

OVERVIEW of the Daf

1) The kohen's garments (cont.)

מעיל

The source that the me'il was made from twelve-fold threads is identified.

פרוכת, חושן ואפוד

The Gemara explains how we know that the paroches was made from twenty-four-fold threads and that the choshen and ephod were made from twenty eight-fold threads.

Rechava in the name of R' Yehudah taught that one who tears the priestly garments deserves lashes.

This exposition is unsuccessfully challenged.

2) The poles of the Aron

R' Elazar taught that one who loosens the choshen from the ephod or the poles from the Aron violates a Biblical prohibition.

This exposition is unsuccessfully challenged.

R' Yosi the son of R' Chanina taught, in reference to a contradiction, that the poles of the Aron were loose but could not be removed from the Aron.

A Baraisa supports this contention.

R' Chama the son of R' Chanina explains the words עצי שטים עומדים.

Another teaching from R' Chama the son of R' Chanina regarding the priestly garments is recorded.

Rechava in the name of R' Yehudah described how the Aron was constructed.

One of the descriptions is unsuccessfully challenged.

R' Yochanan notes that there were three crowns in the Mishkan. Two of them were "taken" but the one that relates to Torah is available for anyone who wants it.

3) Torah scholars

The Gemara digresses to present teachings related to Torah scholars.

4) The cloth of the Mishkan

Two explanations are presented for the expressions מעשה חושב and מעשה רוקם.

5) The garments worn by the kohen anointed for battle

R' Dimi taught that the kohen anointed for battle wore the garments of the Kohen Gadol.

This ruling is challenged. ■

Distinctive INSIGHT

The rods of the Aron must never be removed from it
אמר רבי אלעזר... והמסיר בדי ארון לוקה שנאמר ולא יסורו

It is prohibited to remove the poles from the aron, and anyone who does so is subject to lashes. What is the reason that the Torah requires that the poles for carrying the Ark always remain in their rings, whereas the poles for carrying the Altar and the table are only required to remain in their places when their respective utensils are actually being moved?

Meshech Chochmah explains that the poles for carrying the Aron represent the segment of Klal Yisroel which supports and upholds Torah scholars who are immersed in the study and dissemination of Torah, just as the poles served to carry the ark and the Torah contained in it. It is only fitting that these supporters be totally and constantly associated with their Torah partners. Just as we find that the Ark was not actually carried, but it "lifted up its bearers," so too is the case with those who study Torah. Those who join in partnership with Torah learners in serving the needs of the Jewish people and sponsor their endeavors are actually promoted and elevated in their status, as they are privileged to serve a holy cause with their support. This is why it is fitting that even while the Ark is at rest, the poles which are used to carry and transport it should remain fixed to it to indicate that their impact is always an inherent part of Torah. ■

REVIEW and Remember

1. How many different materials were used to make the twenty eight fold threads?

2. How were the sleeves of the priestly garments manufactured?

3. Why is the word written זר but read זיר?

4. What is derived from the words 'נאמנה עדות ה' נאמנה?

HALACHAH Highlight

Bequeathing Rabbinical positions

א"ר יוחנן שלשה זירים הן... של ארון עדיין מונח הוא כל הרוצה ליקח יבא ויקח

R' Yochanan said that there are three crowns...[the third is that] of the Aron which is still at rest. Anyone who wants can come and take it.

Based on our Gemara, Rambam¹ writes that Torah is available to anyone who wants to come and take it. Maharashdam² used this concept as the foundation for his ruling regarding the inheritance of rabbinical positions. He writes that although Rashba³ ruled that public office is bequeathed to the holder's children, nonetheless, Rabbinical positions are not. Torah is available for everyone and is not passed on as an inheritance. Avnei Nezer⁴ explains the reason the King or kohen can pass his position to his son, but a Rabbi may not. In order to fill the position of King or kohen one only has to possess a degree of fear of sin similar to the father, and that is sufficient. Torah positions, on the other hand, require the position holder to be an outstanding scholar, and the merit to excel in Torah scholarship is not reserved for children of Rabbonim.

Therefore, the son of the previous Rabbi should not fill an open rabbinical position automatically; rather, the greatest scholar should be chosen.

Many other poskim disagree with this ruling. They maintain, based on a Midrash, that even rabbinical positions are passed on as an inheritance⁵. Avnei Nezer⁶ cites an interesting historical proof that positions are bequeathed as an inheritance. The rabbi in Tzfas, Chacham Avraham, passed away and Rav Moshe Alshich, who was sixty at the time, was appointed as the new Rabbi in town. Rav Shlomo Alkabetz, however, prevented him from serving because Chacham Avraham left behind a young son, who, although he was less than thirteen years old at the time, would be able fill his father's position. Because of Rav Alkabetz's protest, they waited for the child to reach bar-mitzvah age and appointed him as the official Rabbi of Tzfas. ■

1. רמב"ם פ"ג מהל' תלמוד תורה ה"א וז"ל, "בשלשה כתרין נכתרו ישראל כתר תורה וכתר כהונה וכתר מלכות וכו' כתר תורה הרי מונח ועומד ומוכן לכל ישראל וכו'."
2. שו"ת מהרשד"ם יו"ד סי' פ"ה
3. שו"ת הרשב"א ח"א סי' ט'
4. שו"ת אבני נזר יו"ד סי' ש"ב וע"ש שדן בזה באריכות
5. שו"ת אבני נזר שם בשם הרבה פוסקים כגון שו"ת הריב"ש ד"ר רע"א, שו"ת המבלי"ט ח"ג סז' ר' רמב"א יו"ד סי' רמ"ה סע' כ"ג וע"ש בבבאור הגר"א אות ל"ח שמביא מהספרי ומהגמ' כתובות ק"ג ראייה לזה
6. שו"ת אבני נזר שם אות ל"ט וסיים שם, "וקי"ל בכל מקום מעשה רב" ■

STORIES Off the Daf

The man of war

יהא בנו של משוח מלחמה משמש תחתיו כדרך שבנו של כהן גדול משמש תחתיו

A delegation once came from a certain city to consult with the Chofetz Chaim, zt"l, about a pressing communal matter. The Rav of their town had recently passed away, and a conflict was raging over who would be his successor. The townspeople felt that they had the right to designate whomever seemed the most worthy candidate, but the Rav's sons protested that the position constituted a halachic inheritance, and should rightly be handed down to them.

Both parties to the conflict presented their respective cases, and the Gadol said the following: "Although it is true that Rabbanus is generally handed down as an inheritance, sometimes this is not the case. We find in the Gemara in Yoma that a **כהן משוח מלחמה**, a kohen who has been anointed to lead the people out to war, does not pass his position down to his children. Why is this so? Because the man who leads the people out and brings them back from battle needs to be an **איש מלחמה**, a man of war. How can this position be handed down if his son is not fit for the task?"

The Chofetz Chaim, zt"l, went on. "It used to be that most of the Jewish people obeyed the Torah, and

the job of a Rav was just to maintain the status quo by teaching and making halachic decisions. It was during such times and in such situations that the position was handed down as an inheritance."

He concluded, "Now, however, that the fire of the Haskala movement is raging throughout the entire house of Israel, a Rav must be a man of war. He needs to have the fortitude to seal the breaches in his community and to fight the fires of impurity. This role cannot necessarily be inherited— and it is incumbent upon all communities to find for themselves a Rav who is a great scholar and who will be able to fight for the survival of his community. ■

