

**לעילוי נשמת**

הר"ר חשה הגר ז"ל  
ב"ר יוסף דוד ז"ל  
ת.נ.צ.ב.ה.

Dedicated by our friends  
DAVID & JUDY HAGER

**מאורות הדף היומי**

*Meorot HaDaf Ha Yomi*

A Weekly Letter for Learners of the Daf Ha Yomi

**לעילוי נשמת**

הר"ר יוסף וולף ז"ל  
ב"ר ברוך מנדל הי"ד  
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י"ל ע"י ביהמ"ד למגיד שיעור "דף היומי" בראשות הגר"ד קובלסקי שליט"א וע"י קרן ברכה ומוטי זיסר

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בס"ד, ט"ו סיון תשס"ו

## השבוע בגליון

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- Is Parshas Para a Torah obligation?

- Misprints in the Rishonim
- Remembering the golden calf

- Tzitz and tefillin
- What is a bas kol?
- How does kal v'chomer work?

דף ה/ב כיצד מלבין לעתיד לבוא

## Re-inaugurating Kohanim after the Resurrection

R' Eliyahu Dovid Rabinowtiz-Teumim, the renowned "Aderes" of Yerushalayim, and R' Chaim Berlin, son of the Netziv of Volozhin, maintained a warm bond of friendship, expressed by their regular exchange of letters in which they discussed many deep Torah concepts. In one such letter, the Aderes cited the Gemara (Berachos 46a) in which R' Zeira recovered from a life-threatening illness, and R' Abahu hosted a thanksgiving celebration for his recovery. The Gemara tells us that after the meal, a discussion took place as to who should lead Birchas HaMazon: the guest or the host. The Aderes asked that we find elsewhere that R' Zeira was a kohen. If so, he should have led Birchas HaMazon, as part of the honor due to him as a kohen. The Aderes answers that although R' Zeira was born a kohen he lost this status. The Gemara (Megilla 7b) tells us that one year on Purim, Rabba and R' Zeira drank together during their Purim seuda, after which Rabba arose and *shechted* R' Zeira. Afterwards, he prayed for Hashem's mercy, and R' Zeira was resurrected. The Aderes concludes that when R' Zeira returned to life, he was born afresh as a new person, and lost his status as a kohen.

R' Chaim Berlin wrote back that it seemed as if the Aderes had overlooked the Gemara in Sanhedrin (90b), in which the Gemara offers a source for *techiyas hameisim* (the ultimate resurrection of the dead) from the possuk, "You will give Hashem's teruma to Aharon HaKohen" (Bamidbar 18:28). Teruma is only given from produce grown in *Eretz Yisroel*, yet Aharon was *niftar* before he ever entered there. How then could he receive teruma? It must be that Aharon is destined to arise for *techiyas hameisim*, after which he will be given teruma. We clearly see that Aharon will maintain his status as a kohen even after the resurrection, contrary to the Aderes' conclusion. (This exchange of letters is cited in Pachad Yitzchak, sefer zicharon for R' Yitzchak Hutner zt"l, p. 659, 3).

In the sefer Kerem Yaakov (14), R' Yosef Chaim Sofer defends the Aderes' opinion by citing our own Gemara. Here, the Gemara discusses how Moshe Rabbeinu dressed Aharon and his sons in their priestly garments, thus inaugurating them into their service as kohanim. The Gemara then asks what point there is in discussing this episode in ancient history. What relevance does it have in halacha? The Gemara answers that we must know how to inaugurate the kohanim in the future, when the Beis HaMikdash is rebuilt and the service of the kohanim is reinstated.

The Ramban (Sefer HaMitzvos shores 3, p. 40) cites this Gemara and asks why the kohanim need be inaugurated again in the future. Aharon and his sons were first inaugurated in order to establish the sanctity of the kehuna in their family, which was then passed down through the generations. We never find that each new generation of kohanim required such an inauguration before they began their service in the Beis HaMikdash. He explains that after *techiyas hameisim*, Aharon and his sons will be re-inaugurated, since they lost their status as kohanim when they died. Aharon will indeed receive teruma, but only after he is reinstated as a kohen.

In his treatise Over Orach, the Aderes himself cites our Gemara as a support for his assertion that R' Zeira lost his kehuna, but he makes no mention of the Ramban who

## דבר העורך

### Free Land

Without a doubt, each student of Daf Yomi carries in his heart his own sentiments about how much his set time for Torah study means to him. For many of us, Daf Yomi is a lifeline that saves us from drowning in our hectic business schedules. It signifies our connection to the Torah, and to Hashem, the Giver of the Torah. Indeed, it is the Torah that distinguishes us the chosen nation.

These thoughts and many like them are harbored by a Jew named R' Sharon Balisha from the Galilee, who contributed this story. R' Sharon was raised in a secular family, and educated in Israel public school which offered him very little insight into his heritage as a Jew. Yet, the Jewish spark within him still burned, as did his interest to find out more about his roots. Slowly but surely, the spark was fanned into a fire; he donned a kippa on his head, and regularly attended the local shul in his neighborhood. The other members of the shul were amazed to see his rapid progress. Each Shabbos they would see a notable improvement from the previous week, until he had fully embraced the Torah way of life. Just this past Nissan, R' Sharon hosted a seudas mitzva in honor of his having made a siyum of a masechta. He decided to invite the talmidei chachomim and

נר ה'

נשמת אדם

### IN MEMORY OF

מרת רחל פריי ע"ה ב"ר ניסן ז"ל  
נלב"ע ב' סיון תשס"ו ת.נ.צ.ב.ה.  
הונצחה ע"י ידידנו הר"ר אדריאן פריי ומשפחתו שיחי



observant Jews who made up his new circle of friends, and also to invite his close friends from his past life, with whom he had maintained close contact. He hoped that the seuda would be an opportunity for him to share with them the treasures he had discovered. The very fact that a celebration is made upon finishing a volume of Gemara, he felt, was evidence of the great privilege, and heartfelt joy, that is felt by those who merit to study Torah. It was this joy that he hoped to express to them, and thereby encourage them to follow in his steps.

His friends from the past arrived, with kippot perched precariously on the tops of their heads of long, curly hair. The meal began. Joyous songs were sung and delicious food was served, after which R' Sharon stood up and asked permission to speak. "Sincere words that are uttered from the heart, enter the hearts of others," as Rabbeinu Tam once said (Sefer HaYashar, ch. 13).

R' Sharon began with a parable. Once there was a benevolent king who wished to ensure the welfare of his subjects. He therefore announced that to each citizen of his kingdom, a plot of land would be granted free of charge. There, they would be able to build their homes, till their fields, and live in prosperity. The king's heralds went out to publicize the king's decree, announcing that anyone who wished to receive a plot of land must arrive at the palace on a certain day. Only on that day could they receive their free land.

When the day arrived, a great multitude of people appeared before the king's palace. But what of the unfortunate souls who did not hear the king's decree, and did not know of the great opportunity that would soon be lost? How could a person wait patiently in line for his portion, knowing that his friends and brothers did not know of the great privilege that they would lose? What kind of friendship is this? What kind of brotherhood? How could he let them miss out on a once-in-lifetime opportunity?

explicitly agrees. However, in a footnote to his treatise, he cites a Midrash that it will not be necessary to anoint the kohanim again in the future. The Aderes admits that this Midrash seems to contradict his position.

דף ה/ב

## Is There a Torah Obligation to Read Parshas Para?

Beginning with Rosh Chodesh Adar, there are four Shabbosim in which we add special Torah readings: Shekalim, Zachor, Para and Chodesh. It is well known that hearing Parshas Zachor is a Torah obligation, in order to fulfill the mitzva of remembering what Amalek has done against us. However, it is less widely known that according to the Shulchan Aruch, Parshas Para is also a Torah obligation. In one place (O.C. 685:7) he writes: "According to some opinions, it is a Torah obligation to read Parshas Zachor and Parshas Para." Elsewhere (O.C. 146:2) he writes, "Since Parshas Zachor and Parshas Para are Torah obligations, one must concentrate upon hearing them read."

The source of this ruling is based upon many Rishonim, including Tosefos R' Yehuda HaChassid (cited in Tosefos HaRosh, Berachos 13a); Ritva (Megilla 17b); and others. However, Tosefos (Berachos, Megilla ibid) and the Rosh (Berachos ch. 6) do not mention Parshas Para together with Parshas Zachor as a Torah obligation. Therefore, the Vilna Gaon (Biur HaGra) contends that the Shulchan Aruch based his ruling upon inaccurate printings of the Rishonim. He asserts that there is no Torah obligation to read Parshas Para. The Pri Chadash and others follow this opinion (see Mishna Berura 146, s.k. 13; 685, s.k. 15).

**Parshas Purim:** Some commentaries offer an interesting explanation as to how the misprint occurred in the many Rishonim cited above, all of whom seem to hold that the Parshas Para is a Torah obligation. They explain that in earlier printings of the Rishonim, acronyms (*roshei teivos*) were often used to conserve space. Perhaps they wrote that Parshas Zachor and P.P. are Torah obligations. Later, when these seforim were reprinted, the printers mistakenly interpreted P.P. as Parshas Para, when in fact it refers to Parshas Purim. On Purim morning we read the parsha of how Amalek first attacked Bnei Yisroel when they came out of Egypt. This reading is also a fulfillment of the Torah obligation to remember Amalek.

However, this explanation assumes that the same mistake repeatedly occurred when each of the Rishonim cited above were reprinted. This is highly improbable (Moadim V'Zmanim II, 168). It is more likely that these Rishonim actually held that Parshas Para is a Torah obligation, and therefore some source from the Torah must be found for this opinion.

**Remembering the golden calf:** Some commentaries explain that by reading Parshas Para we fulfill the Torah commandment to remember the sin of the golden calf, as the possuk states: "Remember, do not forget, how you angered Hashem your G-d in the desert" (Devarim 9:7).

In Parshas Para, Rashi (Bamidbar 19:22) cites R' Moshe HaDarshan that the para aduma was an atonement for the golden calf. R' Moshe HaDarshan explains how each detail of the para aduma corresponds to a different detail of the golden calf. Just as Bnei Yisroel donated their gold jewelry to make the calf, so too they must donate a red heifer in atonement. The heifer would atone for the calf, like a mother who cleans up after the mess her child has made. The para aduma had to be unblemished, to symbolize how the Jewish people were blemished by the sin of the golden calf, but through the para aduma they were made perfect again. Therefore, in remembrance of the sin of the golden calf, we read the parsha of the para aduma. (Arugas HaBosem O.C. 205; Artzos HaChaim by the Malbim, O.C. 8; Dovev Meisharim II, 43; Torah Temima, Parshas Chukas 125).

One might raise the question that it would have been preferable to read the parsha of how the golden calf was constructed instead. To this, the Magen Avraham (60, s.k. 2) explains that the Sages did not wish to institute a Torah reading that would bring dishonor to the Jewish people, by openly recalling our sins. Instead they hinted to it indirectly, by reading Parshas Para.

**Reading the parshas of para aduma:** The Aruch HaShulchan (685:7) notes that twice in the parsha of the para aduma, it is referred to as "*chukas olam* – an eternal statute." This comes to teach us that the mitzva of para aduma is





eternally relevant. Even in these generations when we have no Beis HaMikdash, and no para aduma to offer, there is still a mitzva to read the Torah portions associated with it.

The Kozhnutzer Maggid (Avodas Yisroel, Parshas Para s.v. *Vayidaber*) draws a similar conclusion from the pesukim, "Hashem spoke to Moshe and Aharon, saying; This is the statute of the Torah that Hashem commanded, saying..." (Bamidbar 19:2). The word "*leimor* – saying," is repeated twice, to stress that there is a mitzva to speak of this parsha, even when we are unable to fulfill it.

**Reading Parshas Para before offering it:** In our Gemara we learn that Aharon and his sons read the parsha of the inauguration (*milu'im*) before beginning their seven-day inauguration ritual, which prepared them for their service in the Mishkan. In the beginning of our masechta, we find that the Torah compares the preparation for the para aduma to the preparation of the *milu'im* in many ways. It stands to reason, therefore, that before slaughtering the para aduma, the kohanim read Parshas Para.

When the Rishonim say that Parshas Para is a Torah obligation, they mean that it was a Torah obligation for the kohanim read Parshas Para before offering the para aduma. In remembrance of this reading, our Sages instituted that Parshas Para be read each year. Since the yearly reading is based on a Torah obligation, our Sages attached to it stringencies similar to the Torah obligation to read Parshas Zachor; even though Parshas Para today is only a Rabbinic obligation (Meshech Chochma, Parshas Chukas; see Moadim V'Zmanim, *ibid*; Birchas Peretz, Parshas Chukas).

דף ז/ב חייב אדם למשמש בתפיליו בכל שעה ושעה קל וחומר מצוץ

## Tzitz and Tefillin

In this week's Daf Yomi, Rabba bar Rav Huna teaches that while wearing tefillin, one must not let his attention wander from them. This is learned by *kal v'chomer* from the Tzitz worn by the Kohen Gadol. The Tzitz had only one Name of Hashem inscribed upon it, and yet the Torah tells us, "It shall be upon his brow constantly," to teach us that he must constantly be aware that it rests on his brow. Tefillin have Hashem's Names written upon them numerous times. *Kal v'chomer*, one must constantly focus his attention on them.

According to the Rambam, this *kal v'chomer* has the status of a Torah prohibition against being distracted from the tefillin while wearing them (Hilchos Tefillin 4:14; see Chayei Adam 14:15). Tosefos (s.v. *Uma tzitz*), on the other hand, understood that this is only a Rabbinic prohibition. This debate has very relevant consequences. The Nimukei Yosef writes that if diverting one's attention from tefillin is a Torah prohibition, then a person who is unable to maintain his concentration should not wear tefillin at all. If however diverting attention from tefillin is a Rabbinic prohibition, they would not wish for us to forego a Torah obligation of tefillin, in order to observe a Rabbinic prohibition (see Minchas Eliyahu 33:2, citing R' M.D. Soloveitchik, *shlita*).

***Kal v'chomer.*** *Kal v'chomer* is one of the thirteen tools through which we analyze the Torah in order to derive halachic conclusions. On several occasions the Torah itself makes use of this tool. For example, Moshe Rabbeinu said, "If Bnei Yisroel do not listen, how will Pharaoh listen, for my speech is impaired" (Shemos 6:12). If Bnei Yisroel did not wish to heed Moshe's message, even though it was for their benefit, then *kal v'chomer* Pharaoh would not wish to listen (Maharal, Gur Aryeh, *ibid*).

*Kal v'chomer* is essentially a rule of logic. If a logical imperative applies to a limited degree in one case, and still is successful in bringing about a certain result; then if that same imperative applies to an even greater degree elsewhere, it will certainly bring about the same result. When making use of a *kal v'chomer*, one must always analyze what is the logical imperative, and why it is reasonable to assume that it should bring about the said result.

In the case of the Tzitz, we find a *kal v'chomer*: the Tzitz has only one Name of Hashem, and one must focus his attention on it; tefillin have many Names of Hashem, *kal v'chomer* that one must focus his attention on it. What is the logical imperative of this deduction? Presumably, since the Names of Hashem are so holy, one may not wear them without focusing his attention on them. However, this is an invalid *kal v'chomer*. The logical imperative that one must focus his

"I have had the good fortune to discover the most valuable treasure in the world," concluded R' Sharon. "I have merited to learn Torah, and I sincerely feel that I would be nothing less than unfaithful to my dear friends if I did not share this treasure with them. This is the opportunity of a lifetime, and I would not keep it all to myself. Perhaps not every one knows why Torah is so important, but I wish to inform you now, in order that you may know, that on Har Sinai we received the most precious gift in the world. Come take part in the Torah, and share with us this precious gift."

Many tears of heartfelt inspiration were shed that night. Among R' Sharon's guests was a veteran of many years of delivering a Daf Yomi shiur. "Daf Yomi unites the Jewish people, and draws wayward Jews back into the Klal Yisroel," he remarked.

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Sincerely,

The Meoros Staff

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## פנינים

ז/ב חייב אדם למשמש בתפיליו בכל שעה ושעה

### Tefillin and Tzitz

The tzitz worn by the Kohen Gadol had only one Name of Hashem written on it, whereas tefillin have many Names. Therefore the sanctity of tefillin are even greater than that of the tzitz. The Maharsha explains this based on the Mishna in Pirkei Avos (4:13), which lists three crowns that were given to the Jewish people: the crown of Torah, the crown of priesthood, and the crown of royalty. The tzitz represents the crown of priesthood, whereas the tefillin (which contain parshiyos from the Torah) represent the crown of Torah study. Tefillin have more Names than the tzitz, to signify that the crown of Torah is the greatest of the three (see Rambam, Talmud Torah 3:1).



ט/ב אבל מקדש שני... מפני מה חרב מפני שהיתה בו שנאת חנם

### Rebuilding the Beis HaMikdash

The Gemara tells us that the Beis HaMikdash was destroyed as a result of the senseless hatred and strife that reigned among us. Elsewhere, (Shabbos 119) the Gemara states that it was destroyed because our children were taken away from their Torah studies. Since both of these reasons led to the destruction of the Beis HaMikdash, both faults must be corrected for the Beis HaMikdash to be rebuilt. In describing the ultimate Redemption, the possuk (Yeshaya 54:13) states, "All your children will be students of Hashem," symbolizing their return to their Torah studies; "and the peace of your children will be abundant," symbolizing the love and brotherhood that will prevail (Chida: Kobetz Minhagim: Rosh Hashanah and Yom Kippur).

ט/ב מאן דמשתעי ריש לקיש בהדיה בשוק יחבו ליה עיסקא בלא סהדי

### Resh Lakish's Trustworthy Associates

In our Gemara we find that people would lend money to anyone seen talking with Resh Lakish. They would not even bother to find witnesses to watch the loan, since they implicitly trusted any acquaintance of Resh Lakish to pay back his loans. R' Levi Yitzchak of Berditchev ז"ל explained that great tzaddikim constantly focus their attention on Hashem, fulfilling the possuk, "I place Hashem before me at all times" (Tehillim 16:8, see Shulchan Aruch O.C. 1:1). They are careful when speaking to other people, not to let their mundane conversations distract them from their attachment to Hashem. Therefore, they only allow themselves to speak to others if they feel that they can help the other person, by uplifting him and drawing him closer to Hashem. Resh Lakish was just such a tzaddik. Everyone knew that if Resh Lakish was seen talking to someone, certainly he succeeded in raising that person up to the level of a trustworthy, honest and G-d fearing person. Therefore, they felt confident lending money to Resh Lakish's associates, even without witnesses (Kedushas Levi, Parshas Teruma).

attention on the Name of Hashem applies equally to one Name, as it does to several Names. Therefore, there is no *kal* and no *chomer*. Both are equally *chamur*.

To illustrate this point: could we say that if a person with one home must attach mezuzos to his doors, *kal v'chomer* a person with two homes must attach mezuzos? True, both homes require mezuzos, but the two homes are no more *chamur* than the one. The obligation of mezuzah applies equally to them all.

Based on this argument, the Brisker Rav, R' Y.Z. Soloveitchik ז"ל, suggested a different premise to the *kal v'chomer* from Tzitz. We had previously assumed that the Kohen Gadol had to focus his attention on the Name inscribed on the Tzitz. Not so. The Kohen Gadol had to focus his attention on the Tzitz, since it was sanctified by the Name. Now we can understand the *kal v'chomer*. If one Name has the power to sanctify the Tzitz, requiring the Kohen Gadol to focus his attention upon it, then certainly the many Names inscribed upon the tefillin sanctify them, requiring us to focus our attention upon them (Peninei HaGriz, p. 247; Toras Ze'ev, 14).

דף ט/ב ועדיין היו משתמשין בבת קול

### What is a Bas Kol?

In our Gemara we learn that in days gone by, the Jewish people made use of prophecy to determine the will of Hashem. After this great gift was taken from us, we made use of a different tool, *ruach hakodesh*. With the passing of Chaggai, Zecharia and Malachi, last of the Prophets, *ruach hakodesh* also passed from our people, leaving us only with the bas kol to divine the will of our Creator. In the Meoros Journal on Bava Basra (12a), we discussed the differences between prophecy and *ruach kakodesh*. In this article, we will focus our attention on the bas kol; what is it, and what is the significance of its name.

**A voice from the Heavens:** Most simply, bas kol is a Heavenly voice, heard only by the person for whom it is intended, in a language that he can understand. The Tosefos Yom Tov (Yevamos 16:6) writes that bas kol was a new form of communication from the Heavens, instituted after prophecy ceased. Hashem made use of the bas kol to express His will to those who serve Him.

**What does "bas kol" mean?** The Rosh (Tosefos Rosh, Sanhedrin 11a, s.v. *Bas kol*) writes that "*bas*" in this context means a measurement. Thus a bas kol is a "measured voice," which can only be heard by those for whom it is intended. The Machzor Vitri (429) explains that it is a thin, ethereal voice which can be faintly heard when the wind blows.

Tosefos (Sanhedrin 11a, s.v. *Bas kol*) explains that bas kol is like an echo of the Heavenly voice. Although they did not merit to hear the voice itself, they did merit to hear its echo. According to this explanation, "bas kol" is interpreted according to its more standard meaning: daughter of a voice.

**Determining Hashem's will through the speech of men:** R' Tzadok HaKohen of Lublin ז"ל (Doveir Tzedek, p. 142) explained that the Sages of the Talmud had such a depth of Torah wisdom, that when they heard other people speaking, they could perceive instructions from Hashem masked within their words. Even if those speaking had no special intentions, the Sages understood the meaning placed within their words by Divine Providence.

He cites a proof for this from the Talmud Yerushalmi (Shabbos 6:9), in which R' Yochanan and Resh Lakish planned a trip to Bavel to visit Shmuel. Before they set out, they said to one another, "Let us first take counsel from a bas kol." They stood beside a shul, where they heard a child reading the possuk, "And Shmuel died" (Shmuel I, 28:3). They understood this as a message from Hashem that Shmuel the Amora had already passed away, and that their journey to Bavel would be fruitless.

According to this explanation, the Sages perceived the speech of people as an echo of the words uttered by Hashem. The Maharatz Chiyus (Imrei Bina 6; see also R' Reuven Margolius, introduction to Teshuvos min HaShomayim, p. 34 s.v. *Milvad*) writes that indeed, in some cases bas kol refers to this phenomenon. However, we often find in the Gemara the expression "a bas kol from the Heavens," which according to some opinions could even be used to settle halachic disputes. This was a much higher form of bas kol, akin to the power of prophecy that was lost.