

## OVERVIEW of the Daf

### 1) Sun

Tangential to the above reference to the sun the Gemara records a lengthy discussion between Alexander of Macedon and the Elders of the South.

In the course of this discussion Alexander of Macedon seeks advice about travelling to the African region. They initially advised him not to go because of the Mountains of Darkness but he explained that he must travel and sought their advice for making the trip.

Alexander of Macedon's return from the African region is also described.

A Beraisa related to the Mountains of Darkness is cited.

Another Beraisa that discusses darkness is recorded.

The perek concludes with the teaching of R' Elazar ben Azaryah how Torah scholars increase peace in the world.

### הדרן עלך לא היו כופתין

2) **MISHNAH 1:** The Mishnah discusses what the kohanim would daven after placing the limbs of the Tamid on the altar.

3) **MISHNAH 2:** A description of who is called for the lotteries of the ketores and bringing the limbs of the Tamid to the top of the Altar is presented. R' Eliezer ben Yaakov asserts that the same kohanim who placed the limbs on the ramp were the ones who carried them to the top.

4) **MISHNAH 3:** The Mishnah discusses the removal of the priestly garments from the kohanim who were not chosen to serve in the Beis HaMikdash.

5) **MISHNAH 4:** The Mishnah describes what the one chosen to perform the ketores service would do. ■

## REVIEW and Remember

1. What was created first, light or darkness ?  
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2. Why did the sages advise Alexander of Macedon against traveling to the African region ?  
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3. Where is Gehinom located ?  
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4. What prayers were recited by the kohanim in the Beis HaMikdash ?  
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## Distinctive INSIGHT

### Torah study at night

כל העוסק בתורה בלילה שכינה כנגדו

The Gemara had presented a discussion regarding Alexander the Macedonean and his crossing into Africa through the Mountains of Darkness. The Gemara concluded with noting that Gehinnom is beyond this area of the Mountains of Darkness. In order to avoid concluding the perek with this relatively ominous theme, we shift the discussion to that of learning Torah at night and the special reward in store for those who engage in Torah study at this time.

R' Chiya taught that whoever studies Torah at night merits to have the presence of God accompany him.

Maharal explains that night is a most fitting time for one to feel a unique sense of closeness to God. The night is a time when the functions of the world recede to the background, and it is then that connections to the upper worlds can be better accessed.

Meshech Chochmah to Vayikra 3:2 explains that R' Chiya is referring to one who is willing to learn at times of darkness, when he will not be seen and noticed. When a person is able to learn in a quiet and unassuming way, without being honored and noticed by the public, he demonstrates that his motives are pure and for the sake of heaven. One who learns in order to be honored or to have others call him "rabbi" only attains his objective when this level has been reached. However, one who learns Torah secretly and without expectations that others notice him has immediately arrived at his goal.

The posuk cited in the Gemara is from Eicha 2:19, "Arise, cry out at night!" The connection to learning at night can be understood in light of the posuk in Tehillim (126:5), "Those who sow in tears will reap with glad song." One who learns is sowing, as he is investing time and effort to plant spiritual seeds of merit, while the time of the reaping is when he receives his reward. One who learns at night immediately achieves his objective, as he connects with the Shechina with no other motives. Therefore, he can sing out during the night itself.

Maharsha points out that the Gemara realizes that the "crying out at night" about which the posuk speaks is Torah learning, and it does not refer to prayer. The reason that this refers to Torah study is that there is no officially scheduled prayer at night. The second part of the posuk from Eicha is "pour out your heart like water before God" which also refers to Torah, because we know that Torah is compared to water, as we find (Yeshayahu 55:1), "All that are thirsty, go to the water."

Sefer Olas Tamid says that while the first part of the posuk refers to Torah, the reference to pouring out one's heart refers to prayer. He explains that it is difficult to call to God out of desperation. However, after studying Torah, even at night, one is uplifted and can then call to God in prayer. ■

## HALACHA Highlight

### Studying Torah at night

כל העוסק בתורה בלילה

Anyone who engages in Torah study at night

**R'** Chiya teaches: One who engages in Torah study at night merits to have the Divine Presence opposite him. This is derived from the pasuk that states, "Arise, sing at night at the beginning of the watches." Teshuvah Arugas HaBosem<sup>1</sup> was asked the following question that relates to this teaching. Chazal taught that a person acquires the majority of his wisdom at night. As such, which part of the night is more important towards realizing that goal? Should a person remain awake from the beginning of the night and continue to study until he is overwhelmed by sleep even though the result will be that he will not be able to rise before morning to study or perhaps he should learn for just a bit at the beginning of the night so that he should be able to study before morning begins?

He answered that although when the Gemara emphasizes the importance of studying Torah at night it does

not specify whether it means the beginning of the night or the end of the night, one could derive from the Midrash that it is the time towards the end of the night before the morning that is the preferred time at night to study Torah. The Midrash<sup>2</sup> cites the same pasuk cited in our Gemara and since the pasuk references the watches (אשמורת) the implications is either the second or third "watch" of the night as opposed to the first "watch." He notes, however, the practice of many pious individuals who had the practice to study until they became overwhelmed by sleep. He also references Rav Yaakov Emden's comment in his siddur that their time for sleep was the second half of the night after chatzos. He therefore suggests that this approach is based on the principle that a doubt cannot remove a certainty – אין ספק מוציא מידי ודאי. In other words, one can learn at the beginning of the night while he is awake or go to sleep and try and wake up early. Since one is certainly awake now and it is uncertain whether he will arise early it is better to choose the time one is certain that he will learn rather than a time that he is not certain he will learn. ■

<sup>1</sup> שו"ת ערוגת הבשם או"ח סי' א'

<sup>2</sup> מדרש שמות רבה מ"ז: ה. ■

## STORIES off the Daf

### Happy with His Lot

"איזהו עשיר השמח בחלקו..."

**R**av Yisrael Salanter, zt"l, once made a surprising confession to his students. "I thank God every day that I am not a wealthy man."

When he noticed their astonishment, he explained. "When I go to the next world, they will show me the terrible straits my neighbor was in financially. They will show me that his children wore torn shoes in the winter; that one child contracted an infection in the lungs due to a lack of firewood; that another child needed several cups of milk a day for health reasons but they could not afford it; that his wife who just gave birth also required more nour-

ishment but it was not available. They will ask me: 'Yisrael, why didn't you help your neighbor?'

"I will reply with the truth, that I am also a very poor man and was unable to help him financially. I do not know if this response will be accepted completely, but I believe it will be at least half a reply.

"Just imagine the scene if I would be a wealthy man in this world. What could I possibly say? How can a person keep money stored under his mattress, when his neighbor is in such dire straits!?"

Rav Shalom Shwadron, zt"l, told over this story when discussing the famous statement brought on today's daf: 'Who is wealthy? One who is happy with his lot.'

He concluded with a powerful statement of his own. "Oy! How right

Rav Yisrael was! Master of the World, please do not make me a wealthy man!"

After the lecture a wealthy man went over to him and said, "Rabbi I don't believe you really feel as you declared. Everyone naturally wants to be wealthy, so your declaration cannot be honest."

Rav Shwadron replied in a compelling manner. "Let me ask you a question: Would you agree to stand in front of a crowd of people and ask God to protect you from being wealthy?"

When the man replied that he would not, Rav Shalom said, "You refuse because you are afraid your request would be granted. But I pray for this since it is my desire. And I am willing to declare so again, in front of an audience, anytime!"<sup>1</sup> ■

<sup>1</sup> היו מספרים, ח"ב, ע' 487-488 ■