

OVERVIEW of the Daf

1) Birkas Kohanim (cont.)

The Gemara continues its discussion of the pesukim the people should recite when the kohanim bless them during different tefilos.

Two disputes are presented related to when and how the verses should be recited.

A disagreement is presented regarding whether these verses should be recited outside the Bais Hamikdash.

This disagreement extends to whether they should be recited even in the Bais Hamikdash.

2) R' Avahu's relationship with R' Abba from Acco

R' Avahu comments that he stopped reciting these pesukim when he saw that R' Abba of Acco did not recite them.

R' Avahu thought he was humble until he saw the extent of R' Abba of Acco's humility.

Three incidents about R' Avahu's humility are recorded.

3) Modim Derabanan

Different Amoraim suggest different texts to recite when the sh'liach tzibbur recites Modim.

R' Pappa combines all the different texts into one.

4) Fear of the tzibbur

R' Yitzchok cites Birkas Kohanim as the source that one should fear the tzibbur.

Two other sources for this principle are recorded.

5) Birkas Kohanim in the Bais Hamikdash

The Gemara explains why in the Bais Hamikdash Birkas Kohanim was recited as a single beracha.

A Beraisa is cited that provides the source that אמן is not recited in the Bais Hamikdash.

6) MISHNAH: The Mishnah presents a description of the procedure for the readings and prayers recited by the Kohen Gadol on Yom Kippur after he finished bringing the different offerings.

7) Honoring a student in the presence of his rebbi

The Gemara suggests that it can be inferred from the Mishnah that it is appropriate to honor a student in the presence of his rebbi.

Abaye rejects this inference.

8) Sitting in the Azarah

The Gemara challenges the inference of the Mishnah that the Kohen Gadol was sitting in the Azarah when it is only a king of the Davidic dynasty that is permitted to sit in the Azarah.

The Gemara answers that this event took place in the Woman's courtyard rather than the Azarah.

The first time the resolution (i.e. the distinction between the woman's courtyard and the Azarah) is made is presented. ■

Distinctive INSIGHT

Protocol of conferring honor

שמעת מינה חולקין כבוד לתלמיד במקום הרב

There was a synagogue located near the courtyard of the Bais Hamikdash, on the Temple mount, and the officers of this facility arranged to bring a Sefer Torah to the Kohen Gadol for him to read from as part of the Yom Kippur schedule. The Mishnah describes the procedure of bringing and handing the Sefer Torah to the Kohen Gadol for him to read. The main attendant (חזן הכנסת) of the synagogue brought the Torah to the courtyard. On its way to the Kohen Gadol, the Torah was handed to the Administrator (ראש הכנסת) and, in turn, he handed it to the assistant Kohen Gadol (סגן כהן גדול). Finally, the Sefer Torah was handed to the Kohen Gadol, who read from it.

The Gemara notes that we are apparently willing to delegate honor and prestige to these underlings by including them in the procession, although this is done in the presence of the Kohen Gadol. Yet, this is a controversial issue dealt with in several places in shas, as there is an opinion which holds that if we show esteem to anyone other than the Kohen Gadol in his presence, this causes a certain diminution of his respect and honor. Our Gemara seems, therefore, to be a clear statement in favor of the opinion which holds that this is permitted.

The Gemara answers that the entire procession was an elaborate honor for the Kohen Gadol, and including others enhanced the event without diminishing the effect.

Here, and in Yoma (69a, ד"ה לתלמיד) Rashi explains that while it was necessary for the attendant to bring the Sefer Torah to the courtyard, he could have handed it directly to the Kohen Gadol. The specific problem was that both the ראש הכנסת as well as the assistant Kohen Gadol were included in the procession. The inclusion of the two extra dignitaries should have been omitted if it was inappropriate.

In Tosafos (here, ד"ה שמעת מינה), ריב"ם explains that the

(Insight...Continued on page 2)

REVIEW and Remember

1. Why are the verses associated with Birkas Kohanim not recited outside the Beis HaMikdash?
2. What is the reason kohanim do not wear shoes during Birkas Kohanim?
3. When did the Kohen Gadol read publicly from the Torah?
4. Who is permitted to sit in the Azarah?

HALACHAH Highlight

Reciting Birkas Kohanim wearing slippers

דאין הכהנים רשאין לעלות בסנדליהן לדוכן

The kohanim are not permitted to ascend the platform with their sandals

Teshuvah Tzitz Eliezer¹ was asked to comment about the correct way for the kohanim in the Bais Haknesses of Sha'arei Tzedek Hospital to recite Birkas Kohanim. Many of the patients come to daven in leather slippers or felt slippers with laces without wearing socks beneath their slippers. Many times the kohanim are unwilling to remove their slippers for Birkas Kohanim because they are afraid that their feet will get cold. This raises an issue since it is prohibited to recite Birkas Kohanim while wearing shoes. At first glance it seems that there is no room for leniency since our Gemara explains that the enactment against kohanim wearing sandals when reciting Birkas Kohanim is out of fear that a strap on the sandal will tear and the Kohen will step down from the platform rather than risk being mocked and this will give rise to the suspicion that this kohen is the son of a divorcée or a chalutza. Poskim write that when Chazal enacted this restriction they structured it in a way that prohibits kohanim from wearing any kind of shoe, even one that does not have a strap. What then can be done for these kohanim?

Tzitz Eliezer ruled that the kohanim could recite Birkas Kohanim while wearing their slippers but they should not ascend onto

(Insight...Continued from page 1)

Gemara was bothered by the step where the סגן accepted the Torah from the ראש הכנסת, a step which accorded the סגן extra honor. Apparently, the חזן should have given the Torah directly to the סגן without the inclusion of the ראש הכנסת, which seems to be a step included just to promote the honor the סגן. The Gemara answers that by affording the סגן with more honor, the Kohen Gadol himself is exalted by then receiving the Torah from him. ■

a platform; rather they should recite it while standing on the floor in front of the Aron Hakodesh. He based his ruling on a teshuvah of the Ta'alumos Lev who permitted kohanim to recite Birkas Kohanim wearing socks that had a leather bottom. The reason for leniency is that Radvaz writes that only shoes and sandals were part of the original enactment and other foot coverings are not included in the enactment. Furthermore, another rationale for leniency will exist if the kohen does not ascend onto the platform in front of the rest of the congregation. The reason is that the basis for the decree against wearing shoes relates to the congregation seeing the shoes of the kohanim. Therefore, if the kohanim are not on a raised platform those concerns are alleviated. Accordingly, since the question here relates to a שעת הדחק – a pressing circumstance – one can be lenient and allow the kohanim to recite Birkas Kohanim while wearing their slippers. ■

1. שו"ת ציץ אליעזר ח"ד סי' י"א ■

STORIES Off the Daf

The humility of the Chofetz Chaim

והאי עינוותנותיה דרבי אבהו

Today's daf discusses the humility of Rav Avahu. Humility has always been a major focus of the truly great among us.

Rav Shmuel Rozovsky, zt"l, once recounted the venerable Chofetz Chaim's visit to his town when he was a young man:

In 5685 (1925), the Chofetz Chaim, zt"l, decided to travel to Eretz Yisrael. Although this plan did not come to fruition, the Chofetz Chaim was very adamant when it came to his spiritual goals and none predicted that this particular one would not work out. Since he was leaving, he decided to pay a final visit to the nearby town of Eisheshik. This town was very beloved to him since he had learned there as a youth eighty years before. He came to say

good bye to the Jews of his "alma mater."

When people heard that the גדול הדור was coming to pay a final visit, they were understandably very excited. All of Eisheshik took to the road a ways out of town so that the people would be able to meet and escort the great Chofetz Chaim into town, as befits one of his stature.

Rav Rozovsky continued, "When his wagon finally came everyone rejoiced and we all started walking back to the town with him. When the Chofetz Chaim saw me he asked that I climb into the wagon with him, a request with which I readily complied. When I climbed in I noticed to my surprise that the venerable sage was crying. I immediately asked him why.

"He replied, 'I am crying because of this great honor the townsfolk have seen fit to bestow upon me. As you know, the Yerushalmi says if one who knows only one tractate gets honor for two he must tell them their mistake. I am not worthy of this honor.' And he continued to weep.

"I tried to calm him in many ways but my words failed to have any impact until I finally said, "In Birkas Hachodesh we ask for a 'life of wealth and honor.' This seems very difficult since one must flee from honor. The resolution to this is the very same prayer, 'Life in which we will have a love of Torah and yiras shamayim.' As we find in the Yerushalmi in Kiddushin, 'through the honor bestowed on talmidei chachamim people's love of Torah and fear of heaven is increased.'

"I concluded, 'You should not weep. On the contrary, you should rejoice. Through this honor, the yiras shamayim and ahavas Torah of a multitude of people is being strengthened.'

"Only then did he break into a smile. Such was the humility of the Chofetz Chaim, a person who never thought of self. Honor on its own made him weep, but if it served the community, it made him rejoice!" ■

