

OVERVIEW of the Daf

1) Deriving benefit from the priestly garments (cont.)

The Gemara continues to determine whether it is permitted for a kohen to derive personal benefit from the priestly garments.

In the process of rejecting one of the attempted proofs, R' Pappa asserted that the kohanim would fold their garments and place them next to their heads rather than beneath their heads.

The Gemara suggests a proof to R' Pappa's explanation from the halachos of sha'atnez but the proof is rejected by R' Ashi.

A Baraisa clearly states that it is permitted for kohanim to derive personal benefit from the priestly garments.

2) Wearing the priestly garments outside the Beis HaMikdash

The earlier Baraisa ruled that it is prohibited for one to wear the priestly garments outside the Beis HaMikdash. This is seemingly in conflict with a Baraisa that records a time that Shimon HaTzaddik wore the priestly garments outside of the Beis HaMikdash.

Two resolutions to the contradiction are presented.

3) Clarifying the Mishnah

It is suggested that one could derive from the Mishnah that it is appropriate to accord honor to a student in the presence of the teacher.

The proof is refuted.

4) Sitting in the Azarah

The Gemara questions how the Kohen Gadol was permitted to sit in the Azarah when it is only permitted for kings from the Davidic dynasty.

The Gemara answers that he sat and read in the Ezras Nashim where there is no restriction against sitting.

Rav and R' Gidal disagree concerning the meaning of the

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Distinctive INSIGHT

The merit of the Bigdei Kehunah

אמר להם דמות דיוקנו של זה מנצחת לפני בבית מלחמתי

Alexander the Great testified that as he set out to battle, there was an image of a person which always led him to victory. When he met Shimon HaTzaddik, he recognized that the image was that of Shimon HaTzaddik, the *Kohen Gadol*, who served in the Beis Hamikdash of the Jews. Sfas Emes explains the significance of this imagery. Actually, before he went to battle, Alexander the Great was empowered to see his own heavenly angel. At this moment, as he encountered Shimon HaTzaddik, a miracle occurred and the appearance of Shimon HaTzaddik changed so he appeared as this angel. Alexander was understandably impressed when he met him. Alternatively, Shimon HaTzaddik fulfilled the dictum of our sages (*Avos* 3:2): "Rabbi Chanina, *Sgan Hakohanim*, used to say, 'Pray for the welfare of the government.'" In fact, Shimon HaTzaddik informed Alexander that the Beis Hamikdash was the place in which prayers were offered on his behalf. The comment of Alexander was an acknowledgement of this fact, as he declared, "It is the merit of the prayers offered and led by this man, the *Kohen Gadol*, that have brought me victory." As the Gemara concludes, due to this meeting, Alexander halted his march to Yerushalayim and instead authorized an attack against the Cutheans, who had tried to malign the Jewish nation in the eyes of Alexander.

As indicated in our *Gemara*, it is only in the merit of Shimon HaTzaddik and his appearing before Alexander the Great in the priestly garments that the Jews were saved. Shimon HaTzaddik put on these special garments and went to greet Alexander the Great, and in this merit his conquering advance against Yerushalayim was stopped. ■

REVIEW and Remember

1. Under what condition is it permitted to have cloth with sha'atnez beneath a person?
2. How were the Cutheans punished for their desire to destroy the Beis HaMikdash?
3. How did Hashem show His approval for the Men of the Great Assembly to remove the urge for idolatry?
4. What is the reason for the name "Men of the Great Assembly"?

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HALACHAH Highlight

Sleeping on one's clothing

רב אשי אמר לעולם תחת ראשיהן וכו'

R' Ashi says, really they [the priestly garments] were beneath their heads etc.

Later authorities question why it was permitted for the kohanim to sleep with their garments folded under their heads. The basis for the question is that the Gemara in Horayos¹ states that one who puts his garments beneath his head when he goes to sleep forgets his learning; therefore it should be prohibited. A number of different resolutions are suggested to resolve this difficulty. Some authorities² explain that the only restriction against sleeping with garments under one's head is when there is nothing separating between the person's head and the clothing. If, however, something is placed between the person's head and the clothing there is no violation.

Rav Yosef Chaim Sonnenfeld³ answered that the restriction applies only if a person sleeps with his clothing beneath his head on a regular basis. If one sleeps in this fashion only occasionally he need not be concerned that it will be damaging. The kohanim slept with their garments beneath their heads only during the week in which they served in the Beis HaMikdash. Therefore, over the course of the year that they served the couple of weeks does not qualify as a regular practice, and it was permitted.

A third resolution⁴ to this question is that sacred priestly garments will not cause the negative consequence of causing a person to forget, and as a result there was no restriction against this practice. In a similar ruling, Rav Chaim Falagi⁵ writes that if one who has the custom to place the clothing that an infant will wear for the bris under his head, he does not have to be concerned with any negative consequence of the practice. Since these gar-

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phrase הגדול that appears in another pasuk in Nechemyah.

The Gemara expounds on another pasuk in Nechemyah and explains how the Men of the Great Assembly succeeded at removing the urge for idolatry. They thought to remove the urge for sexual immorality but they discovered that there would be negative consequences and decided against it.

A second version of the discussion regarding the word הגדול is recorded.

R' Yehoshua ben Levi's teaching concerning the use of the words, הא-ל הגדול הגבור והנורא is recorded.

5) Skipping passages in the Torah

The Gemara questions how the Kohen Gadol was permitted to skip passages of the Torah when reading on Yom Kippur.

Abaye explains that the restriction applies only when the two passages involve a single subject but if they involve two subjects it is permitted to skip from one to another.

Support for this distinction is found in a Baraisa. ■

ments will be worn during the bris they are considered sacred and no harm will result.

Sefer Zicharon⁶ notes that there is no issue for a person to put his head on his sleeve and go to sleep. This is not considered to be sleeping on one's garments since while he is wearing the garments they are nullified to his body and it is considered as if he is sleeping on his arm. ■

1. גמ' הוריות יג: וז"ל, "ת"ר חמשה דברים משכחים את הלימוד... ויש אומרים אף המניח כליו תחת מראשותיו" והכי מובא במ"ב סי' ב' סק"ב וכתב, "המניח מלבושיו מראשותיו משכח לימודו"
2. ע' מ"ב שם שמביא סברא זו וכתב, "ואפשר אם מניח דבר אחר המפסיק בין ראשו לבגדיו אין קפידא"
3. שו"ת שלמת חיים ח"א סי' י' וראה שלמת חיים הנדמ"ח סי' ת"ק
4. לקוטי מהר"ח סדר קר"ש שעל המטה ומהר"ח פלאגי בעיני כל כי
5. מהר"ח פלאגי שם
6. ספר זכרון ח"ב אות ט"ו וע"ש ואכמ"ל ■

STORIES Off the Daf

The spice of Torah

בעו רחמי ואמסר... ובעו ביעתא בת יומא בכל ארץ ישראל ולא אשתכח

The Maggid of Mezritch, zt"l, once questioned the statement, "I created the yetzer hara and I created the Torah as a tavlin." It seems as though the former represents the main dish while the Torah is just the spice. Shouldn't the opposite be true? The Maggid explained, however, that the yetzer really is the basis, because it is our human capacity for fervor and burning desire. It is this that needs to be spiced, to be flavored with Torah and transformed

into the service of Hashem.

This is the meaning of the aggadata brought on today's daf, that when the Anshei Knesses HaGedolah neutralized the yetzer, they couldn't locate a single fresh egg throughout the land. An egg in Aramaic is bi'yasa, which also means prayer. This means that, without the action of the yetzer, it would have been impossible to pray with any real passion—even during times like Shabbos and Yom Tov, when prayers are usually said with great devotion. How are we to properly channel this action of the yetzer? We do it by applying the tavlin—the spice that can also be a remedy—of the Torah.

Rav Levi Yitzchak of Berditchey, zt"l, cherished the mitzvos with a burning devotion that would have been rare even in

earlier generations. Each and every motzei Shabbos, he would wait for the dawn in a state of anxious anticipation: when would he finally be able to put his tefillin back on? When the time came, he would bind them to himself with endless love and devotion. He would often say, "My arm and head are filled with a burning desire to put on tefillin!"

Once, after Yom Kippur, the Rav fainted from all the exertion he had put into the holy day. His students knew better than anyone how to revive their holy teacher. The rushed to place an esrog beneath his nose.

Rav Levi Yitzchak, zt"l, woke up straight away. "The fragrance of the holy mitzvah revived me!" he exclaimed. ■