

## OVERVIEW of the Daf

### 1) The stream that will emerge from the Kodesh HaKodoshim (cont.)

The discussion about the stream which flowed from the Kodesh HaKodoshim continues with a halachic inference made by R' Yosef that is rejected.

### 2) Wearing footwear while walking through a stream

The Gemara questions whether one is permitted to wear shoes or sandals while passing through a stream on Shabbos.

While it is certainly permitted to wear shoes, there is a dispute whether one should avoid wearing loose sandals.

A related incident is recorded.

### 3) Washing (cont.)

Sitting on moist dirt is prohibited because it can have the same pleasurable effects as washing.

The Gemara discusses other activities that have a cooling effect on the body and whether they are permitted on Yom Kippur.

A related incident is recorded.

### 4) Two questions submitted to R' Elazar

R' Elazar was asked whether a scholar who sits on the Sanhedrin has to obtain permission to permit first-born animals for consumption.

After clarifying the question, the Gemara unsuccessfully attempts to answer the inquiry.

R' Elazar was asked whether it is permitted to wear shoes made from reeds on Yom Kippur.

The lenient practice of different Amoraim is recorded. The Gemara challenges the lenient practice and Abaye distinguishes between materials that provide the wearer with comfort, which are prohibited, and those which do not provide comfort, which are permitted.

Rava successfully challenges Abaye and offers an alternative resolution.

### 5) Children

A Baraisa rules that children are not obligated to follow the restrictions of Yom Kippur, except for the restriction against wearing shoes.

The reason why shoes are different from the other restrictions is explained.

### 6) The king and bride

The Gemara identifies the Mishnah's lenient ruling concerning a king and bride to be consistent with the view of R' Chanina ben Tradyon.

The reason R' Chanina ben Tradyon is lenient for a king and bride is explained.

Shmuel rules that it is permitted to wear shoes when there is a fear of scorpions. ■

## Distinctive INSIGHT

### Children do not abstain on Yom Kippur

תנו רבנן תינוקות מותרין בכולן וכו'

**S**hulchan Aruch (O.C. 343:1) rules that if a minor is eating non-kosher food, his father has a mitzvah to discipline him and stop him from continuing to do a prohibited act. Rema adds: "This is true when the act is prohibited from the Torah." The Beitur HaGra notes that the source for this distinction of Rema is from our Gemara, where a child is permitted to indulge in all the acts which are otherwise rabbinically prohibited due to the need to abstain from pleasurable physical acts on Yom Kippur. And, as Ra"n points out, there is not even a requirement on the part of a parent to train his underage son to become used to abstaining from these acts due to affliction as a form of educational measures.

In Sefer Adas Yaakov (#9), the Novominsker Rebbe points out that this comment of the Gr"m can only account for the acts of affliction other than eating and drinking. According to most Rishonim, eating and drinking are certainly prohibited from the Torah, whereas the other acts are only rabbinically prohibited. Furthermore, the opinion of Rambam is that all the forms of abstaining are Torah laws. How can we understand the words of Rema in light of the fact that our Gemara allows a minor to indulge on Yom Kippur when Torah violations are involved?

We must say that regarding children, they are not merely exempt from fasting, but rather that the concept has no meaning for such frail bodies. We are not com-

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## REVIEW and Remember

1. What is a person allowed to do to cool himself on Yom Kippur?  
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2. When might it be necessary for a member of Sanhedrin to obtain permission to permit firstborn animals for consumption?  
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3. Why are children not permitted to wear leather shoes on Yom Kippur?  
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4. How long is a woman considered a bride?  
\_\_\_\_\_

# HALACHAH Highlight

## Sleeping while wearing shoes

דאמר שמואל האי מאן דבעי למיטעם טעמא דמיתותא ליסיים מסאני וליגני

*As Shmuel taught, one who wants to taste death should put on shoes and go to sleep*

Poskim<sup>1</sup> record this teaching as halachah and prohibit one from going to sleep while wearing shoes. This restriction applies to adults as well as to children<sup>2</sup>. An interesting application of this concept is found in the writing of R' Yosef Chaim Sonnenfeld<sup>3</sup>. Rav Sonnenfeld writes that one who was cursed with death should go to sleep while wearing shoes so that the curse should be fulfilled without actually dying. Some write<sup>4</sup> that sleeping while wearing shoes can also cause a person to forget his learning.

The Beis Yosef<sup>5</sup> cites Rav Baruch ben Yitzchok<sup>6</sup>, one of the Ba'alei HaTosafos, who ruled that Talmidei Chachamim may not untie their shoes on Shabbos since they are knotted tightly, being that they are removed only to prepare for Shabbos. Rashash<sup>7</sup> asks how Talmidei Chachamim were permitted to sleep in their shoes when it is evident from our Gemara that the practice is prohibited.

One possible answer<sup>8</sup> is that the prohibition does not apply if a person is only napping rather than sleeping. Since

*(Insight...Continued from page 1)*

mandated regarding stopping them from eating because there is no need to train them to abstain from an act whose prohibition is not applicable in their realm. This is also the reason why the other forms of abstaining also do not apply to children, although, according to Rambam, they are full Torah prohibitions for adults. Also see **שער** הציון to O.C. 676:9. ■

those Talmidei Chachamim only napped and did not sleep during the week, the restriction does not apply. A second answer<sup>9</sup>, similar to the concept expressed by Rav Sonnenfeld cited above, is based on the Gemara<sup>10</sup> which states, "Words of Torah will only last by those who kill themselves over it." This teaching could be understood to mean that Torah will last only by those who are so dedicated to their learning that they do not even take off their shoes when they go to sleep. ■

1. בן איש חי ש"ב פינחס אות ט"ז, כה"ח יו"ד סי' קט"ז אות רי"א, ודעת תורה סי' רל"ט סע' א'
2. ע' בזה בספר שמירת הגוף והנפש סי' קט"ו סע' א' והע' ג'
3. שו"ת שלמת חיים ח"ב סי' קכ"ב
4. ספר זכירה (נטילת שחר וענין שכחה) והו"ד בלקוטי מהרי"ח תפילת רנב"ה
5. בית יוסף או"ח סי' שי"ז ד"ה ולצורך מצוה וכן איתא בט"ו שו"ס ק"ב
6. ספר התרומה הל' שבת (אות רמ"ג)
7. רש"ש הכא ע"ש
8. שו"ת פאת שדך סי' ל"ז
9. אוצר יד החיים אות צ"ז ושו"ת פאת שדך הנ"ל
10. גמ' שבת פ"ג ■

# STORIES Off the Daf

## Advice

אני ראיתי את רבי יהושע בן לוי שיצא בסנדל של שעם ביוה"כ ואמינא ליה בתענית צבור מאי א"ל לא שנא

On today's daf, we see that certain types of shoes are not considered like shoes at all, and that they can therefore be worn on both Yom Kippur as well as other public fast days, including Tisha B'Av. What is the significance of refraining from wearing shoes on both of these days?

The Likutei Halachos, zt"l, explains that shoes represent the advice that we need to find our way toward Hashem. Just as shoes protect our feet from getting damaged by the hazards of the out-

side world, we also need to protect our "feet," our zones of spiritual vulnerability, from being corrupted by negative spiritual influences. On Yom Kippur, we leave the bonds of the material behind. Negative influences are neutralized, so good counsel prevails as a matter of course. Wearing shoes for pleasure on that day would be like denying that the holiness of the day affords all of the protection that we need.

We also do not wear proper shoes on Tisha B'Av. This is because the destruction of the Beis HaMikdash has rendered the conventional means of securing sound advice ineffective. The great pain of the churban is that clarity is often denied us. Although we may have a general idea of what our spiritual goals should be, we still often lack the practical advice we need to reach them.

What is the only response to the post-churban reality? Mourning. It is the way we say, "If only we knew just what Hashem wants from us! If only someone would give us the advice we need!" The act of mourning itself expresses how lost we are without good advice. This recognition is the only solution available to us.

Someone once came to Rebbe Nachman of Breslov, zt"l, in a state of real consternation. "Rebbe, how can I come closer to Hashem? There are so many real obstacles in my path—I have no idea what to do!"

Rebbe Nachman answered pointedly, "This is precisely the way! You can only overcome these insurmountable obstacles by feeling the pain of hopelessness and eventually turning it around by continuing to search." ■