

**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 ל"ט-מ"ה**

בס"ד, כ' תמוז תשס"ו

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## Shlit"a and Zt'l

When mentioning the name of a distinguished person, it is customary to add the title *shlit"a* or *zt'l* after his name. *Shlit"a* is an acronym for "May he live for long and good days," and it is added after the name of a living person. *Zt'l* is an acronym for "May the memory of the righteous be blessed," and is added after the name of the deceased. The practice of adding *zt'l* after a name has a source in the Gemara (Kiddushin 31b), where we find that when mentioning the name of one's deceased parent within twelve months after his passing he should say, "May I be an atonement for his rest." After twelve months have passed, he should say, "Of blessed memory, may he merit the World to Come."

**Zt'l for a living man:** About a hundred years ago, R' Baruch Epstein *zt'l*, author of *Torah Temima*, opened a sefer that had been recently published in America, entitled *Malki B'Kodesh*. There, he was surprised to find a reference to himself, with the suffix *zt'l* attached to his name.

As far as he knew he was not yet dead, so he quickly sent of a letter to the author to inform him of the mistake. A halachic discussion then ensued between the two, whether it is truly inaccurate to affix the title *zt'l* to a living person.

This question entails more than a matter of proper etiquette. The *Chavos Yair* (71) was once addressed with a very serious halachic question, whose resolution depended upon the proper usage of *zt'l*. It once happened that Asher and David, a father and son from Amsterdam, set out on a voyage to Portugal and never returned. Their wives were left *agunos*, "living widows" so too speak, who were bereft of their husbands, but could not remarry without conclusive proof that they had died.

Ten years passed without any news of their fate, when suddenly a business document appeared before the Beis Din in Amsterdam, bearing the signature of David ben Asher *z'l*. This seemed to provide some kind of proof that David still lived, while his father Asher had passed away. The Beis Din wished to rely on this signature to allow Asher's wife to remarry, and they sent a letter off to the *Chavos Yair* to ask for his approval.

However, the *Chavos Yair* replied with a firmly negative response. The title *z'l* is not sufficient proof that Asher had passed away. Perhaps in David's travels he had spent time in a distant country, where it is customary to write *z'l* even after the names of the living. In fact, our *sugya* seems to imply that it is proper to do so.

We find that when Hashem made mention of Avraham's name, He added, "And Avraham will become a great nation, mighty and numerous." From here we learn that upon mentioning the name of an admirable person, we should bless him. This is the very source of the practice to add *zt'l* to a name, and it occurred when Avraham Avinu was still alive.

The Maharsha reaches a similar conclusion. The Gemara in Kiddushin cited above states that when referring to one's father after his passing, he should add after his name, "Of blessed memory, may he merit the World to Come." The Maharsha explains that it was customary to add "of blessed memory" when referring to one's father during his lifetime. After his passing, it was customary to also add "May he merit the World to Come."

## Positive Encouragement

On Yom Kippur, the Kohen Gadol performed a lottery to decide which of the two goats would be offered as a korban to Hashem, and which would be sent to Azazel. Two plaques were placed in a box, with "For Hashem" written on one, and "For Azazel" written on the other. The Kohen Gadol would pull them out, one with his right hand and one with his left. Whichever plaque appeared in his right hand would determine the fate of the goat on the right, and the plaque in his left hand would determine the fate of the goat on the left.

The Gemara tells us that the Kohen Gadol was required to pull them out quickly, in order that he would not have the opportunity to deliberately pull out the plaque "For Hashem," with his right hand. Rashi explains that it was a sign of Divine favor when the goat on the right was chosen for Hashem.

The Shem M'Shmuel (Shabbos Teshuva, 5672) asks that if the Kohen Gadol would deliberately manipulate the plaques to pull out "For Hashem" this would not be a proof of Divine favor at all.

**נר ה' נשמת אדם**

**IN MEMORY OF**

הרה"ח ר' משה יצחק זיסר ז"ל  
ב"ר אהרן שרגא ז"ל נלב"ע כ' תמוז תשנ"ז  
ממייסדי ומקימי בית המדרש סוכטשוב בני-ברק  
ת.נ.צ.ב.ה.  
הונצח ע"י המשפחה שיחיו



Only when he pulled them out randomly, and saw that "For Hashem," arose on the right, then they could interpret it as a favorable omen. What would be the point of deliberately pulling it out with his right hand?

He explains that when a person sees a favorable sign that Hashem is pleased with him and ready to accept his teshuva, this encourages him to continue with his teshuva and good deeds. As the possuk in Tehillim states, "Forgiveness is with You, in order that You may be feared." When we have good hope that Hashem will forgive us, we are more encouraged to fear Him and obey His mitzvos. On the other hand, if a person believes that Hashem has rejected his teshuva, he will despair of ever being accepted, and therefore continue to fall away from His service.

The Kohen Gadol would have wanted to pull out the plaque "For Hashem" with his right hand, in order to encourage the Jewish people to continue with their teshuva, and serve Hashem whole-heartedly. He wanted to show them a sign that Hashem was happy with them.

From here we learn the great importance of giving positive encouragement and chizuk. When a person is made to feel that he is a good person, he will consequently act good. When he feels that Hashem loves him, he will reciprocate that love. This is especially important when interacting with children, who are still in the stages of forming their self-image.

R' Zelig Pliskin told the story of a certain cheder rebbe who had in his class the son of one of the most prominent Rabbonnim in America. When the father

**A blessing in Yemen:** The Chavos Yair's concern that "perhaps" other communities apply *zt"l* to the names of the living has substantial validation. When R' Yaakov Sapir traveled the world, he arrived in the Jewish community in Yemen and was surprised to find the expression "*alav hashalom*" (peace unto him) applied to living people. Since in his own community it was customary to use this expression only in reference to the deceased, he thought at first that the Yemenites used the expression as a curse: as if to say that his life should be cut short, G-d forbid. Later, he realized that this was not a curse but a blessing. "Peace unto him" is an appropriate sentiment both towards the living and the deceased.

Based on his discovery, R' Yaakov concluded that when we find the expression *alav hashalom* written in ancient manuscripts, it is no proof that the person to whom it refers was already dead at the time it was written. Other investigators found similar proofs that in *Eretz Yisroel* many years ago, it was customary to refer to the living with the title *zt"l*. In ancient shuls in Israel, inscriptions were discovered with references to the living as *zt"l* (Nezer HaTorah XI, p. 164).

This discovery resolves many unanswered questions that Jewish historians have grappled with, in attempting to determine the year in which certain Sages passed away. Very often it seemed to them that a Rabbinic authority was still alive during a certain era, and yet other authorities of the era referred to him as *zt"l*. According to what he have just seen, this is no contradiction (R' Reuven Margolies: Mekor Chessed on Sefer Chassidim, 3).

**Eliyahu HaNavi, zachor l'tov:** Having established that it was customary in *Eretz Yisroel* to refer to the deceased as *zt"l*, we can understand an interesting discrepancy between the Talmud Yerushalmi and Midrashim (which were written in *Eretz Yisroel*), and the Talmud Bavli.

In the Talmud Yerushalmi and Midrashim, we find numerous references to Eliyahu HaNavi with the title *zachor l'tov* or *z"l*. On the other hand, the Talmud Bavli never makes any reference to him with this title, with the exception of one story found in Maseches Berachos (3a), which apparently was quoted from an earlier Midrash (see Roke'ach 362).

As we know, Eliyahu HaNavi never died, but was carried up alive to Heaven in a chariot of fire. In *Eretz Yisroel* it was customary to refer to the living as *zt"l*, but in Bavel this was unheard of. In Koheles Rabba (3:15), a Midrash written in *Eretz Yisroel*, we find the most explicit example of this, where he is referred to as "Eliyahu HaNavi, zachor l'tov, who lives and endures" (Nezer HaTorah ibid, pp. 164-165; Megadim Chadashim on Maseches Berachos).

דף לט/א עבירה מטממת לבו של אדם

## The Effects of Non-Kosher Foods

It is well known that non-kosher foods have an adverse effect on the soul. In our sugya, R' Yishmael taught that sins in general obstruct the heart and prevent wisdom from flowing through it (see Rashi s.v. *Mitamtemes*). The Mesillas Yesharim (ch. 11) stresses that although all sins obstruct the heart to some extent, non-kosher foods exert a much more powerful influence, since they are converted into flesh and blood, becoming a part of the body. For this reason, the possuk from which R' Yishmael learns that sins obstruct the heart is written specifically in reference to non-kosher foods (lyun Yaakov).

**The effects of non-kosher foods:** The Rambam once wrote to a group of people who were troubled by doubts in religion, telling them that their doubts were caused by having eaten non-kosher food in their youth (see Degel Machaneh Ephraim, parshas Eikev). The Pri Chadash (Y.D. 81 s.k. 26) writes that insolent youth who refuse to accept instruction developed their bad attitudes by not being careful enough to keep strictly kosher.

**Healing the effects of non-kosher foods:** The Shlah (Shaar Ha'Osiot I, kuf) cites from Avos D'Rebbe Nosson, where we find an incident of a Jewish girl who was kidnapped and forced to eat non-kosher food. When he was rescued, she immersed in a mikva to purify her from the negative effects of the foods.

**Kosher food:** In contrast, we find that kosher foods purify the soul (Midrash. See Tosefos, Avoda Zara 10b s.v. *Amar*). Even nursing from a Jewish woman who keeps kosher has a positive influence on a baby. Tosefos (ibid) cites from a Midrash that the Roman leader Antoninus grew to become a great admirer of Rebbe [Yehuda HaNassi], and ultimately converted to Judaism, all as a result of having once



nursed from Rebbe's mother. The Ohr HaChaim (Vayikra 18:2) cites from a Midrash that Sara nursed the children of other families, and they all later converted.

**How do treif foods exert their influence:** Two different opinions are offered to explain how non-kosher foods exert their negative influence. The Ramban (Shemos 22:30) explains that Hashem saw that these foods have adverse affects on the soul. He desired for us to retain our exalted levels of holiness, and therefore He commanded us to refrain from eating them (See Abarbanel and Kli Yakar on Vayikra 11:1).

In contrast, the Maharal (Tiferes Yisroel ch. 8) explains that true, these foods do have a bad nature. However, it is not the nature of the food that damages the soul, and therefore Hashem forbade them. Just the opposite: since Hashem forbade us to eat these foods, sinning against Him by eating them causes a negative influence.

The Ran (Drashos, 11) once said that if a Rav made an incorrect ruling and permitted a person to eat food that was really *treif*, it will not have a negative influence on the soul. To the contrary, the mitzva of listening to the Rav's decision will purify his soul, since it is Hashem's desire that we attempt to determine His will through the Torah as best we are able.

**Avoiding treif:** The extent to which we must avoid non-kosher food is illustrated in several stringencies that our Sages enacted, beyond the requirement of halacha. Firstly, the Rema (Y.D. 81:7) rules that a Jewish baby should not be allowed to nurse from a non-Jewish woman. Furthermore, if a Jewish woman is allowed to eat non-kosher to save her life, she should not nurse. Although the milk developed from non-kosher food is itself kosher, it can still exert a negative influence on the baby (see Shach and Taz).

Secondly, the Ohr Zaru'a (Shabbos 108, hilchos yoledes) rules that in a case of *piku'ach nefesh*, not only are we not required to risk our lives for the mitzvos, we are in fact forbidden to do so. However, he adds that that eating non-kosher is an exception to this rule. Although one is not obligated to sacrifice his life rather than eat treif, he is permitted to do so, in order that the non-kosher food not damage his soul.

Although this opinion is not accepted in halacha, it highlights how much non-kosher food damages the soul, and how important it is to refrain from eating it at all costs.

דף מאב

## The Kohen Gadol's Prayer

During Mussaf of Yom Kippur we repeat the prayer that the Kohen Gadol would daven when he exited the Kodesh HaKadoshim. Among the requests made in this prayer, we ask that "this should be a year in which You bring us with joy into our Land." The Taz notes with interest that the Kohen Gadol offered this prayer in the Beis HaMikdash, when the Jewish people were already settled in their land. Why then did he daven that Hashem should "bring us with joy into our land?"

Based on this question, the Taz concludes that the prayer we recite during Mussaf is not a direct quote from the Kohen Gadol. Rather, it is based on the Kohen Gadol's prayer, with our own additions included. (The Rabbonim of the Meoros Beis Midrash suggested another possible answer that this prayer was offered by the Kohen Gadol during the time of the second Beis HaMikdash, in which the majority of the Jewish people remained in Babylon).

According to the Taz's understanding, certain sections of the Beis HaMikdash service recited during Mussaf are not just descriptions of how things were then, but prayers of our own. This understanding can be applied to answer several other questions concerning Yom Kippur Mussaf.

**Who bows?** During Mussaf, we describe how the kohanim and the rest of the Jewish people standing in the Beis HaMikdash would bow down. At that point, the chazzan and the entire congregation also bow down on the floor. Why is this necessary? We are not in the Beis HaMikdash, so why need we bow?

The Taz (O.C. 113 s.k. 4) explains that in our Yom Kippur prayers, we take on the role of the kohanim on the Beis HaMikdash while it stood. Therefore, we bow down as they did, when they heard the Kohen Gadol utter Hashem's Name.

**Striking the chest during the Kohen Gadol's vidui:** The Taz also mentions that in many communities it was customary for the congregation to strike their chests when describing how the Kohen Gadol confessed the sins of Israel. Some authorities had questioned this practice, since we need only strike our chests when we recite vidui ourselves. When describing the Kohen Gadol's vidui, there is no need to do so.

However, the Taz explains this custom based on the premise developed above. When we describe the Kohen Gadol's service in our davening, we take the place of the kohanim and the Jewish people standing in the courtyard of the Beis HaMikdash and also recited vidui.

came into the cheder to discuss his son's progress, the cheder rebbe regrettably informed him that the child paid very little attention in class, and was not exerting himself in his studies. When the father then asked the child to be called into the office, the cheder rebbe's stomach turned over in fear of the confrontation he would soon be forced to witness.

The child then entered the room, and his father put his hand over the boy's shoulder and said, "Your rebbe told me that you are doing well, and if you would just exert yourself a little more then you would really excel."



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Sincerely,

The Meoros Staff



## פנינים

לחב הבא ליטמא פותחין לו

## No Help Needed

When a person tries to bring impurity upon himself, the doors are opened to allow him. However, when he tries to purify himself, he is assisted by Hashem. The Iyun Yaakov explains that in order to purify ourselves, and resist the constant temptations of the yetzer hora, we truly require Hashem's special assistance. However to fall prey to the yetzer hora, we require no assistance. As soon as the doors are opened, and Hashem's protection is removed from us, we are helpless before it.



ל"ט/ב דלתות ההיכל נפתחות מאליהן

## The Gates of Speech

Forty years before the destruction of the Beis HaMikdash, a series of incidents occurred to warn of its impending doom. Among them, the Gemara lists that the gates of the Beis HaMikdash would swing open by themselves, as if to invite the enemies to enter.

The Ben Ish Chai explains that the gates of the Beis HaMikdash symbolize the lips and teeth of a person, which are the gates to his mouth. The mouth is meant to be sanctified for Hashem's service, by speaking words of Torah and tefilla. When a person opens the gates of his mouth to speak lashon hora, he brings destruction upon his soul.

Our Sages tell us that the second Beis HaMikdash was destroyed as a punishment for our senseless hatred and lashon hora. We opened the gates of our mouths to let lashon hora escape, and as a symbolic warning, the gates of the Beis HaMikdash opened to invite the enemies to enter and destroy it (Ben Yehoyada).

דף ל"ט/ב פעם אחת הלכתי לשילה והרחתי ריח קטורת מבין כתליה

## The Mark of Holiness

The Gemara tells us that the scent of the ketores could still be felt in Shiloh, many years after the Mishkan was relocated. The Pri Tzaddik (Parshas Lech Lecha, 1) explains that this symbolizes the mark of holiness that is left in a place even years after a mitzva is performed there. It was said of the Chazon Ish that when walking down the street, he could sense where people had stood to discuss Torah concepts.

**The chazan becomes like the Kohen Gadol:** In conclusion, we cite from the Poskim that the chazzan on Yom Kippur takes on the role of the Kohen Gadol to atone for the congregation with his prayers. Therefore he must realize his great responsibility. He must return in teshuva whole-heartedly, and have the utmost kavana during davening, to atone for the congregation (Kaf HaChaim 621, s.k. 19).

דף מג/ב וכל אדם לא יהיה באהל מועד

## Angels in the Ohel Moed

In our sugya, we are introduced to the Torah prohibition against anyone being in the *Ohel Moed* when the Kohen Gadol enters the Kodosh Kadoshim: "Let no man be in the Ohel Moed, when he comes to atone in the holy place until he leaves" (Vayikra 16:17). Since this is an explicit Torah prohibition, the obvious question arises why it is not listed among the six hundred and thirteen mitzvos.

The Gevuras Ari raises another question: there is a general prohibition against anyone entering the Beis HaMikdash without need (Menachos 27b; Rambam Hilchos Bias Mikdash 2:4). Since the Kohen Gadol alone can perform the Yom Kippur service, anyone else who would enter would do so needlessly. Why then did the Torah need to dedicate a specific prohibition against entering the Beis HaMikdash during the Kohen Gadol's service on Yom Kippur?

Some suggest an answer to this question, based on the opinions that entering the Beis HaMikdash to bow down is not considered "entering without need." Therefore, the Torah comes to forbid doing even this during the Kohen Gadol's service (see Turei Even; Minchas Chinuch 184:2).

**Not even the angels may enter:** The Rishonim on our sugya cite from the Yerushalmi that the possuk "Let no man be in the Ohel Moed" applies even to the angels. They too are considered like men, as Yechezkel HaNavi described them, "The features of their faces were like the features of a man" (Yechezkel 1:5).

This raises yet a third perplexing question on our sugya. How could the Torah direct a mitzva towards the angels? The Torah was given to the Jewish people, to instruct us how to fulfill Hashem's will. It was not given to the angels. Never do we find mitzvos and aveiros for the angels.

**A prohibition for the Kohen Gadol:** In light of these three questions, we must reappraise our understanding of this halacha. Until now, we assumed that there was a prohibition that forbids anyone to enter the Beis HaMikdash while the Kohen Gadol served. Perhaps we should more correctly say that the Kohen Gadol was forbidden to perform his service while there was anyone else in the Beis HaMikdash. If this is correct, then this prohibition must be considered as a condition to the Kohen Gadol's service. Accordingly, if there would be anyone else in the Beis HaMikdash, his service would be possul (see Teshuvos Ohr HaMeir: Kuntrus Acharon, pp. 334-335; Maharam Charlap, in a letter to R' Meir Shapira, et. al.).

With this new understanding, we can return to answer all three questions. Firstly, this prohibition was not listed among the six hundred and thirteen mitzvos, since it is not a mitzva incumbent upon the Jewish people. It was just one of countless details of how the Kohen Gadol performed his service. Each detail of a mitzva is not counted as a mitzva unto itself.

Secondly, we can understand why the Torah did not suffice with the mitzva against entering the Beis HaMikdash for no reason. True, we were forbidden to enter the Beis HaMikdash for no reason, while the Kohen Gadol performed his service. However, this possuk adds that the Kohen Gadol was also forbidden to perform his service until we left.

Thirdly, we now understand that there was no prohibition against the angels being in the Beis HaMikdash while the Kohen Gadol served. Rather, the Kohen Gadol was forbidden to serve as long as the angels were there.

**The greatness of the Kohen Gadol:** Rabbeinu Bachaye (Vayikra 16:17) comments that on Yom Kippur, the Kohen Gadol reached such an exalted level that even the angels stood aside to make room for his service.

Interestingly, the Midrash (Vayikra Rabba, 21) asks how the Kohen Gadol himself fulfilled the possuk, "Let no man be in the Ohel Moed." Was he not too a man? The Midrash answers that no, while he served in the Beis HaMikdash the Kohen Gadol was exalted over the level of other men. He became a living fire. Therefore, this possuk did not apply to him (see Beis Ha'Otzar by Mahari Engel, p. 67).