

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

OVERVIEW of the Daf

1) The Chamber of Lambs (cont.)

R' Huna resolves the contradiction regarding the location of the Chamber of Lambs, by asserting that the Mishnah in Middos reflects the opinion of R' Eliezer ben Yaakov.

The Gemara cites a series of Mishnayos from Middos that deals with the construction and height of the walls around the Beis HaMikdash, which demonstrates that anonymous Mishnayos from Middos reflect the position of R' Eliezer ben Yaakov.

R' Ada bar Ahava suggests that the series of Mishnayos reflects R' Yehudah's opinion rather than that of R' Eliezer ben Yaakov.

The Gemara demonstrates that the Mishnayos cannot reflect the opinion of R' Yehudah, and therefore must reflect the opinion of R' Eliezer ben Yaakov. ■

REVIEW and Remember

1. How many chambers surrounded the Ezras Nashim?

2. How many steps stood in between the Ezras Yisrael and the Ezras Nashim?

3. How was the Altar situation in relation to the Heichal?

4. What were the total dimensions of the Azarah?

Distinctive INSIGHT

Defiled stones of the Altar and torn pieces of a Torah

מזרחית צפונית בה גנוז בני חשמונאי אבני מזבח ששקצום
מלכי יון

The Altar was defiled by the Seleucid Greeks when they controlled Eretz Yisroel. Later, the remnants of this Altar were taken and placed into the chamber in the northeast corner of the courtyard.

HaRav Moshe Feinstein was asked (Igros Moshe O.C. 4:#38) about how to handle holy objects recovered from the destruction of European Jewry in World War II. The question was whether pieces from a torn Torah cover must be placed into shaimos and buried, or whether they may be put on display in a respectable manner as a memorial to the evil which the Nazis, ימח שמו, perpetrated against our people and against humanity. Would this constitute a compromise to the honor of the remnants of the Sefer Torah which should possibly be buried?

Reb Moshe brings a proof from our Gemara to answer this question. The office in the northeastern corner of the courtyard contained stones which came from the Altar which had been defiled. It might seem that it would have been better to bury these stones, rather than to keep them in storage. Apparently, the reason they were kept was to remember the evil of the Greeks, and to renew our gratitude to Hashem for having saved us from their threat. We therefore see that if the purpose of keeping the remnant of a holy item is in order to promote the honor of Hashem, this is not considered a disgrace to that item.

As a follow-up point, Reb Moshe was asked whether a person must tear his clothing as a sign of mourning and grief when he views the torn pieces of a Torah which was defiled. He answers that the halachah only requires a response of tearing one's clothes when a person actually witnesses the terrible scene of a Torah being torn or burned. Viewing pieces of a Torah which was destroyed does not require such a response. ■

HALACHAH Highlight

Burying holy scrolls

[הלישכה שהיתה] מזרחית צפונית בה גנזו בית חשמונאי אבני מזבח ששקצום מלכי עובדי כוכבים

The chamber which was on the north-eastern side was where the Chashmonaim hid the stones of the Altar which were defiled by the idolatrous kings.

Sifrei Torah, Neviim, K'suvim¹, tefillin and mezuzos² written on parchment with ink which are worn out must be placed in earthenware utensils and buried in the ground. Other books that contain Divrei Torah do not need to be buried in a vessel³; rather they can be placed in a bag⁴ or any area protected from water, wind, etc.

The Gemara does not mention that the stones of the Altar were placed in earthenware vessels before burial. The reason would seem to be that parchment, due to its sensitive nature, may become more worn if left unprotected. Therefore, they are placed in earthenware utensils to insure their continued existence⁵. Stones however obviously don't need such safeguarding. Although Poskim⁶

disagree whether scraps and bits of parchment from a Sefer Torah should be placed in earthenware utensils, that discussion has no bearing on the stones of the Altar. The reason is that there would be no benefit to place stones in earthenware utensils. This is as opposed to pieces of parchment, which, although they may not represent an entire sefer, nonetheless would benefit from the protection of the earthenware utensil

It should be noted that nowadays a Sefer Torah is buried in plastic⁷ and sealed with silicone to insure its remaining intact. ■

1. עי' שר"א אור"ח קנ"ד ס"ה. ובמ"ב שם ס"ק כ"ב. [וע"ע יו"ד סימן שפ"ב ס"י.] ובחמש מגילות כ"כ בפמ"ג שם בא"א ס"ק ט'. וכן מובא בספר גנוזה הקודש ריש פט"ו
2. ספר גנוזי הקודש הנ"ל כ"כ בשם הפוסקים. וע"ע במחלוקת בדין בתי התפילין לזה
3. כמבואר מהמ"ב הנ"ל. והוא מהפמ"ג
4. בספר הנ"ל בסעיף ד', וע"ע ש
5. במ"ב הנ"ל וכ"ה בב"י ביו"ד סימן רפ"ב
6. עי' בזה בפס"ת סי' קנ"ד הע' 82
7. גנוזי הקודש שם. וע"ע באיזה סוג פלסטיק, וכשא"א, הגר"ש וואזנאר שליט"א התיר גם ליתנם בכלי מתכת. וע"ע בערוה"ש או"ח סימן קנ"ד ס"ח ואג"מ או"ח ח, ד סימן ל"ח, שאם יכול להצניעו בבית עדיף מבקרקע ■

STORIES Off the Daf

The number eleven

מקום דריסת רגלי ישראל י"א אמה מקום דריסת רגלי כהנים אמה

The number one, in human terms, represents incompleteness. Loners are usually very self-absorbed which makes it hard for them to relate to others. The number eleven, in human terms, represents someone who has attained the level of "ten"—who has advanced to a certain degree—but is again "plus one." Such a person's attainments lead him to believe that he really is perfect, and is no longer in need of guidance from others. This facet of self-absorption keeps the "eleven" Jew from seeing his own spiritual blind-spots. What greater arrogance and self-centeredness is there than the failure to consult with others

who are objectively greater when the opportunity exists?

During Tzom Gedalia in Yeshivas Chevron in Yerushalayim, just before sunset, Rav Reuven Trop, zt"l, started to daven minchah. Since that day is also the yahrtzeit of his illustrious father, Rav Naftali Trop, the davening was quite slow and heartfelt.

By the time the kohanim finished doing birkas kohanim, it was already sunset. As Rav Reuven reached the end of his amidah, a certain bochur went to him and said, "It's after sunset, so we skip tachanun," and they immediately skipped to קדיש תתקבל.

Rav Leib Chasman, zt"l, went over to find out what had happened, and when he was told why the shaliach tzibbur had made the change, his reaction was swift. The Mashgiach immediately returned to the eastern wall

where many prominent Rabbonim were seated and proclaimed, "Rabbosai, please come down from the mizrach! There are apparently people of greater stature here who naturally belong in the most prominent places!"

After the prayers were over, the Mashgiach showed the young man that the Mishna Berurah holds that one says tachanun during בין השמשות. The young man, one of the best and brightest students, was besides himself. For quite a while, the Mashgiach chastised the young man for his tremendous arrogance. Many years later, that young man expressed deep appreciation for that public shaming.

"With all that mussar, the Mashgiach managed to remove some of the פרא אדם, the wild beast, within me!" ■

