

## OVERVIEW of the Daf

### 1) The righteous and the wicked (cont.)

Two teachings that relate to the negative effects of sin are recorded.

A Baraisa cited the positive effect sanctity has upon a person.

הדרן עלך אמר להם הממונה

2) **MISHNAH:** The Mishnah describes the process of the lottery.

### 3) Clarifying the Mishnah

The reason the lots are snatched is explained.

The Gemara explains why the lots were made from wood rather than any other material.

### 4) Drawing lots

The Gemara notes that our Mishnah is inconsistent with the opinion of R' Yehudah in the name of R' Elazar who maintains that the Kohen Gadol and the Sgan put their hand into the box to draw the lots.

The Gemara explains R' Yehudah's position and identifies who disagrees with his position.

### 5) Shimon HaTzaddik

A Baraisa recounts the miracles that took place during Shimon HaTzaddik's tenure as Kohen Gadol and the changes that occurred following his death.

A Baraisa retells the signs that indicated to Shimon HaTzaddik that he would not survive the year.

### 6) The forty years before the destruction of the Beis HaMikdash

A Baraisa relates the bad omens that took place during the forty years leading up to the destruction of the Beis

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## REVIEW and Remember

1. What effect does sin have on a person?  
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2. How many changes took place in the Beis HaMikdash after the death of Shimon HaTzaddik?  
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3. How did Shimon HaTzaddik know that he was going to die?  
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4. Explain the dispute between R' Yochanan and R' Yannai concerning the lottery.  
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## Distinctive INSIGHT

### *The scent of the Ketores in the air*

כלה שבירושלים אינה צריכה להתקשט מריח קטורת

The fragrance of the ketores – the incense – was very powerful, and its aroma permeated the entire city of Yerushalayim and beyond. Women who lived as far away as Yericho did not have to put on perfume. In the city of Yerushalayim, the smell was so strong that even brides, who normally put on extra perfume (see Tosafos Yeshanim), did not have to put on perfume for their wedding. Tosafos Yeshanim points out that a bride in Yericho, however, would have to add perfume to supplement the ketores smell in the air, for the concentration of the aroma was enough for the average woman, but not strong enough for a bride.

The family of Avtinas prepared the ketores, and they thereby had access to these spices for professional purposes. The Gemara (38a) reported that this family was praised for not allowing their wives to wear any perfume in order that no one ever suspect that they were using the spices of the ketores for personal use.

Tosafos notes that if all women in Yerushalayim smelled good due to the residual fragrance of the ketores in the air, what did the Avtinas family accomplish by withholding perfume from their wives? Tosafos answers that the Avtinas family did not live in Yerushalayim, and, in fact, they only resided in cities which were even more distant than Yericho, which was the extent until where the smell was still noticeable.

Tosafos also comments about the Mishnah in Kesubos (66b), where we find that a husband promises to provide money for his wife to use to buy perfume. Rav Ashi explains that this was specifically for women in Yerushalayim, and the amount promised was ten gold dinar on a regular basis. Why, however, was it necessary for these women to buy perfume at all, when we see here that the ketores fragrance made perfume redundant?

He answers that these women were wealthy, and they would put on extra perfume even though it might have been unnecessary. ■

Today's Daf Digest is dedicated  
to my dear wife, in honor of our anniversary

Today's Daf Digest is dedicated  
in memory of my mother, Mrs. Dorothy Lane,  
Devorah Bas Yitzchok,  
by her son Jerry Lane, Oak Park, MI

# HALACHAH Highlight

## Sanctifying oneself a little

תנו רבנן והתקדשתם והייתם קדושים אדם מקדש עצמו מעט מקדשין אותו הרבה, מלמטה מקדשין אותו מלמעלה, בעוה"ז מקדשין אותו לעוה"ב

The Gemara is not clear regarding the precise meaning of the word קדושה - sanctity. Furthermore, what does one have to do to sanctify himself a little to merit Divine assistance for an abundance of sanctity from above and in the World-to-Come.

We find a dispute regarding the mitzvah of קדושים תהיו - to sanctify oneself<sup>1</sup>. According to Ramban,<sup>2</sup> one should refrain from overindulging in physical pleasures, e.g. marital relations, meat<sup>3</sup>, wine, etc. This explanation would seemingly fit into the context of our Gemara. Rambam<sup>4</sup>, on the other hand, understands the words קדושים תהיו to be a general charge to perform mitzvos rather than it being a new command. According to Rambam, the meaning of the Gemara is that a person who sanctifies himself by exercising greater care and concern for mitzvos will merit Divine assistance to be even more careful in performing mitzvos. Nonetheless, it is clear that even according to Rambam there is a Biblical prohibition<sup>5</sup>, derived from the words לא תתורו אחרי לבבכם ואחרי עיניכם against indulging excessively in physical pleasures. Mishnah Berurah<sup>6</sup> cites the explanation of Ramban. The general rule is that one should use the physical world<sup>7</sup> as a tool for serving Hashem<sup>8</sup>. ■

1. ויקרא פי"ט פ"ב
2. רמב"ן על הפסוק הנ"ל
3. ומ"מ עי' חולין דף פ"ד ע"א שאין חיסרון באכילת בשר אלא שלא יהיה

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HaMikdash.

The reason the term לבנון is used as a reference for the Beis HaMikdash is explained.

## 7) The pronouncement of God's name

A Baraisa notes that the Kohen Gadol would pronounce God's name ten times on Yom Kippur and his voice could be heard in Yericho.

A number of statements are cited that demonstrate how events that were held in the Beis HaMikdash were felt far away.

## 8) Drawing lots

R' Yannai and R' Yochanan dispute whether drawing lots was an essential part of the Yom Kippur avodah.

The Gemara presents two ways to explain this dispute according to the opinions of R' Yehudah and R' Nechemyah concerning service done out of order.

The Gemara begins to present a challenge to R' Yannai's position. ■

4. הרמב"ם ספר המצוות בשורש הרביעי. וז"ל וכבר טעו בשרש הזה ג"כ עד שמנו קדושים תהיו וכו' ואין הפרש בין אמרו קדושים תהיו או אילו יאמר עשה מצותי. עכ"ל
5. וכמפורש ברמב"ם בשה"מ במצוות ל"ת במצוה מ"ז. וכן עי' בחינוך במצוה שפ"ז
6. מ:ב סימן קנ"ז ס"ק ד'
7. מ"ב שם, וע"ע בשמונה פרקים לרמב"ם בפרק החמידות, ובפיהמ"ש בסנהדרין על המשנה בדף נ"ד. באמצע דבריו. ובמס"י פי"ג. ובמשנה ברורה הנ"ל. ובמ"מ בסימן קנ"ז ס"ק ד'. ואכמ"ל יותר
8. שו"ע או"ח סימן רל"א. ודע שסוגיין הוא דלא כתנא דבי אליהו ח"א פט"ו שדרש את הפסוק דוהתקדשתם וכו' שיאכלו חולין בטהרה. דלהבלי א"צ. וכמש"כ הרמב"ם וטור. ועי' בהגהת המהר"ב רנשבורג בחולין ע"ב ■

# STORIES Off the Daf

## The sensitive heart

עבירה מטצטצת לבו של אדם

Our Gemara states that sin causes a desensitization of the heart. Rav Shlomo Wolbe, zt"l, explains that this refers to an indifference to spiritual influences.

Kedushah – sanctity – is the ability to feel such influences deeply, like being sensitive to the damaging effects of sin, or even the ability to empathize with another's pain. And just as there are subtle (and not so subtle) gradations within the realm of impurity, so are there endless levels of refinement and sensitivity that

can be attained.

One Shabbos, Rav Baruch of Mezhibuzh, zt"l, inadvertently brushed against a burning oil lamp with his shtriemel, and the contact jostled the lamp. When the Rav saw this, he was so distraught that he fainted, and his followers were only able to revive him after much difficulty.

Everyone there was very puzzled by the obvious question: Why had the Rav fainted? He certainly hadn't meant to move the vessel, and in truth, the action was only unintentional *tiltul min ha'tzad*, indirect movement of the lamp!

His followers asked their Rebbe what had caused his deep distress. He explained, "I was not upset by my action;

as anyone could see, it didn't count as a sin at all."

He went on, "But know, my children, that even an inadvertently sinful action still causes the pollution of the heart that Chazal described, a deadening and a blockage of the light of Divine understanding that is perceived within the heart. This distances one from Hashem, and the distancing is in accordance with the act as well as the level of the one who performs it. One who has a big soul that is filled with holiness is cut off from his connection to Hashem even by a completely unintentional sin. This slight diminishment of my bond with my Creator is what made me faint!" ■