■

HALACHAH Highlight

Going up in holiness

שני אינו ראוי לא לכהן גדול ולא לכהן הדיוט וכו' משום מעלין בקודש ולא מורידין

The second one is not fit to be either a Kohen Gadol nor a Regular Kohen...Because we go up in holiness and not down.

The Poskim rule based on a Gemara in Brachos¹ that the rule of "going up in holiness and not down" is not limited to the laws of Beis HaMikdash². The Gemara in Menachos³ describes how this law applies to חפצי קדושה—holy objects, like tefillin. For example one may not change head tefillin into arm tefillin nor may one take the strap from his head tefillin for use for his arm tefillin.

There are those⁴ who apply this rule even to mitzvah items (חפצי קדושה). In view of this principle, the Mishna Berura⁵ writes that it is a proper custom to sew a silk strip on one's tallis near the head since the strands of tzitzis which are in front are holier than the ones in back. The silk strip ensures that the tzitzis in front will always be in front. [It should be noted that there are Poskim⁶ who hold that specifically silk should be used and not silver, for the important part is what goes on the wearer's body and not that which is on his head.] Others⁷ are unconcerned about this. According to Kaf HaChaim⁸ and Ben Ish Chai this principle applies even to something holier based upon kabbalistic considerations. Therefore, one may not make a tallis gadol out

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Rebbi was the one who said the belt was made of kilayim. Ravin taught explicitly that Rebbi holds that the belt was made of kilayim, and R' Elazar the son of R' Shimon holds it was made of pure linen.

R' Nachman bar Yitzchak brings another proof that according to Rebbi the belt of an ordinary kohen was made of kilayim.

5) Substitute Kohen Gadol

A Baraisa cites a dispute between R" Meir and R' Yosi regarding the status of a substitute Kohen Gadol after the original Kohen Gadol returns to service. ■

of a tallis katan (unless part of the tallis gadol became worn out). ■

1. ברכות דף כ"ח ע"א
2. עי' בזה שר"ע באו"ח סימן נ"ג סכ"ה כ"ו. וע"ע בזה בגיטין ס' ע"ב וכ"ה בשו"ע או"ח סימן שס"ו ס' שגם יש בו מפני דרכי שלום
3. מנחות דף ל"ד ושו"י או"ח סימן מ"ב ס"א. וע"ע שיעוף ג' באיסור ליתן שאר דברים בתיק התפילין
4. כ"כ הרא"ש וטור וכמבואר מהגמ' מנחות דף ל"ט ע"א לגבי ציצית. ומאידך המרדכי בפ"ק דבבא בתרא בסוף סימן תצ"ב בשם המהר"ם כבת שאינו כן אלא בתשמישי קדושה ולא בתשמישי מצוה, ובספר ציצית הקשה עליו מהגמ' במנחות הנ"ל
5. מ"ב סימן ח' ס"ק ט' ובשם המ"א
6. הערוך השולחן שם אות י'. וע"ע ש"דמה"ט יש שנותנים כסף גם באמצע הטלית ושג"ז אינו כדאי, עכ"ד
7. האריז"ל, והובא במ"ב הנ"ל
8. כה"ח בסימן כ"א ס"ק ו' ובשם הבא"ח, דט"ג מעלתו גדול יותר מטלית קטן עפ"י סוד וע"ע ש"ש שהביא מחלוקת בדיון זה. וע"ע בספר ציצית סכ"א ס"י במקורות הלכה פסוקה 22 שהרחיב וליקט בזה ■

STORIES Off the Daf

If you're not rising, you're falling!

מעלין בקודש ולא מורידין

The Gemara says that we ascend in spiritual matters, and we must not descend.

"Know my son," wrote the Skulene Rebbe, Rav Eliezer Zushia, zt"l, "Chazal tell us to be happy with our lot, but this is only regarding material things. God forbid that we should be merely content in spiritual matters! The whole purpose of creation is spiritual, and no matter how much we achieve, it's never really enough. The

redundancy of the phrase, 'we ascend, and we must not descend,' means that if you are not going up in holiness, then you are on your way down as a matter of course. If you are complacent, than you are going down! The Ramchal, zt"l, states that the aspiration to improve is what purifies a person who has fallen into sin. The struggle to keep going up is the most potent form of repentance.

After living in New York for a number of years, the Skvere Rebbe, zt"l, began to insist that his followers establish their own enclave far from the city. Since this was a new direction, a certain chossid got up the nerve to ask what inspired the Rebbe to make

such an abrupt decision.

"Until now, the Chassidim have been complaining that the spiritual atmosphere here is unbearable, a sentiment with which I fully agree. It is hard to guard one's eyes, and there is a lot of materialism even among our brothers. But as long as they were still struggling with these problems, they had no real power over them. I could live with such a situation. Recently, the complaining has died down; my Chassidim are becoming resigned to the conditions here and are they are no longer bothered by them. They have stopped striving. We must therefore get out of the city, no matter what the cost!" ■

