

OVERVIEW of the Daf

1) A kohen gadol performing yibbum (cont.)

The Gemara explains why a kohen gadol may not perform yibbum with a woman who was only betrothed.

A Baraisa is cited that supports this explanation.

2) A kohen gadol attending a funeral

A Baraisa describes how a kohen gadol follows a procession to a burial.

The exchange between R' Meir and R' Yehudah about a kohen gadol attending a funeral is recorded.

A Baraisa describes the procedure for a kohen gadol giving comfort to others and others giving comfort to the kohen gadol.

The reason a kohen gadol who is no longer serving does not comfort the present kohen gadol is explained.

R' Pappa deduces three principles from this Baraisa.

A Baraisa describes the evolution of the practice of giving comfort to mourners.

Rami bar Abba relates that R' Yosi reinstated the original practice.

Two additional practices instituted by R' Yosi are presented.

The Gemara concludes its discussion of the proper procedure for comforting mourners.

The Gemara inquires about the words a kohen gadol uses to comfort others.

A Baraisa is cited that elaborates on this point.

3) A king serving as a judge

R' Yosef asserts that only kings of Israel may not judge but kings from the Davidic dynasty may judge and be judged.

The incident that led to the ruling that kings of Israel do not judge nor are judged is cited.

4) A king performing chalitzah

The reason R' Yehudah permits a king to be involved in a chalitzah ceremony is explained.

5) Dovid Hamelech's marriage to Meirav and Michal

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REVIEW and Remember

1. What is the correct procedure for a Kohen gadol who wishes to join a funeral procession?

2. Why are kings of Israel restricted from serving as judges?

3. Why was Dovid Hamelech permitted to marry two sisters?

4. Why was פלטיאל called פלטי?

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 לע"נ ר' ישראל בן ר' יעקב יוסף
 By the Weinberger family, Brooklyn, N.Y.

Distinctive INSIGHT

Perfect yourself, then work to perfect others

קשוט עצמך ואחר כך קשוט אחרים

Our Gemara (Sanhedrin 19a) expounds and teaches: "Adorn yourself (strive to perfect your own character) before you look to adorn others."

Actually, when someone is being criticized, he should not reverse the focus and question the one delivering words of rebuke, but he should rather consider the worthiness of the words themselves and whether they are justified or of value. If there is truth to the matter, he should hearken to their call, and he should accept them. As Rambam writes in his introduction to Avos: "Accept truth from whoever speaks it." Accordingly, in a particular encounter, if one person starts by pointing out a flaw to his friend, and instead of accepting the words for what they are worth, the friend responds defensively by lashing out and criticizing the first fellow in return, this indicates a problem with the listener. He is expected to be able to evaluate the comments directed at him in and of themselves, rather than to avoid the issue and react emotionally.

R' Yitzchok Blozer notes, however, that it is the nature of people to respond defensively by questioning the merits of the speaker rather than to immediately consider the nature of the criticism.

This reaction seems to indicate that the one delivering the rebuke is not worthy. However, the truth is that it is the listener who is not attentive, and he is merely concealing his denial by accusing the one offering the reproof. While it is also correct for the speaker to perfect his own ways before judging others, the more apparent problem is that people are not receptive to hearing rebuke even when it is appropriate.

In the Gemara (Arachin 16b) Rabbi Tarfon said, "I wonder if there is anyone in this generation who accepts rebuke. When a person is told to tend to even a minor issue, he retorts to the speaker that he himself is guilty of more serious sins!" Said Rabbi Elazar ben Azarya, "I wonder if anyone in this generation is capable of delivering rebuke!"

It seems that the process of rebuke is flawed primarily due to the inability of the one who delivers it to deliver his message genuinely. The one being criticized feels that the rebuke is undeserved due to the fact that the one judging him is himself a sinner and guilty of the same conduct, if not worse. What, then, is the meaning of Rabbi Tarfon's words, who wondered if there was "anyone who accepts rebuke?" The point is that blame is directed at the generation or at the people, and they are held responsible for not having heeded the words of their leaders, despite the flaws and shortcomings of the ones delivering the criticism. ■

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 Rabbi and Mrs. Makhlof Suissa
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 ר' משה בן ר' אליעזר, ע"ה

HALACHAH Highlight

Making a sheitel from the hair of a corpse

אי בעית דאתן לך מיכל זיל אייתי לי מאה ערלות פלשטים

If you want that I should give you Michal, go and bring me the foreskins of one hundred Plishtim

Human hair sheitels come from one of two sources, living people and dead people. Since the hair of a corpse is prohibited from benefit,¹ it would seem that it is prohibited to wear a sheitel that was made from hair taken from a corpse. One could suggest, however, that if the hair came from the corpse of a gentile it may be permitted. There is a debate whether the corpse of a gentile is prohibited from benefit. Rashba² writes in a teshuvah that the corpse of a gentile is also prohibited from benefit and this ruling is codified in Shulchan Aruch³. Sefer Mishcha D'rabusa⁴ challenges this position from our Gemara. The Gemara relates that Dovid Hamelech betrothed Michal with the foreskins that he removed from dead Plishtim. This clearly indicates that the corpse of a gentile is permitted for benefit since it is not possible to betroth a woman with something that is prohibited from benefit.

Mishnah Lamelech⁵ also cites our Gemara as a challenge to Rashba's position but then rejects this proof. It is possible that Dovid Hamelech removed these foreskins before the Plishtim died and thus they would be permitted for benefit since they were not taken from a corpse. Although the verse uses the term ויק – and he smote – this does not necessarily mean that they died immediately, it could be understood to mean that he dealt a death blow that took some time to take effect.

Sefer Yashresh Yaakov⁶ suggests that the question of whether the corpse of a gentile is prohibited from benefit was the point of dispute between Shaul and Dovid whether Dovid's betrothal to Michal was valid. Shaul held that the corpse of a gentile is prohibited from benefit; therefore, the kiddushin performed by Dovid Hamelech with the foreskins of the Plishtim was invalid. Dovid Hamelech maintained that the corpse of a gentile is permitted for

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Tanna Kamma responds to R' Yehudah's proof that a king may marry a king's widow.

Another Baraisa elaborates on Dovid Hamelech's marriage to Meirav and Michal.

R' Pappa explains how R' Yehoshua ben Korcha derived from the pasuk that Dovid Hamelech's marriage to Meirav was not valid.

The reason the marriage was invalid is explained.

The Gemara also discusses Dovid Hamelech's marriage to Michal and the related disagreement between Dovid and Shaul.

The Gemara explains how R' Yosi responds to R' Yehoshua ben Korcha's proof that Dovid Hamelech never married Meirav.

R' Yehoshua ben Korcha's response to R' Yosi is recorded.

6) Raising children

Four different proofs are cited that one who raises another's child is seen as though he gave birth to that child.

R' Shmuel bar Nachmani in the name of R' Yonason relates that one who teaches another person's child is also considered as though he raised him.

Another teaching related to raising children is cited.

7) Palti ben Layish

R' Yochanan explains why Palti ben Layish is also called Paltiel.

The assertion that Palti was never with Michal is unsuccessfully challenged.

The Gemara elaborates on the relative degree of self-restraint exercised by Yosef, Boaz and Palti ben Layish. ■

benefit and consequently the betrothal to Michal with the foreskins of the dead Plishtim was valid. ■

1. שוייע יו"ד סי שמי"ט סעי ב'.
2. שו"ת הרשב"א ח"א סי שסי"ה.
3. שו"ת שם זע"א.
4. ספר משחא דרבותא יו"ד סי שמי"ט.
5. משנה למלך פי"ד מהל' אבל הכ"א בסוה"ד.
6. ספר ישרש יעקב (אבולעפיא) ק"ו. ■

STORIES Off the Daf

"As if he gave birth to him"

"כאילו ילדו..."

Rav Gad'l Eisner, זט"ל, would often quote the statement on today's daf: "One who teaches another's son Torah is considered to have given birth to him."

He would explain, "What is the purpose of this remarkable teaching? Surely it is not to merely pat melamdin on the back by teaching that they have many children! The lesson of this statement is that one must treat his students like his own chil-

dren. Just like a father will not spare any effort when it comes to helping his son take the right path in life, the same must be true for our students. Even when it seems as though the situation is virtually hopeless, a father never stops trying for his son. We must afford our students the same consideration and keep trying for them too, even if it appears that all our efforts will be for naught. Whatever we would have done for our sons we are obligated to do for our students. We can only refrain from actions to help a student if we would have refrained from doing the same for our own child."¹

Rav Shlomo Zalman Auerbach, זט"ל, also taught a very deep lesson regarding this

statement. "Why does it say that it is as though the teacher gave birth to the child? Why not just say that the teacher is like a father to his student? The reason is that there is a difference between the teacher and the student. The teacher must love and care for his students exactly like a father. Nevertheless, the students are not required to relate to their rebbe like a father. Every student has one natural father who must be treated as a father. Although teachers must be respected and obeyed, the halachos of honoring a parent does not apply to them unless they are a rebbe muvhak."² ■

1. במחיצת ר'גד'ל, ע"ר רל"ז
2. חכו ממתקים, ח"א, ע"ר קצ"ה ■