



OVERVIEW of the Daf

1) Dispensation from tumah (cont.)

R' Sheishes presents a proof to his position that tum'ah is only overridden for the tzibur.

R' Nachman responds to this proof.

Three unsuccessful challenges are presented against R' Nachman.

A Baraisa is presented to challenge R' Sheishes's position.

R' Sheishes is forced to admit that the Baraisa contradicts his position, but he explains that there is a dispute between Tannaim on this issue.

A Baeraisa discussing the effectiveness of the ציץ is cited that indicates there is a dispute between R' Yehudah and R' Shimon whether tum'ah is permitted or overridden for the tzibur.

2) The effectiveness of the ציץ

Abaye qualifies and explains the dispute between R' Yehudah and R' Shimon regarding the effectiveness of the ציץ.

R' Yehudah explains how he interprets the pasuk used by R' Shimon to support his position. ■

REVIEW and Remember

1. In which case does R' Nachman agree that tum'ah is only overridden for the tzibur?

2. Does the ציץ effect acceptance for the tzibur or the individual?

3. Under what circumstance do R' Yehudah and R' Shimon disagree regarding the effectiveness of the ציץ?

4. According to R' Yehudah, what is derived from the word תמיד?

Distinctive INSIGHT

Avoiding היסח הדעת while wearing tefillin and the ציץ

חייב אדם למשמש תפילין כל שעה ושעה

The Gemara teaches that while wearing the ציץ the Kohen Gadol must not allow himself to become distracted from being aware of its presence. The Gemara applies this lesson to tefillin as well, proclaiming that a person must focus his attention upon them at every moment. In fact, as a gesture of this mind set, he should regularly reach for his tefillin and handle the tefillin boxes, first touching the capsule on his arm, and then the one on his head. One's mind must never allow itself to become distracted from the fact that he is wearing tefillin.

שו"ת שואל ומשיב cites Ra'aved (Hilchos Parah 7:3) who states that the halachah does not allow a person to guard two things simultaneously in his mind. If, for example, a person filled מי חטאת for two people at once, both cups are disqualified, for the requirement to have one's mind fully attentive to each cup has been compromised. The critical factor of היסח הדעת has been violated. If so, how can the Kohen Gadol wear the ציץ and his tefillin simultaneously on a daily basis? Each one is disqualified if it lacks the necessary attentiveness, and the Kohen cannot be expected to pay attention to both at once!

Perhaps, he suggests, we can distinguish between שמירה, which is what is necessary for the water for the מי חטאת, and היסח הדעת, which is the issue for tefillin and the ציץ. The reason we do not recognize משמרת/guarding of two cups of water for the מי חטאת is that it is not possible to protect these cups at the same time. However, tefillin and the ציץ simply require that a person not allow his mind to wander and to think about other things. This is a condition which is possible to be done for two activities simultaneously, and this is how the Kohen may wear his tefillin and the ציץ without having היסח הדעת.

שו"ת תורת חסד (43:6) elaborates and explains that we must clarify the definition of היסח הדעת. Of course, a person may daven or learn while wearing tefillin, and we do not consider these endeavors to be distractions of the tefillin. The reason is that we obviously allow a person to think about holy matters, for these thoughts augment the tefillin experience. Similarly, we must say that when the Kohen Gadol wears the ציץ and his tefillin, neither one represents any element of compromise of the necessary focus and attention for these items of קדושה. ■

HALACHAH Highlight

Constant reminder

חייב אדם למשמש בתפיליו בכל שעה ושעה קל וחומר מציץ וכו', שלא יסיח דעתו ממנו וכו'

One is obligated to constantly¹ touch his tefillin. This is derived from a kal v'chomer from the ציץ...in order that one does not stop thinking about them.

How is it possible for a person to wear tefillin the entire day² and not divert his attention from them at some point? Furthermore, it is permitted³ for a person to nap while wearing tefillin, yet surely one who is sleeping is not focused on the fact that he is wearing tefillin! Based on these difficulties, the Rishonim⁴ write, and Shulchan Aruch⁵ rules in accordance with these opinions, that the prohibition of diverting one's attention from tefillin refers to diverting one's attention⁶ from fear of Hashem that results from focusing on bodily needs or engaging in laughter and lightheaded behavior. If, however, one maintains his focus on fearing Hashem and recognizes that he stands before God, he is not considered to have diverted his attention from his tefillin even if he is busy working and isn't

specifically thinking about his tefillin.

The Achronim⁷ write that the ideal way to perform the Mitzvah is to focus on the fact that tefillin are being worn, in order not to become diverted or drawn towards thinking about improper things. However, during davening⁸ and learning one does not have to consciously focus on his tefillin since the activities themselves generate the requisite fear of Heaven. ■

1. ולתוס' כאן דין זה מדרבנן ואינו ק"ו גמור, וברמב"ם בהלכות תפילין פ"ד הי"ד לא משמע כן, והאחרונים כבר דנו בדעת הרמב"ם בזה
2. עי' ב"ח ושו"ע הרב סימן כ"ח שהעירו בזה. ועי' בבית"ל סימן ל"ז ס"א בד"ה מצותו, אם החיוב ללובשן כל היום הוא מדאורייתא או מדרבנן [למי שיש לו גוף נקי
3. כמפורש בסוכה כ"ו ע"א ובשו"ע או"ח סימן מ"ד
4. ברכות פ"ג ברבינו יונה (י"ד ד"ה ולא). וברא"ש (שם בסימן כ"ח והובאו בב"י סימן מ"ד, וכ"ה בטור שם
5. פוסקים סימן מ"ד ובמ"ב שם בס"ק קג'. ובשו"ע הרב בריש סימן כ"ח
6. כן הגדיר השו"ע הרב הנ"ל. ועי"ש שלפ"ז גם אסור כשמטריד דעתו כ"כ בצרכי הגוף ג"כ אסור. וכ"ה במ"ב בסימן מ"ד ס"ק ג'. ועע"ש במ"ב שגם ההיתיר לישון עראי בתפילין הוא מפני זה, שכשהוא ישן שוכח הבלי העולם, ואינו נחשב כהיסיח הדעת מיראת שמים וכן מש"כ בסימן ל"ח ס"ט שהמצטער [שא"א לו ליישב דעתו] פטור מתפילין אייר בכה"ג. וכן מדויק מהב"ח בסוף סימן מ"ד ודו"ק
7. כ"כ הב"ח וש"פ בסוף סימן מ"ד וכ"ה שם במ"ב בדוף ס"ק ג'
8. מ"ב שם ■

STORIES Off the Daf

The antidote to Chutzpah

רבי יהודה אומר עודהו על מצחו מרצה

The Midrash writes that the ציץ rectifies the character defect we call chutzpah. The truth is that all sins are rooted in this defect, because sin means taking the vitality that our Creator invests in us from moment to moment for granted, and abusing it to go against Hashem's Will. But the ציץ helps us overcome this natural tendency, because the inscription of Hashem's Name upon it reminds us that everything is really from Him alone, and this serves as a powerful

antidote to the force of severe judgment in the world. The Me'or V'Shemesh explains similarly that every righteous person in every generation can also overturn the Divine attribute of Judgment on a smaller scale by deeply contemplating his cosmic smallness and dependence, until it leads him to a feeling of complete nullification of the ego.

Rav Levi Yitzchak of Berditchev, zt"l, arrived late to morning prayers one day, to the great surprise of his students. When he finally came, they waited until after shacharis to ask what had held him up.

"You know," he said, "that I cannot pray until I really feel that I am the smallest and least person in the entire world. This morning, a poor

Jewish swineherd came to my door, asking me advice about his filthy charges. When he left, I tried and tried, but I couldn't manage to see how he was on a higher level than me! Finally, I succeeded, and so here I am."

"But how could that ignorant Jew be greater than you, Rebbe?" they asked.

"Well," Rav Levi Yitzchak smiled, "I realized that if I were him, I would never have come to ask advice of the local Rav!" ■

