

OVERVIEW of the Daf

1) Measures (cont.)

The Gemara concludes the challenge against the opinion that stated that measures are Halachah L'Moshe M'Sinai. The thrust of the challenge comes from a verse that is used to identify different measures that are applicable for different halachos.

The challenge is rejected.

The Gemara unsuccessfully challenges the assertions that interpositions are based in Halachah L'Moshe M'Sinai.

The necessity for the Baraisa's assertion that halachos related to walls are derived from Halachah L'Moshe M'Sinai is explained according to R' Yehudah and R' Shimon.

2) The Minimum number of walls

A Baraisa records a dispute regarding the minimum number of walls needed for a valid sukkah. According to Rabanan, for the sukkah to be valid one needs two proper walls and the third can be a tefach, whereas according to R' Shimon a sukkah needs three proper walls and the fourth can be a tefach.

The point of dispute is whether priority is given to the way words of the Torah are written or to the way they are pronounced.

Three alternate ways to explain the dispute are presented.

R' Masna offers another source for R' Shimon's opinion.

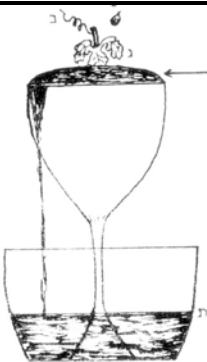
3) The placement of the tefach wall

Rav submits that the tefach wall should be constructed perpendicular to one of the other two walls. ■

Daf DIAGRAM

גפן—כדי רביעית יין לנזיר

The volume of רביעית refers to the one fourth of a לוג of wine for a nazir to be liable. Rashi explains that the grape seeds, stems and leaves combine to make up this amount of volume. This is measured by placing the items in a glass of wine. When the volume of liquid displaced is a רביעית, then we know that the solids consumed comprise a רביעית. ■



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Distinctive INSIGHT

Giving honor to a person performing a mitzvah

היה לבוש כליו וסנדליו ברגליו וכו'

Upon entering a house which is tamei with tzara'as, any clothing or accessory which the person is holding becomes tamei immediately. However, any clothing or accessory which the person is actually wearing does not become tamei until the person remains in the house for a short time. This amount of time is the duration necessary to eat אכילת פרס — half a loaf of bread. The parameters which define this loaf are presented in the Gemara.

פסקי תשובה describes an incident which occurred near the beis midrash of the Beis HaLevi. Two people approached to enter into the room. One was already wearing his tallis and tefilin, while the other was carrying his tallis and tefillin bag in his hand. A discussion suddenly erupted among the students to decide which of these men had precedence to enter the beis midrash. The Beis HaLevi quelled the argument by bringing a proof from this Mishnah regarding one who enters a house of tzara'as.

We see that the clothes that are worn by a person are not defined as "entering" the building until they remain there for a few extra minutes. Yet, regarding articles of clothing which are simply carried by the person who enters, the clothing is defined as "entering" the room immediately as it is brought in. Here, also, explained the Beis HaLevi, the one wearing his tefillin should defer to the person carrying his tefillin bag in his hand. It is only this second person who is bringing tefillin into the beis midrash, and he should be accorded the honor of entering first.

Nevertheless, concludes the פסקי תשובה, perhaps the person wearing his tefillin should be recognized for the fact that he is currently fulfilling the mitzvah of wearing tefillin, while the other man is not yet wearing his. Rabbi Ovadiah of Birtenora (Bikkurim 3:3), in fact, highlights the fact that people who are in the midst of performing a mitzvah should be honored. Accordingly, the one wearing his tefillin should be allowed to enter the door before the other one who is only carrying his tefillin. ■

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HALACHAH Highlight

May a kohen without fingers duchan?

רבנן סברי אם למסורת ור' שמעון סבר יש אם למקרא

Rabanan hold that preference [when expounding the Torah is given] to the way it is written and R' Shimon maintains that preference is given to the way it is pronounced.

Rav Avrohom Bornstein¹ was asked whether a kohen whose left hand was severed is permitted to participate in Birkas Kohanim. One of the issues discussed was whether it is necessary for the kohanim to bless the people with two hands or perhaps even one hand is sufficient. It was suggested by the questioner that only one hand is necessary for Birkas Kohanim because the pasuk² that is the source for this halachah reads, "וישא אהרן את ידיו". Even though we read the pasuk as if it says "his hands," in the plural, nonetheless it is written ידיו – in his hand – which indicates that only one hand is necessary.

In his response, Rav Bornstein initially refers to an opinion of Tosafos³ that whenever we can incorporate the meaning of the written text as well as the way it is pronounced we should do so. Therefore, we take the way the word is pronounced and require לכתחלה two hands for Birkas Kohanim. At the same time, we utilize the way it is written to indicate that if only one hand was used the mitzvah was still fulfilled. Rav Bornstein later changed his position⁴ and concluded that a kohen missing a hand should not participate in Birkas Kohanim.

REVIEW and Remember

1. What is the halachic significance of the different fruit associated with Eretz Yisroel?
2. What is the source that teaches that an interposition on the hair invalidates an immersion?
3. Which interpositions are Rabinically prohibited?
4. Explain: יש אם למקראיש אם למסורת.

nim.

As a practical matter, Poskim write that the palm is the necessary part of the hand for Birkas Kohanim. Therefore, in cases where the hand of the kohen was severed entirely he should not participate in Birkas Kohanim but if only the fingers were severed, he is allowed to participate because the spreading out of the fingers is not essential⁶. ■

1. שו"ת אבני נזר או"ח סי' ל"א וע"ע שו"ת יבי"א ח"ח או"ח סי' י"ג מש"כ ע"ז
2. ויקרא ט: כב
3. תוס' ו' ד"ה ורבי שמעון סבר דכתב, "כולהו מודו דדרשינן מקרא ומסורת דלא על חנם נכתב כן אלא במילתא דמיכחשי אהדדי פליגי
4. אבנ"ז שם אות י"א
5. מסקנת שו"ת יבי"א וע"ע ספר פסקי תשובות סי' רכ"ח אות מ"ה
6. ע' פסקי תשובות שם אות ל"ט ■

STORIES Off the Daf

And his right arm embraces me

דתינא ב' כהלתנן וג' אפילו טפח

The Arizal explains that in the verse, "His left arm is below my head, and His right arm embraces me," the left alludes to the attribute of justice, and the right alludes to the attribute of mercy. This is why "the left arm" represents the Yomim Noraim, the season of judgment. Conversely, "the right arm" represents Sukkos, the embodiment of Hashem's loving protection.

We can see this love in the halachic parameters of a sukkah. While sitting within it, we dwell in the loving embrace of the Divine Presence. As we see on to-

day's daf, the Torah requires two proper walls while the third can be even as small as a tefach. The two walls symbolize the upper segment of the arm and the forearm, and the remaining tefach represents the hand. This loving embrace is extended to every Jew, for Hashem's "right arm" is always extended to accept the sincere repentance of any Jew, no matter what he may have done. Many gedolei Yisroel adopt a similarly forgiving attitude toward their fellow Jews, choosing to overlook their flaws and focus instead on the fact that we are all Hashem's children, and all beloved to Him.

Rav Chaim Brim, zt"l, recounted that the Belzer Rebbe, Rav Aharon Rokeach, zt"l, was once walking on Shabbos with his gabbai when they suddenly ran into a group of Jewish men, women,

and children. The people were singing as they strolled, and as they passed, the Rebbe turned to his gabbai.

"Hush! Don't say anything to them—they must be singing because they are enjoying the holy Shabbos."

Rav Chaim explained, "Now, if they really meant to rejoice in the holiness of Shabbos, why didn't the gabbai see this himself? The truth is that their singing had nothing to do with kedushah at all. But the Belzer Rebbe could only see the good in other Jews. He silenced the gabbai because he didn't want this spoiled by the gabbai's possible misinterpretation of their behavior. He also meant to say, "Don't say a word, they don't know any better. How can you judge them? On the contrary—say as much good about them as possible!" ■

