

OVERVIEW of the Daf

1) The dispute between R' Yosi and Rabanan (cont.)

The Gemara continues its citation of a Baraisa that records the exchange between R' Yosi and Rabanan regarding the proper disposal of an idol.

A discussion regarding Nachal Kidron and the meaning of the word מפלצתה is interjected in the quote of the Baraisa.

2) Dovid HaMelech's crown

This discussion digresses into a discussion related to Ittai and Giti nullifying idols and the crown of Dovid HaMelech.

The Gemara elaborates further on some unique characteristics of Dovid HaMelech's crown.

Adoniyah's attempt to wear the crown is described as well as another verse related to his runners.

3) **MISHNAH:** The Mishnah presents a discussion between Proklos and R' Gamliel about the permissibility of bathing in the bathhouse of Aphrodite.

4) Replying to halachic questions in a bathhouse

The Gemara questions how R' Gamliel could respond to Proklos in the bathhouse.

A Baraisa teaches that his response took place after they had left the bathhouse.

5) R' Gamliel's response to Proklos

R' Chama bar Yosef Bribe in the name of R' Oshaya asserts that R' Gamliel gave a deceptive response but R' Chama himself maintains that the response was not deceptive.

Four interpretations of what was or was not deceptive in R' Gamliel's response are presented. ■

REVIEW and Remember

1. What is the meaning of the word מפלצתה?
2. How was Dovid HaMelech able to wear his crown and tefillin simultaneously?
3. Why was it permitted for R' Gamliel to bathe in the bathhouse of Aphrodite?
4. In what way was R' Gamliel's answer deceptive?

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 ר' שמואל בן ר' נחום ע"ה
 ור' פינחס בן ר' ארי' לייב, ע"ה

Distinctive INSIGHT

Rabban Gamliel refutes the confrontation of the heretic

אמר לו אני לא באתי בגבולה היא באה בגבולי, אין אומרים נעשה מרחץ נוי לאפרודיטי אלא אומר נעשה אפרודיטי נוי למרחץ

The Mishnah tells the story of Rabban Gamliel who was bathing in a bathhouse when he was confronted by a certain heretic. The heretic asked him why it was permitted for a Jew to bathe in a facility which was graced by the presence of the idol Aphrodite. Rabban Gamliel first responded that he was not permitted to speak while in a bathhouse. Later, when they left, Rabban Gamliel told him that he did not enter the domain of Aphrodite, but the idol invaded the bathhouse which he was using. He also mentioned that it is understood that people do not say, "Let us make a bathhouse for the honor of Aphrodite." Instead, they say, "Let us bring the idol to adorn our bathhouse."

Rashi points out that the response of Rabban Gamliel comprises two distinct answers. The first point was that the bathhouse was first completed, and it was being used by the public. When the idol was later introduced into the facility, Rabban Gamliel explained that it did not have the legal ability to "steal" from the public and grab the bathhouse as its own. The second answer that because the bathhouse was not built as a tribute or shrine for the idol, the facility was not seen as serving the idol, but rather the idol is seen as a decoration to the bathhouse, and bathing there would not be prohibited.

Ritva notes that the Gemara supports Rashi's understanding, as later the Gemara analyzes each response of Rabban Gamliel separately, and it explains each one. The reason the Mishnah did not separate them with the words, "דבר אחר—and furthermore," was that the two answers both follow the same line of reasoning. It is interesting to note that the text of Ri"ף in the Mishnah does have the word "ועוד—and furthermore," but Melech Shlomo wonders whether this was the actual text of Ri"ף, or whether this word was just added as a clarification.

Talmidei Rabeinu Yona write that Rashi seems to imply that the presence of either factor of leniency on its own would be enough to permit using the bathhouse, and that it would only be prohibited to use the facility if both stringent factors would be present—if the bathhouse was built for the

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 יעקב בן יוסף ע"ה

HALACHAH Highlight

Wearing two tefillin on one's head

מקום יש בראש שראוי להניח בו שתי תפילין

There is room on a person's head to place two tefillin

Divrei Chaim¹ wrote very critically of those who look in a mirror to assure that their tefillin is centered between their eyes. Even if they are not precisely lined up between one's eyes the mitzvah is fulfilled as our Gemara teaches that there is room on a person's head for two tefillin. Included in the intent of the Gemara is that there is room for two tefillin placed side by side on one's head. Radvaz² however, writes explicitly that the intent of the Gemara is that from the front of one's head to the back there is room for two tefillin but not if the two tefillin are side by side since at least one of the tefillin would not be equidistant between one's eyes.

Divrei Yoel³ was asked to comment on Divrei Chaim's position since it seems to go against a ruling in Shulchan Aruch. Shulchan Aruch⁴ writes that one has to align one's tefillin between his eyes. Taken literally this would preclude the possibility of placing two tefillin on one's head that are side by side. Divrei Yoel responded that Shulchan Aruch could not have meant that one's tefillin must be exactly aligned between one's eyes since there is a principle that matters are not exact – אי אפשר לצמצם. As such, as long as the tefillin are placed in the area that is fit for tefillin the mitzvah is fulfilled. He proceeds to demonstrate that the mitzvah of tefillin is fulfilled as long as it is placed within a length of four fingers across one's head even

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idol, and if the idol was placed in the building before it was used by the public.

Meiri explains that there are two issues here, but the second one is a function of the first one. The first issue was that the bathhouse was already open and serving the public before the idol was introduced, and it cannot prohibit the building from its users. Furthermore, had the idol come first, even if the construction had nothing to do with the idol, bathing there might be prohibited because it might appear that the intent of the facility is to encourage those who come to worship the idol. Nevertheless, the idol did not come first, so it is permitted to bathe there. ■

though the tefillin are not perfectly aligned between one's eyes. Maharam Shif⁵ wrote that one who is carrying a heavy burden that precludes him from wearing tefillin on his arm should wear his arm tefillin on his head since our Gemara relates that there is room on one's head for two tefillin. Similarly, one who is serving in the army and has his weapons on his arm in a way that prevents him from wearing tefillin should wear his arm tefillin on his head. Chaim Sheal⁶ cites this ruling and comments that since he has never seen this ruling in any of the earlier Poskim it should not be relied upon. ■

1. שו"ת דברי חיים ארו"ח ח"ב סי' ו'.
2. שו"ת הרדב"ז ח"ג סי' תע"ח.
3. שו"ת דברי יואל ארו"ח סי' ד'.
4. שו"ת ארו"ח סי' כ"ז סעי' י'.
5. מהר"ם שו"ת גיטין נ"ח. ד"ה ולא פליגי.
6. שו"ת חיים שאל ח"א סי' ע"ד אות מ"ז. ■

STORIES Off the Daf

The Weight of the Crown

"וכל שהעטרה הולמתו סימן שהוא מזרע מלכות..."

Rav Karelitz, shlit"א, pointed out that many people do not realize the awesome responsibility of leadership. "In Kesuvos, Abaye tells us that if a scholar is loved by the people in his city this merely shows that he neglects his obligation to rebuke them in spiritual matters.¹ The Rif brings this in Eilu Metzios, showing that he held it is halachah l'maaseh.²

"We see first of all, that although if a rav gives rebuke he will invariably make enemies, it is still fitting for him to give rebuke. But of course this is a very complex issue since if a rav gives too much

rebuke no one will pay attention to his protests at all. And in addition, people will hate him for this. Yet sometimes if the rav is quiet people will understand this as a form of tacit agreement to the misdemeanor. Therefore a rav must always weigh his words well and determine when and how much to protest and when he should be quiet."³

The first Shabbos after Rav Nechemiah Kornitzer, zt"ל, became rav of Warsaw, he gave an inspiring lesson based on today's daf that touched on this concern. "In Avodah Zara 44 we find that the golden crown of Dovid would prove if one was worthy of kingship. If the crown was הולמתו, if it 'suited the person,' it was clear that he was a suitable king. Rashi explains הולמתו to mean well-fitting, yet this is hardly an arbiter of suitability for kingship."

He continued, "It is possible to explain this Rashi in terms of the verse in Yeshayah: 'ה'ולם פעם'.⁴ In this context it means the crown is very heavy. The lesson here is that if leadership is a heavy mantle for one to assume he is likely the proper leader. One who appreciates how broad the consequences of his decisions will be as king is more likely to properly fulfill his task. It is only when one wears the crown in this manner that it fits him well.

He concluded, "The same is true regarding a rav whose appointment is also called a hachtarah, a coronation. Feeling the burden of one's responsibility is an integral element in successful leadership!"⁵ ■

1. כתובות, דף ק"ה ע"ב
2. הרי"ף בב"מ, דף י"ז מדפי הרי"ף
3. חוט שני, ר"ה, יו"ה"כ וכו', ע"י קכ"ג-קכ"ד
4. ישעיהו, מ"א ז'
5. נפשי תערוג, ח"ב, ע"י ס"ב ■