



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Samach Tes

- The Braisa said the Kohanim could fold the bigdei kehuna and place them under their heads when they sleep. This seems to prove that the Kohanim are allowed to benefit from the bigdei kehuna!
 - **R' Pappa** said, it means that the clothing may be placed *next to* their heads.
 - This must be correct, because according to the shita that holds that the belt of the Kohanim was made of shatnez, how could the Braisa allow them to lay on it? The **Chachomim** have said that shatnez may not be laid upon, even if there is a separation between the actual shatnez and the person's body, because it may fold up onto the body, leading to a true D'Oraisa shatnez prohibition. The Braisa must therefore mean that the clothing were placed *next to* their heads.
 - **R' Ashi** said, it is possible that the clothing were placed under their heads without creating a shtanez problem, because the bigdei kehuna were very stiff, and **R' Huna the son of R' Yehoshua** said that stiff material of shatnez (which will not roll or bend) may be laid upon.
 - A Braisa clearly says that a Kohen may not walk out of the Mikdash complex with them, but may walk around in them within the Mikdash complex, even if he is not in middle of doing the Avodah. **SHEMA MINAH** that a Kohen may have benefit from the bigdei kehuna.
 - **Q:** We find that Shimon Hatzaddik wore the bigdei kehuna out of the Mikdash complex when he went to meet Alexander the Great to stop him from allowing the Beis Hamikdash to be destroyed (i.e. in the famous story where Alexander bowed down to Shimon Hatzadik)!? **A:** He wore clothing that was a copy of the bigdei kehuna, but was not actual bigdei kehuna. **A2:** He had to do this to save the Beis Hamikdash ("eis lasos LaShem heifeiru torasecha").

CHAZAN HAKNESES NOTEL SEFER TORAH

- This seems to be a proof that we do show respect to a student even when the rebbi is there (we show respect to the chazzan and the others by giving them the Torah even though the Kohen Gadol is there).
 - **Abaye** said, it may be that in general we do not, but passing the Torah to the others in this case shows more respect to the Kohen Gadol.

V'KOHEN GADOL OMED

- **Q:** This took place in the Azarah, and yet suggests that until then the Kohen Gadol was sitting. We have learned that only a Davidic King may sit in the Azarah!? **A:** We must say as **R' Chisda** once said, that when we say this took place in the "Azarah", it means that it took place in the Ezras Nashim, where sitting was permitted.
- A pasuk says that Ezra referred to Hashem as "gadol". **R' Yosef in the name of Rav** said, this means that he used the "Shem Hameforash". **R' Gidal** says, it means that he said "Baruch Hashem Elokei Yisrael mei'haolam v'ahd ha'olam."
 - **Q: Abaye** asked **R' Dimi**, why can't we say it means that he used the Shem Hameforash? **A:** He answered, because that Name is not said anywhere but in the Azarah, and Ezra was standing in the Ezras Nashim.
 - **Q:** We find elsewhere that Ezra said that Name outside the Azara!? **A:** That was a case of special need (a "hora'as sha'ah", as will be explained).
 - The pasuk says that the Anshei Kneses Hagedola davened for the destruction of the yetzer harah responsible for the desire to do avodah zarah. They said, "This yetzer harah

was responsible for the destruction of the Beis Hamikdash, the death of many great tzaddikim, and the galus. It was created for us to fight off and receive reward. We don't want it or the reward." A note fell from Heaven, that said "Emes", showing that Hashem agreed to the plea. They fasted for 3 days and were then able to kill the yetzer harah that caused desire for Avodah Zarah.

- They then said, since this is a time when Hashem is willing to listen to our tefillos, let's daven to kill the yetzer harah that causes the desire for zenus as well! They davened and caught this yetzer harah. They then realized, that if they were to kill this yetzer harah, people would have no desire to even be with their wives, and the world would cease to exist (i.e. no children). They therefore blinded the yetzer harah and allowed him to go free. This blinding accomplished to remove man's desire for zenus with his immediate family.
- In Eretz Yisrael they taught that **R' Gidal** said that when the Anshei Kneses Hagedola referred to Hashem as "gadol" it meant that he used the Shem Hameforash, and **R' Masna** said that he said "Hakeil Hagadol Hagibor V'Hanorah".
 - The view of **R' Masna** supports the teaching of **R' Yehoshua ben Levi**, who said that the Anshei Kneses **Hagedola** were referred to as such because they referred to Hashem as "Hakeil Hagadol Hagibor V'Hanorah", which is the way Moshe Rabbeinu did as well. In the interim, Yirmiya and Daniel had removed reference to Gibor and Norah, because they felt that those characteristics were "lacking" as demonstrated by the destruction of the Beis Hamikdash and the galus of the Yidden. The Anshei Kneses Hagedola said that Hashem's continuing the existence of the Yidden while spread among the nations of the world is the greatest testament to Gibor and Norah.

V'KOREI ACHAREI MOS V'ACH BE'ASOR

- **Q:** A Mishna says that we may not skip around when reading from the Torah!? **A:** That is only problematic when there is a longer pause. Given the proximity of these two parshiyos, it was not a problem.
 - **Q:** The Mishna allows skipping when there is not a long pause only in the Navi, not in the Torah!? **A:** Skipping is only not allowed when the two sections are dealing with two different topics.

V'GOLEL SEFER TORAH...

- He had to make this statement so that the people not be lead to believe that the Sefer Torah was missing sections.

U'VE'ASOR SHEL CHUMASH HAPEKUDIM KOREH AHL PEH

- **Q:** Why couldn't he roll the Torah and read this from inside as well? **A:** **R' Huna the son of R' Yehoshua in the name of R' Sheishes** said, because we don't roll a Sefer Torah when a tzibbur will be kept waiting.
 - **Q:** Why couldn't we bring a second Sefer Torah to read that section? **A:** **R' Huna bar Yehuda** said, because we don't want to make it seem as if the first one was passul. **Reish Lakish** said, because that would require a new bracha, which would be an unnecessary bracha.
 - **Q:** We find that we take out a second Sefer Torah on other occasions!? **A:** When different people are called up to read from each Torah, it is not a problem. However, when the same person is reading from multiple Sifrei Torah, that is a problem.