

OVERVIEW of the Daf

1) The script and language of the Torah (cont.)

The Gemara concludes its citation of the Baraisa that elaborates on the scripts and languages of Sifrei Torah.

A Baraisa presents additional opinions about the use of Ashuri script.

The exchange between these opinions is presented.

2) MISHNAH: Issues related to honor and respect for the king are presented.

3) Avishag

R' Yaakov in the name of R' Yochanan asserts that Shlomo was permitted to marry Avishag but Adoniyahu was not.

The Gemara elaborates on the incident of Avishag.

4) Marriage and divorce

This discussion evolves into a discussion of the tragedy of divorce.

Additional teachings related to losing one's wife are presented.

Rabba bar bar Chana in the name of R' Yochanan describes the difficulty of making a shidduch.

This teaching is unsuccessfully challenged.

A number of teachings that emphasize the special connection between husband and wife are presented.

5) Haircuts

A Baraisa discusses how frequently different people would receive haircuts.

The Gemara explains why the king, kohen gadol and regular kohen had their haircut so frequently.

The reason a kohen is not required in our times to cut his hair every thirty days is explained.

R' Ashi offers another explanation why a kohen may not drink wine but may grow his hair long.

The Gemara successfully challenges R' Ashi's assumption that service performed by a kohen with long hair is valid.

Ravina presents an unsuccessful challenge to R' Ashi's explanation.

The Gemara elaborates on one of the verses from Sefer Yechezkel related to a kohen's haircut.

Rebbi discusses the kohen gadol's haircut. ■

הדרן עלך כהן גדול

Today's Daf Digest is dedicated as a zechus for
 משה לייב בן שמואל יצחק
 הצלחה בכל מעשה ידיו
 by the Zucker family

Distinctive INSIGHT

The mitzvah for the king to write a sefer Torah

ואידך, האי שויתי מאי דריש ביה

R' Elazar HaModai is of the opinion that the Jewish king was to have two sifrei Torah. He learns this from the verse which says that the king was to write "את משנה התורה הזאת," which he understands to refer to the king's having a double copy of the Torah. The king carried one of these scrolls with him wherever he went, while the other sefer remained placed with his personal belongings, safely guarded in his palace. The sefer which he carried with him served as a fulfillment of the verse (Tehillim 16:8): "I have set Hashem before me always."

There are Tannaim who disagree with R' Elazar HaModai, and they do not learn from the phrase "משנה תורה" that the king must have two sifrei Torah. These Tannaim understand that the directive of the verse in Tehillim to set Hashem before one's self constantly is not referring only to the king, but also to each and every Jew. R' Chana bar Bizna taught that every person must consider that Hashem is before him as he davens.

Maharshal points out that all opinions agree that a Jewish king must write two sifrei Torah, and that one of these sefarim is for him to carry with him wherever he goes, while the other is to remain stored together with his treasures. He determines this from the halacha that we already know that every Jew has a mitzvah to write a sefer Torah, so the special law for a king to write a sefer Torah must be referring to a second scroll, beside the one which every commoner must write. Maharsha explains that there is an opinion which holds that the king only has to write one sefer Torah, and that is the sefer which is carried with him wherever he goes. As far as the question of Maharshal, that every commoner already has to have his own personal sefer Torah, Maharsha explains that if someone inherited a sefer Torah from his father, he no longer has an obligation to write a new one. However, a king must write a new sefer even if he already owns a sefer Torah which he received from someone else.

Maharsha understands that the question of the Gemara from the verse in Tehillim is based upon an analysis of the entire verse. "I have set Hashem before me (לנגדי) always, because He is at my right hand (מימיני), I shall not falter." The first part of the verse refers to the sefer Torah which is kept in the king's treasure, as the word "לנגדי" refers to something that can be somewhat distant and across from where a person is situated. The second part of the verse refers to the Torah which is written in a miniature form, and placed near the right arm (מימיני) of the king. However, the Tanna who says that the king has only one Torah interprets the entire verse to be referring to the one Torah which is carried by the king. This can be learned from the second phrase alone. This, then is the question of the Gemara at this point. Being that the reference to the sefer Torah is based upon the second phrase of the verse, the Gemara now seeks to understand what is taught with the first phrase of Shivisi. ■

HALACHAH Highlight

Is a groom permitted to cut his hair during the week of sheva berachos?

תנו רבנן מלך מסתפר בכל יום

The Rabbis taught: A king has his hair cut every day

Shulchan Aruch¹ writes that a groom is permitted to launder his garments and take a haircut even if he is a mourner. Beis Yosef² explains in the name of Ramban that the rationale that allows a groom to exercise these leniencies is that a groom is similar to a king. Consequently, the verse **מלך ביפיו תחזינה עיניך** – Your eyes will see the king in his beauty – applies and a groom must cut his hair if necessary. Teshuvos Mahari ben Lev³ follows Ra'avad's stringent opinion and prohibits a groom from taking a haircut during his week of sheva berachos. He explains that just as Chazal prohibited haircutting during Chol Hamoed to assure that a person would cut his hair before the onset of Yom Tov so too they prohibited a groom from cutting his hair during the week of sheva berachos to ensure that he would cut his hair before his wedding. This is also similar to the restriction against haircutting that is in force against those who will work in the Beis HaMikdash during the upcoming week. Chazal prohibited those people from cutting their hair during the week they are on duty to ensure that they will not show up looking unkempt.

Teshuvos Sha'arei Rachamim⁴ also writes that a groom should be prohibited from cutting his hair but gave a different explanation. Since the week of sheva berachos is a period of

REVIEW and Remember

1. What verse in the Megillah teaches that the Jews never changed their language or script?

2. How does R' Yochanan describe the tragedy of losing one's wife?

3. How often does a Kohen cut his hair?

4. Was Yechezkel the innovator of the many halachos that are found in Sefer Yechezkel?

Yom Tov for the groom and for this reason he is prohibited from performing melacha⁵, it follows that he should be prohibited from cutting his hair since that activity entails a melacha. He then challenges this premise from our Gemara. The Gemara relates that a king would have his haircut every day despite the fact that he is prohibited from performing melacha. The explanation for this apparent dichotomy is that melacha that is performed for the sake of personal grooming is not included in the prohibition against melacha. Accordingly, one could assume that a groom who is compared to a king is also permitted to engage in melacha that relates to personal grooming. ■

1. שוייע יוייד סי שמייג סעי אי.
2. בית יוסף שם ד"ה דכל שבעת.
3. שויית מהר"י בן לב ח"ג סי ע"ב.
4. שויית שערי רחמים יוייד סי ל"א.
5. שוייע אה"ע סי ס"ד סעי אי. ■

STORIES Off the Daf

"Not when he is unclothed"

"ולא כשהוא ערום..."

On the first occasion that the Sar Shalom of Belz, זת"ל, met with Rav Tzadok Hakohein of Lublin, זת"ל, it was because the Sar Shalom had heard that Rav Tzadok had said a brilliant chiddush that had astounded all who heard it. But the moment the Sar Shalom heard it, he pointed out that the premise contradicted a clear Mishnah. When he saw that Rav Tzadok was discouraged because of this oversight he told the following story.

"There was a certain man who would purchase many combs each Friday to

bring to the mikveh and hand out. When the Chozeh of Lublin, זת"ל, heard about this he praised this man's custom and longingly concluded with, 'I wish I would have a portion of this great mitzvah!'

"When people told this rather surprising statement to the famous Talmudic genius Rav Azriel Halevi Horowitz, זת"ל, he remarked that it contradicted an open Gemara in Menachos 43. There we find that when Dovid HaMelech saw himself without clothes in the mikveh he exclaimed, 'Woe to me that I am bare of mitzvos.' It was only when Dovid recalled that he had a bris milah that his mind was eased.

"Now if handing out combs was

really such a great mitzvah as the Chozeh believes, why didn't Dovid HaMelech take some combs into the bathhouse to give out?" Rav Aizel asked.

"When this vort was recounted to the Chozeh he said, 'Rav Aizel forgot a Mishnah in Sanhedrin. There we find that one may not see the king without clothes or in the bathhouse so that the people should fear him. There would be no point for Dovid HaMelech to take combs with him to the bathhouse there was no one to whom he could give them!'"

The Sar Shalom thereby comforted Rav Tzadok. "You see, even the greatest scholars can sometimes forget clear halachos!"¹ ■

1. אדמור"י בעלזא, ח"א, ע"י רנ"ט ■