

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

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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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מסכת יומא כ"ה-ל"א

בס"ד, ו' תמוז תשס"ו

- Honoring Someone with Half a Mitzva
- Assisting in Offering the Ketores
- One Who Begins a Mitzva Should Complete It

השבוע בגליון

- The Chazan for Selichos
- The Times for Davening Mincha

- Mincha Gedola and Mincha Katana
- When did Avraham Avinu Daven?
- Avraham Avinu's Eiruv

דף כה/ב לא היה פיס למחנה

Half a Mitzva

The mitzva of bris mila entails three stages: *mila* – cutting off the foreskin, *pria* – peeling away the thin covering beneath the foreskin, and *metzitza* – suctioning off the blood left after the cut. Just as today the honor of *sandakaus* (holding the baby during the bris) is given to a respected relative or Torah figure, it was once customary to honor people by inviting them to perform one of the stages of the bris.

Sandakaus is known to be a great honor and privilege. The lap of the sandek becomes like a Mizbei'ach, upon which korbanos are offered. Furthermore, it is known as a segula for wealth and other desirable advantages. Nevertheless, if one is given the choice between sandakaus and performing the bris, he should choose to perform the bris. The sandek merely assists in the mitzva, while the mohel actually performs it. Therefore the mohel's privilege is greater.

What if one is given the choice between sandakaus and performing only one of the stages of the bris mila? Is it a greater privilege to perform the entire sandakaus or to take only a partial share in the mitzva itself? R' Yitzchak Isaac Chaver (Binyan Olam Y.D. 53) cites a proof from our sugya that performing even a portion of the mitzva itself is greater than performing the entire role of assistant.

The limbs of the korban tamid: In our Gemara we find that the task of offering the korban tamid was divided among several kohanim, many of whom participated in carrying the limbs of the korban up the Mizbei'ach. The task of offering the ketores was also divided among two kohanim. One carried the coals from the outer Mizbei'ach to the smaller, gold Mizbei'ach where the ketores was lit, and the other placed the ketores upon it.

When the lotteries were made to decide which kohanim would merit to participate in these mitzvos, a separate lottery was made for each limb of the korban tamid. In contrast, only one lottery was made for the ketores. Whoever won the privilege to offer the ketores could choose an assistant to carry the coals for him.

Performing a portion of mitzva is greater: Presuming that lotteries were made for the most important tasks of the Beis HaMikdash, we note that each limb of the korban tamid merited its own lottery, signifying the importance of each part of the mitzva. Yet the assistant who helped offer the ketores was not chosen by lottery. This highlights how relatively unimportant was the assistant. We thus reach the conclusion that performing even part of a mitzva is greater than assisting in a mitzva. The same should hold true in the case of bris mila.

However, on closer investigation the parallel between korbanos and bris mila appears to be questionable. The offering of each limb on the Mizbei'ach is a mitzva unto itself, not only a portion of a mitzva. For this reason if some of the limbs become lost or *tameih*, the other limbs can still be offered. This is not considered an incomplete mitzva. However, the Gemara tells us that each stage of the mila depends upon the other. If mila was performed but not pria, the mila is worthless (Shabbos 137b).

Therefore, offering even one limb of the korban tamid was indeed a greater privilege than assisting in the ketores. However, performing only one stage of the mila is not necessarily greater than performing the full role of assistant as sandek (Shamuos Chaim II, 19).

דבר העורך

The Light of Torah

One day, a Jew named R' Shneiur received a phone call from a woman named Mrs. Kimchi. After introducing herself, she asked him to deliver a Torah shiur in a nearby nursing home in Netanya. There were several elderly men there who spoke a broken Hebrew, and could not participate in the daily Hebrew-language shiur. R' Shneiur, a fluent speaker of both English and Yiddish, could deliver a shiur that would add Torah to their lives, and bring joy and richness to their old age.

R' Shneiur's daily schedule was hectic enough as it was. He knew that in order to commit to giving a shiur at the nursing home, he would need to give up other, perhaps more interesting activities. Yet, he realized that if this request was placed before him, he could not easily dismiss it. Who was he to compare one mitzva with another, and decide based on which was more interesting to him? Perhaps the Torah study of one ninety-year-old man is more important than all his other activities combined. He agreed to the proposal, and that very day he arrived at the nursing home to deliver his first shiur.

The members of his shiur were

גד ה'

נשמת אדם

IN MEMORY OF

ה"ר אהרון יעקב קורנווסר ז"ל בן ר' אליעזר ז"ל

נפטר ז' תמוז תשס"ב ת.נ.צ.ב.ה.

הונצח ע"י בני המשפחה שיחי - לוס אנג'לס





thrilled to have the light of Torah once again shining in their lives. R' Shneur made every effort to be consistent. He came each day to deliver his shiur, no matter what sacrifice this entailed. Some days he found more rewarding, when the members of the shiur were interested and actively participated. Other days were more difficult for him, when the members of his shiur didn't come, or drifted off to sleep in the middle. Yet, throughout it all the shiur carried on.

Years passed, and again R' Shneur received a phone call in his home, this time from Mr. Gad Kimchi, the son of the Mrs. Kimchi who had originally thought of the shiur. He was calling from the Tel-HaShomer hospital in Tel Aviv. His mother had suffered from a severe stroke, which had laid her unconsciousness in a state the doctors described as clinical death.

In the end, when she came out of her coma and began to regain her strength, she asked her son to contact Shneur, and beg him to come to the hospital as soon as possible. R' Shneur arrived and found Mrs. Kimchi lying in the hospital bed. In her weakened state, it was difficult for her to even speak. In a soft voice, she began to tell this story.

"I am generally not a person prone to fanciful thinking. My son will testify to that. I do not know whether you will believe me or not, but I must tell you my story. When I suffered my stroke, I felt my soul leave my body. I felt that I was ascending Above, and I saw a great and joyous light. I saw placed before me a row of beautiful, glowing crowns. I asked what these crowns were, and I was told that they were the mitzvos and good deeds I had performed during my life. Then, I saw a precious

The Chazan for Selichos

The Rema writes that in some communities it is customary for the chazan who leads davening for selichos to lead davening for all the other prayers of that day (O.C. 581:1, citing the Kol-Bo). The Magen Avraham (s.k. 7) adds that the chazan davens not only Shacharis and Mincha, but even Maariv of the night that follows (see Pri Megadim and Machatzis HaShekel). He explains this custom based on the principle "One who begins a mitzva should complete it." Since the chazan has begun the prayers of the day with selichos, he should complete them with Shacharis, Mincha and Maariv.

The following Maariv or the previous? As we know, in Torah law the day follows the night. Therefore, Maariv is not the last prayer of the day but in fact the first. In Darchei Moshe, the Rema cites the source for this custom from the Kol-Bo, who states clearly that the chazan who davens selichos should daven the *previous* night's Maariv, not the following night's. Clearly, this does not fit the Magen Avraham's explanation that, "One who begins a mitzva [with selichos] should complete it [with Shacharis, Mincha and Maariv]." Furthermore, the Rema cites this only as a custom, not an absolute obligation. "One who begins a mitzva should complete it" is an obligation.

Based on these objections, the Binyan Shlomo (Hilchos Rosh Hashanah, 37) presents a different explanation for this custom, based on our Gemara, where we find that the kohen who won the merit to perform *terumas hadeshen*, would also arrange the wood on the Mizbei'ach. The Gemara (22a) explains that *terumas hadeshen* was the first task of the day. The kohanim need to wake up very early to participate in the lottery through which it was awarded. Even then they had only a small chance of winning this privilege. Furthermore, many kohanim considered *terumas hadeshen* a relatively less important task, since it was performed before daybreak. (Most of the important services of the Beis HaMikdash may only be performed by day). In order to encourage the kohanim to wake up on time to participate in the lottery, the privilege of arranging the wood was awarded together with *terumas hadeshen*.

Encouraging the chazan: Both reasons can be applied to davening selichos. The chazan must wake up early in the morning to daven. Furthermore, selichos is not considered as important as Shacharis, Mincha or Mussaf, which correspond to the korbanos offered in the Beis HaMikdash. Selichos does not correspond to any korban. For these reasons it is likely that people will be less interested in being chazan for selichos. In order to encourage the chazan to daven selichos, the custom developed to reward him with Shacharis, Mincha and the previous Maariv as well.

An interesting halachic difference arises between the explanations of the Magen Avraham and the Binyan Shlomo. What would be the halacha if an *avei* within the year after the passing of a parent wishes to daven Shacharis? Should the chazan for selichos step aside and allow him the privilege? According to the Magen Avraham, the chazan for selichos is obligated to continue davening Shacharis. He may not yield this privilege to another. According to the Binyan Shlomo, the chazan was granted a reward to encourage him to daven Shacharis. However, if there is an *avei* who is obligated to daven, the chazan for selichos should step aside.

Applying this halacha today: The Binyan Shlomo concludes that the custom of the Rema applied only in those times, when it was customary for the chazan alone to daven all of selichos, while the congregation listened quietly. Then, the chazan needed to invest great effort to daven all of selichos aloud. Today, the entire congregation davens selichos together with the chazan. He need only call out the first or last lines of each section, in order for them to follow along. This does not require so much effort. Furthermore, if one person would prefer not to be chazan, many others would be willing to take his place.

Furthermore, he adds that the Rema's custom applies only to a chazan who agrees to be lead selichos for the entire period before and during the Ten Days of Teshuva. A person who agrees to lead selichos only once does not receive this reward.

דף כח/ב אמר רב ספרא צלותיה דאברהם מכי משחרר כותלי

The Times for Davening Mincha

In Maseches Berachos (26b) we learn that the three tefillos: Shacharis, Mincha and Maariv, were instituted by the three Avos: Avraham, Yitzchak and Yaakov. R' Yehoshua ben Levi adds that they also correspond to the services of the Beis HaMikdash. Shacharis corresponds to the korban tamid offered in the morning. Mincha corresponds to the korban tamid offered in the afternoon. Maariv corresponds to the limbs of the korbanos, which could be offered on the



Mizbei'ach any time during the night.

The Rishonim debate when is the best time to daven Mincha. The earliest possible time to daven Mincha is from one half hour after noon (see Shaar HaTzion 233 s.k. 8 who questions whether this half hour is calculated in *sha'os zemaniyos*. See also *Ishei Yisroel* ch. 27, s.k. 5). The latest possible time is *shekia* (sunset).

The period in the interim in which it is permitted to daven is divided in two. The first half is called Mincha Gedola, and the second half is called Mincha Ketana. Although according to Torah law the afternoon Tamid could be offered any time in the afternoon, our Sages enacted that it should be offered at three and a half hours after noon, and no earlier. This was because the voluntary *nedarim* and *nedavos* korbanos could not be offered before the afternoon Tamid. In order to allow people time to offer their korbanos, the Tamid was pushed off until later.

Mincha Ketana: According to the Rambam (Hilchos Tefilla 3:2), if one davens Mincha Ketana he fulfills his obligation only *b'dieved*. *L'chatchila* he should daven later in the afternoon, when the Korban Tamid was actually offered in the Beis HaMikdash. Even *b'dieved* one fulfills his obligation with Mincha Ketana only because on erev Pesach the Korban Tamid was offered earlier, to allow time for people to bring their Korban Pesach after the Tamid. (In contrast to *nedarim* and *nedavos*, the Korban Pesach could only be offered after the afternoon Tamid). Many other Rishonim follow this opinion, and the Shulchan Aruch also rules this way: "If a person davened Mincha from one half hour after noon, he fulfilled his obligation. Ideally, the time for Mincha is from nine and a half hours after dawn" (O.C. 233:1).

However, the Rosh (Teshuvos 4:9) and other Rishonim (see Biur HaGra) argue that one may daven Mincha Ketana even *l'chatchila*, since according to the original Torah boundaries of the mitzva, the afternoon Tamid could be offered any time in the afternoon. The Pnei Yehoshua (Shabbos 9b s.v. *Hai samuch*) suggests a proof for this opinion from our sugya. Here we find that Avraham Avinu, who fulfilled the entire Torah even before it was given, davened Mincha half an hour after noon, when the shadows first began to move towards the east. If Avraham Avinu davened Mincha then, certainly we may also *l'chatchila*.

The Pnei Yehoshua then rejects this proof based on two arguments. Firstly, even the Rambam agrees that according to Torah law the afternoon Tamid could be offered during Mincha Gedola. It was only a Rabbinic enactment to postpone the korban. Since the Sages had not yet passed this enactment in Avraham Avinu's time, it was not binding upon him. It was even preferable for him to daven early, since *zrizim makdimim l'mitzvos* – the enthusiastic hurry to perform mitzvos. Now that the enactment has been passed and the korban is postponed in the Beis HaMikdash, we must also postpone our Mincha prayers.

Davening together with Klal Yisroel: Secondly, the Pnei Yehoshua adds that Mincha Ketana is preferable since it is the time that most of Klal Yisroel daven. The Gemara tells us that in addition to the advantage of davening with a minyan, there is also an advantage to davening at the same time that others daven (see Berachos 8a). This was certainly not applicable to Avraham Avinu, who was the only one to daven to Hashem (see Sefas Emes on our sugya).

L'chatchila and b'dieved: The Aruch HaShulchan (ibid, 12) adds that the terms *l'chatchila* and *b'dieved* in the context of Mincha Gedola do not have the same implication as they do in other areas of halacha. Usually, when we say that a person fulfills a mitzva *b'dieved*, we mean that he was wrong for doing it that way, but now that he has fulfilled his obligation, he need not repeat it. In this context, however, we do not mean to say that one is wrong for davening Mincha early. We simply mean to say that it is preferable to daven Mincha Ketana if possible. However, if a person has good reason to daven early he may certainly do so. For example, one is not meant to eat a large meal before davening Mincha. If he wishes to daven Mincha Gedola in order to eat a large meal afterwards, he may. It is interesting to note that the Rishonim cited above discuss only whether Mincha Katana is preferable, or if Mincha Gedola is also acceptable *l'chatchila*. None of them suggest that Mincha Gedola is in fact preferable to Mincha Katana. Yet the Teshuvos HaRif (320) writes that Mincha Gedola is *l'chatchila*, but if one failed to daven then he may also daven Mincha Katana. R' Zeev HaLevi, a contemporary of the Noda B'Yehuda and author of Chidushei V'Klalos HaRaza (Kerias Shema 9:5) also reaches this conclusion.

דף כח/ב קיים אברהם אבינו אפילו עירובי תבשילין

Avraham Avinu's Eiruv

In our Gemara we find that Avraham Avinu fulfilled the entire Torah before it was given. He even kept the Rabbinic enactment of *eiruv tavshilin*, as the possuk states, "Since Avraham has heeded My voice, and kept My safeguards, My commandments, My statutes and My Torahs" (Bereishis 26:5).

Eiruv tavshilin entails setting aside bread and a cooked food before Yom Tov, when

and beautiful light, far greater and more glorious than all the rest. 'What is that?' I asked. 'What did I do to receive this great reward, greater than all the other mitzvos of my life?' 'That is the reward that awaits you for inviting R' Shneur to deliver a Torah shiur at the nursing home. You brought Torah to the world, and for this your reward is great.' "Just then, I woke up and found myself in the hospital, uncertain if what I had seen was real or just a dream. As soon as I could, I called for you to tell you my story. If this is my reward, who could possibly imagine the reward that awaits you for teaching Torah in the nursing home?" (From Nifla'osav L'Bnei Adam I, p. 400)



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Sincerely,

The Meoros Staff



פנינים

כהא אין ישיבה בעזרה אלא למלכי בית דוד

Sitting Before Hashem

Only the kings descended of David HaMelech were allowed to sit in the courtyard of the Beis HaMikdash. The Sefas Emes explains that the privilege of sitting in the presence of Hashem is a great honor, which could endanger a person with falling into the trap of arrogance. David HaMelech did not run this risk, however, since his heart was contrite with teshuva. The Gemara (Avoda Zara 4b) tells us that David HaMelech was the paradigm of teshuva, whom we must all use as a role model. Through fasting and prayer, he defeated his yetzer hora, such that his heart became purely devoted to Hashem. For this reason, he was granted this special privilege, for himself and



for his descendants.

The same privilege is extended to the entire Jewish people after Yom Kippur, after we have become *baalei teshuva* by humbling ourselves before Hashem in prayer and fasting. We are then invited to sit before Hashem in the holy Sukka, where the Divine Presence is felt. There is no concern that this great honor might lead us to arrogance, since we have already made our hearts contrite before Him (Sefas Emes, Sukkos 5642).

דף כו/א מפני שמעשרת

Ketores and Wealth

We find in the Gemara that the kohanim who offered the ketores in the Beis HaMikdash were rewarded with great wealth. Yet ketores carried a danger that if even one ingredient was missing from its mixture, it would incur death. R' Yisroel Salanter once said that the same danger exists with wealth. When used improperly, it can destroy its owner.

ט/א הרהורי עבירה קשו מעבירה

Pure Thoughts

The Gemara tells us that thoughts of sin are more destructive than sin itself. The Anaf Yosef commentary on Ein Yaakov asks that although a person can control his actions to refrain from sin, how can he refrain his mind from even thinking about sin? Who has such self-discipline that he can hinder stray thoughts from entering his mind? To answer, he offers two suggestions. Firstly, a person is not held responsible for the thoughts that enter his mind unbidden. However, once the thought enters his mind, he must dismiss it immediately and not linger on it. Secondly, if a person's mind is occupied with thoughts of Torah, the holiness of the Torah protects him from evil notions.

Yom Tov falls out on Friday, thereby enabling one to cook food on Yom Tov for Shabbos. In Masseches Beitza, the Amoraim debate the reason for this enactment. Some hold that it was meant to remind people that one may not cook on Yom Tov for the following weekdays. According to this opinion, it was instituted for the honor of Yom Tov. Others hold that it was meant to remind people to set aside food from erev Yom Tov for Shabbos, and not eat all their food on Yom Tov. According to this opinion, it was instituted for the honor of Shabbos. The halacha follows the first opinion.

What is unique about eiruv tavshilin? Our Sages' saying that Avraham Avinu fulfilled eiruv tavshilin is cited in a number of Midrashim (see Bereishis Rabba ch. 49, et. al.). The commentaries endeavor to explain what is so unique about eiruv tavshilin that it was chosen as the example of Avraham Avinu's scrupulous mitzva observance.

The Ritva explains according to the opinion of Rava, who holds that eiruv tavshilin was meant to remind us to set aside food for Shabbos. Since this enactment was only meant as a reminder, our Sages were lenient in certain cases. Avraham Avinu did not overlook even this flexible ruling.

The Baalei Tosefos (on the Torah) cite a Midrash that in this context, eiruv tavshilin does not have its usual meaning of preparing foods from before Yom Tov for Shabbos. Literally, eiruv tavshilin means "mixing foods." In this context it means that Avraham Avinu was careful not to mix meat and milk. Torah law only prohibits meat and milk that are cooked together. Still, Avraham Avinu avoided even meat and milk that were mixed together without being cooked, although this is only a Rabbinic prohibition. In truth, Avraham Avinu kept many other Rabbinic commandments as well. Our Sages chose to highlight this mitzva, in order to shed light on the episode in which Avraham Avinu served his guests, "butter, milk and veal" (Bereishis 18:8). He first served them butter and milk, and only afterwards served them veal, in order that they not eat meat and milk together.

Eiruv t'chumin: The Vilna Gaon suggests that eiruv tavshilin is an incorrect expansion of the abbreviation ע"ת, which originally appeared in the Gemara. Really, ע"ת stands for eiruv t'chumin – the means by which the Shabbos boundary of two thousand amos is extended.

It is more logical to insert eiruv t'chumin in place of eiruv tavshilin, since the Gemara bases itself upon the possuk, "Since Avraham has heeded My voice." 'Since' in Hebrew is *eikev*, the same word used for 'heel.' The boundary of t'chum Shabbos is measured by a person's footsteps. Therefore, the Gemara understood a double inference, that Avraham Avinu observed the Rabbinic decrees that depend upon the length of one's steps (see Maharitz Chiyus; Kol Eliyahu by the Vilna Gaon; Divrei David by the Taz, Parshas Lech Lecha, et. al.) The Rashba (Teshuvos I, 92) and Eshkol (Hilchos Tefilla, 10) in fact cite the Gemara according to the Vilna Gaon's correction.

Avraham's footsteps: Why did the Torah stress that Avraham Avinu kept the mitzvos of t'chum Shabbos and eiruv t'chumin? The Mevasser Shalom (cited in Meora shel Torah, p. 81) explains based on a Midrash (Bereishis Rabba 43:4) which states that Avraham Avinu took exceptionally long strides. Nevertheless, he was careful never to walk out of the t'chum Shabbos.

Two Torahs: Some suggest that both interpretations of the abbreviation are correct. Avraham Avinu kept both eiruv tavshilin and eiruv t'chumin. Rabbeinu Bachaye in fact writes so explicitly in his commentary to the Torah (56:5).

This can be well understood based on the source cited in our sugya, "Since Avraham has heeded My voice, and kept My safeguards, My commandments, My statutes and My Torahs." The possuk employs the plural usage of the word "Torah," implying that Avraham Avinu observed both Torahs: the Written Torah and the Oral Torah.

The same expression is found elsewhere, in the possuk, "Until when will you refuse to uphold My mitzvos and My Torahs" (Shemos 16:28). Here also the plural usage of Torahs is found. In an adjacent possuk, we find a reference to eiruv tavshilin: "What you will bake, bake; and what you will cook, cook" (ibid, 23; see Beitza 15b). We also find reference to eiruv t'chumin: "Let no man leave his place on the seventh day" (ibid, 29; see Eiruvin 51a). We see from here that the two Torahs refer specifically to these two mitzvos of eiruv tavshilin and eiruv t'chumin. Avraham Avinu observed them both (Meor HaGadol, Toldos; see Binyan Ariel, Toldos).

Eiruv Chatzeiros: In yet another Midrash we find that Avraham Avinu also observed eiruv chatzeiros (Midrash Tehillim ch. 1; see Bereishis Rabba 64:2). Some explain this based on the opinion of R' Eliezer ben Yaakov, who holds that an eiruv chatzeiros is only necessary in order to carry in a courtyard where two Jews live together. In a courtyard where one Jew lives alone among gentiles, no eiruv is necessary (Eiruvin 61b). Since Avraham Avinu was the only Jew in the world, he was not required to make an eiruv. The Midrash thus comes to teach us that Avraham observed this mitzva beyond the requirement of halacha (Pardes Yosef, Toldos).