

OVERVIEW of the Daf

1) Clarifying the Mishnah

R' Yosef explains the origin of the name of the Parvah Chamber

R' Kahana explains why a linen sheet was used to shield the Kohen Gadol.

2) The Kohen Gadol's linen garments

The Gemara explains that the morning and afternoon garments combined should not be worth less than thirty maneh but their particular values can change as long as the morning garments have a higher value.

R' Huna the son of R' Ilai presents a source that indicates that the morning garments must be of a higher value than the afternoon garments.

This source is unsuccessfully challenged.

A Baraisa indicates that the Kohen Gadol may have linen garments made from private funds to perform the "private service" - the removal of the shovel and ladle from the Kodosh Kodoshim, as long as it was donated wholeheartedly to the Beis HaMikdash.

Two related incidents are cited.

3) The judgment regarding Torah study

A Baraisa teaches that Hillel the Elder, R' Elazar ben Charsom and Yosek HaTzadik obligate those who are poor, rich or wicked to study Torah despite their challenging circumstances.

4) MISHNAH: The Mishnah describes the confession the Kohen Gadol made on the bull that will be brought as a chatas. ■

REVIEW and Remember

1. Who was Parvah?

2. What is the minimum value of the Kohen Gadol's morning garments?

3. Why didn't the kohanim allow R' Elazar ben Charsom to wear the garments made for him by his mother?

4. Who was included in the Kohen Gadol's first confession?

Distinctive INSIGHT

The effort required in order to earn the "Crown of Torah"

אמרו עליו על הלל הזקן שבכל יום ויום היה עושה ומשתכר בטרעפיק, חציו היה נותן לשומר בית המדרש וכו'.

In his Likutei Halachos, the Chofetz Chaim writes that if a person is not capable of learning on his own, he must hire a teacher to assist him. Even if this person is very poor, he is nonetheless obligated to budget his meager earnings and live a frugal lifestyle in order to arrange to pay the fee necessary to learn Torah. This is not a situation where we say that a person is not required to pay more than one-fifth of his earnings in order to fulfill a positive commandment. In regard to Torah study, there is no limit given to the degree of effort and expense one must expend to learn, for every man is simply obligated to know Torah, and this is one's eternal life.

Shitta M'kubetzes (Kesuvos 50a) writes that there is no limit to how much a person should pay for the Torah study of others, as well. Although the words of the Chofetz Chaim (above) do not indicate this, however in his Ahavas Chessed (Chapter 7), this halachah is explained. When a person joins in partnership with those who learn Torah, the Yissachar/Zevulun arrangement results in the supporter earning credit for himself in the mitzvah of learning Torah. This, then, is considered as his own fulfillment, and the financial expenditure is justified, even beyond the limit of one-fifth.

Divrei Malkiel (1:102) explains the opinion of the Shitta M'kubetzes. The rule restricting a person from paying more than one-fifth is only Rabbinic, and in the case of Torah study, the Rabbis were more lenient. There is no reason to limit one's expenses for this mitzvah, because "to its left are wealth and honor." There is therefore no danger that a person who pays too much for Torah study is acting irresponsible and might become impoverished from paying too much.

The Shulchan Aruch HaRav (Hilchos Talmud Torah 3:3) makes a fascinating calculation. Hillel earned a **טרעפיק**

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HALACHAH Highlight

Dedicating time for Torah study

ת"ר עני ועשיר ורשע באין לדין לעני אומרים לו מפני מה לא עסקת בתורה וכו' נמצא הלל מחייב את העניים ר"א ב"ח מחייב את העשירים יוסף מחייב את הרשעים

The Rabbis taught: A poor person, a wealthy person and a wicked person come to judgment, to the poor person they say, "Why didn't you engage in Torah study?" ... It turns out that Hillel obligates the poor, R' Elazar ben Charsom obligates the wealthy and Yosef obligates the wicked.

Based on this Gemara, Shulchan Aruch¹ rules: Every man is obligated to study, whether rich or poor, healthy or sick, young or old. Even one who is so poor that he must go door to door to collect charity or one who is burdened with the responsibilities of a wife and children is nonetheless, obligated to set aside time during the day and night² for Torah study... One who is unable to learn because he does not know how or because he is overwhelmed by responsibilities should support others who learn, [Gloss] and it is considered as if he learned. Mishnah Berurah³ explains that the primary mitzvah to study Torah has no limit and one is obligated to study the entire day if time allows⁴, ...the idea behind establishing a time for Torah study is that a person must set aside time every day to study and that fixed time must never be missed. If, due to circumstances beyond one's control, the fixed time is missed and can not be made up during the day, it should be made up that night.

The above represents a person's obligation towards the mitzvah⁵ to study Torah but there is an additional obligation to possess a clear⁶ understanding of the entire Torah⁷, including, Tanach, Mishnah, Halachos, Toras Kohanim, Aggadah,

(Insight...Continued from page 1)

each day. This is one half of a dinar. He gave half of it to the attendant of the Beis Midrash, which left Hillel with one quarter of a dinar daily. This was equal to 3 פונדיון, which, according to the Mishnah in Eiruvin (8:2), was enough to buy bread equal to the volume of six eggs. This was all he had in order to support his family daily, including Shabbos and Yom Tov. This demonstrates true devotion to Torah at the expense of all physical pursuits.

Rambam writes (Hilchos Talmud Torah, 3:6): "Whoever devotes his heart to fulfill the mitzvah of Torah study properly and be granted the 'Crown of Torah' must be prepared to live with physical limitations." There is no obligation to live with deprivation, and a man who lives with some degree of comfort is not in violation of the Torah, ח"ו. The message is simply that to earn the "Crown of Torah," the dedication to it with all of one's soul and heart is often at the expense of mundane comforts. ■

Talmud, etc. as enumerated in the Beir Halachah. ■

1. שו"ע יר"ד סימן ס"א. וכתב שם הגר"א שמקור השו"ע בזה הוא מהגמ' כאן.
2. וע"ש רמ"א וש"ך ס"ק א', האם יוצא י"ח בק"ש בשעת הדחק
3. מ"ב סימן קנ"ה ס"ק ד'
4. ונראה דר"ל כמש"כ הקרן אורה נדרים דף ח' ע"א בד"ה והר"ן, וכ"ה בפרשת דרכים (לבעל המשנה למלך) שבשעה שעוסק בפרנסתו אינו עובר באיסור ביטול תורה. וכן מבואר בשו"ע או"ח סימן קנ"ו. וע"ש במ"ב ס"ק ב'
5. דהיינו כמש"כ לא ימוש ספר התורה הזה מפ"ך והגית בו יומם וליילה. והרמב"ם בספר המצוות במ"ע הי"א, הביא ששני המצוות כלולים בושננתם. וז"ל היא שצונו ללמוד חכמת התורה וכו' ושם נאמר ושננתם שיהיו מחודדים בפ"ך כשאדם שואלך דבר לא תהא מגמגם לו אלא אמור לו מיד. עכ"ל. וכן עי' ר"ן נדרים ח' ע"א ד"ה הא, ודו"ק
6. כנ"ל ושננתם שיהיו מחודדים בפ"ך וכו' וכנ"ל
7. באה"ל סוף סימן קנ"ו, ודו"ק. וכן עי' שו"ע הגר"ז בהלכות תלמוד תורה ■

STORIES Off the Daf

Yosef obligates the wicked...

יוסף מחייב את הרשעים

Maharal, ז"ל, explains that negative character defects stem from our potential for good that has been misdirected. All traits have both positive and negative manifestations—what determines our spiritual stature is how we use the middos that have been "measured" out to us by Hashem. How, then, can we avoid misusing our own potential for good? The Chiddushei

HaRim, ז"ל, explains that we can accomplish this with a simple, but potent, act: by deferring the negative impulse that "begs" to be acted upon temporarily. A short delay of physical or emotional gratification is relatively easy, even for the wicked. And this was the method that Yosef used to overcome the terrible temptation presented by his master's wife. As our Gemara states, Yosef is the one who obligates the wicked—because he overcame his lower nature by using a technique that even the wicked can grab hold of.

A chossid in need of advice once came to the Kotzker Rebbe, ז"ל. He

found himself tempted regularly by a particular moral failing, and did not see how he could escape from its trap.

"Rebbe," he cried. "Help me fight my yetzer—I cannot manage it, and I fail over and over again!"

The Kotzker Rebbe looked at the man levelly and spoke gravely. "Do you think that you can follow a simple piece of advice?"

The man waited for his Rebbe's answer with bated breath. "I will try, Rebbe. What is it?"

The Rebbe thundered: "Wait five minutes!" ■

