

OVERVIEW of the Daf

1) Confirming that the sun is rising (cont.)

R' Nachman concludes presenting a series of comparisons of six things which are relatively stronger or more powerful than other things.

R' Avahu offers an explanation for Rebbi's statement that the light of the sun spreads out in many directions.

2) Esther

R' Zeira cites a second exposition of the pasuk cited by R' Avahu, related to Queen Esther.

R' Assi explains why Esther is compared to the morning.

The explanation is unsuccessfully challenged.

3) Clarifying the Mishnah

The Gemara clarifies that what was thought originally to be one statement is in fact two statements.

The father of R' Avin taught that if melikah was done to a bird korban at night or if the kemitzah of flour was taken at night the offering must be burned.

The position of the father of R' Avin is successfully challenged, and Rava comments that a distinction has to be made between night, which will not render a korban premature, and day, which does render a korban premature.

This explanation is unsuccessfully challenged.

4) Washing hands and feet after urinating

The Gemara questions why it is necessary for the Kohen to wash his hands and feet after urinating. ■

REVIEW and Remember

1. In what way is Esther compared to the morning?
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2. During what part of the month does the moon rise near the morning?
.....
3. What offering can be brought at night?
.....
4. What would the halachah be if a monkey put the Lechem HaPanim on the Shulchan?
.....

Distinctive INSIGHT

The horn of the hind and the power of prayer

למה נמשלו תפילתן של צדיקים כאילת לומר לך מה אילת זו
כל זמן ששמגדלת קרניה מפצילות

The Gemara reports that Chapter 22 in Tehillim which begins *למנצח על אילת השחר*—“To the musician, for the morning hind,” refers to the episode of Esther and the miracle of Purim. Rebbe Elazar interprets the word *שחר* to refer to prayer, and the lesson is that the prayers of the righteous are likened to the horns of a hind. Just as the horns continue to spread and develop in different directions as the animal matures, so too, the impact of the prayers of the righteous continues to expand and reach to farther extents. Rebbe Asi applies this concept and he teaches that the message of Esther is like the onset of morning. Just as the morning is the end of the night, so too, the miracle of Esther is the last of the recorded miracles.

Meiri explains that the lesson of this Gemara is that the power of prayer is not something which is necessarily detected immediately. One should be patient and hopeful regarding prayer. Even when a person notices that his prayers are not being answered, he should not be discouraged, “for after many days you will find it.” (Kohelles 11:1) Just as the horn of a hind grows and expands, only attaining its full length and luster after many days and years, so too does the response to prayer come to fruition after persistence and tenacity on the part of the needy. ■

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A Refuah Sheleima for
אשר זעליג בן יהודית רחל בריינדל*

HALACHAH Highlight

Avoiding improper thoughts

הרהורי עבירה קשו מעבירה וכו'. ועי' בפרש"י

Thinking about sin is worse than sin itself

Rambam¹ explains that a person who sins in thought has sinned with his intellect which is the most distinguished part of a person. It is comparable to the severity of a distinguished officer (one's mind) rebelling against a king, as opposed to a simple slave (the body) rebelling against a king.

Poskim disagree regarding the guidelines of the prohibition of sinning in thought. In the opinion of some Poskim² the prohibition is violated only if a person intends to think improper thoughts or if he puts himself into a circumstance where he will be led to improper thoughts³. On the other hand, thoughts that enter into a person's mind on their own and are immediately dismissed do not violate this prohibition, since "the Torah was not given to angels." It is, according to this position, pious and holy to make an effort to restrain even these random thoughts. According to others⁴ even thoughts that enter a person's mind unintentionally violate halachah.

According to all opinions one is prohibited to engage in an activity which may lead him to improper thoughts⁵. Even if it is likely that a person will not be aroused to have improper thoughts it is prohibited to walk by a place where women are improperly dressed according to standards of tznius. The exception to this restriction is if a person needs to travel (i.e. for work or some other necessary purpose) and there is no other way to travel. [See footnote for additional details.] ■

1. הרמב"ם מורה נבוכים והובא כאן במהרי"ץ חיות. וכתב באג"מ בחאהע"ז סימן ס"ט, שיש שני איסורי דאורייתא. דלא תתורו וכו' וונשמרת מכו"ד רע [עי' ע"ז דף כ' ע"ב]
2. מאירי חולין דף ל"ז ע"ב, ומעין זה כבת עזר מקודש בשו"ע אה"ע סי' כ"ג ס"ג
3. עזר מקודש הנ"ל. ועע"ש מש"כ בשם האריז"ל דכשמהרהר בהתעוררות הנפש נאמר עליו שיגע לריק ולבהלה, ר"ל. ועע"ש וז"ל וכל שאין התעוררות בנפש המתאוה עי"ז ואין חשש קפידא בזה. עכ"ל. ועע"ש בסוף סימן כ' דלשיטתו התיר ההיראה באשתו שפת בסלו וע"כ הוי בלי התעוררות בנפש המתאוה. משא"כ באג"מ חאהע"ז סימן ס"ג כתב שהאיסור דונשמרת וכו' הוא גם באשתו.
4. חדושי הר"ן חולין שם. וז"ל כיון "שהיא עבירה" שאין אדם ניצול ממנו בכל יום. עכ"ל. והמאירי ור"ן הם ב' אופנים להבין בתוס' שם. ודו"ק
5. כן הוכיח באגרות ומכתבים מהג"ר ישראל סלנטר זצ"ל, [בח"א, מכתב ל"ה ד"ה פשטות דברי הספרא] מהגמ' בע"ז כ' ע"ב, וז"ל רוב פעמים כמעט אין הרהור נובע מזה ואפ"ה אסורוהו כיון דלפעמים יוכל לבא לידי הרהור וכו' אלמא דבכגון זה דבעבדיתה טריד אינו שייך "שום" הרהור וכו' עכ"ל. וכ"כ אג"מ חאהע"ז ח"א סוף סימן נ"ז, שאסור גם למי שיותר נוטה שלא יהרהר
6. אג"מ שם כתב שכשאינו בטוח שלא יבא להרהר נישאר בצ"ע אם מותר לילך שם אפילו לצורך וליכא דרכא אחרינא, אא"כ לילך ברחוב שא"א לאסור דבר שא"א לעמוד בה. עכ"ד ■

STORIES Off the Daf

The thoughts of sin

הרהורי עבירה קשו מעבירה

The thoughts of sin are worse "than sin itself."

The Toras Avos, zt"l, explains that "thoughts" refer to the character defects that are the growth medium in which sin propagates. What makes those defects worse is that they also provide the mechanism by which we rationalize that the sins are actually mitzvos. And if we feel that a sin was justified, and that it was a mitzvah, how can we possibly repent for it? Even Yom Kippur cannot atone for sins to which we don't admit and that we don't regret!

The author of the Tumim, zt"l, was in a certain city for Yom Kippur, seated at the eastern wall next to a prominent resident. His neighbor clearly prayed with intense concentration and emotion, and focused especially on the words, "I am dust during my lifetime, and all the more so after death." He repeated the phrase over and over, and wept over each word, long after everyone had finished their prayers. When he finally finished, the gabbai notified him that he was to receive a certain aliyah.

The prominent man responded as passionately as he prayed—but quite a bit louder. "Are you meshuggah? How can you give me an aliyah that isn't shlishi or shishi?"

The Tumim couldn't restrain himself. "Just this very moment you were crying intensely that you are nothing but dust! How can you possibly argue with the gabbai for not honoring your distinguished self?"

His disgruntled neighbor defended himself. "True, I cried about the fact that I am dust before Hashem... but what does that have to do with how I speak to the gabbai? Just because I'm dust, it doesn't mean that he doesn't have to give me shlishi! What a chutzpah!"

Afterward, the Tumim remarked, "You see how it is possible to cry intensely for a long time that one is just dust, and not believe it for a single moment!" ■

