

OVERVIEW of the Daf

1) Nikanor's doors

A Baraisa recounts the miraculous events surrounding the transporting of Nikanor's doors.

2) **MISHNAH:** The Mishnah enumerates people or groups who are rebuked for not sharing their talents or knowledge with others.

3) The House of Garmu

A Baraisa expands on the talent of the House of Garmu and their refusal to share their knowledge of making the Lechem HaPanim.

4) The House of Avtinas

A Baraisa expands on the talent of the House of Avtinas and their refusal to share their knowledge of making the incense.

Another Baraisa cites a number of different incidents that are related to the House of Avtinas and whether they should be looked upon positively or negatively.

5) Hugas ben Levi

A Baraisa describes the musical talent of Hugas ben Levi.

6) Ben Kamtzar

A Baraisa expands upon Ben Kamtzar's refusal to share his skill at writing multiple letters at the same time

7) The righteous and the wicked

The Baraisa concludes that regarding those mentioned in the previous Mishnah one should say זכר צדיק לברכה whereas regarding those mentioned in our Mishnah one should say ושם רשעים ירקב.

R' Elazar interprets this to mean that we do not use their names.

Ravina unsuccessfully challenges this explanation. R' Elazar notes a difference between the way the righteous are recalled and the way the wicked are recalled.

The Gemara identifies a source in the Torah for the concepts of זכר צדיק לברכה and שם רשעים ירקב.

Four statements of R' Elazar are cited, the first three deal directly with issues related to the righteous and the wicked.

Five statements related to the righteous of R' Chiya bar Abba in the name of R' Yochanan are recorded.

Reish Lakish teaches that Hashem assists people in the path which they choose. ■

Distinctive INSIGHT

Nikanor and his famous doors

בקשו להטיל את חברתה עמד הוא וכרכה אמר להם הטילוני עמה

When the first door was thrown overboard, Nikanor did not protest. He knew that the remaining door was identical to the one which was being tossed, and that artisans would be able to replicate the remaining one to create a matching one to replace the one that was lost. However, when they were about to throw the second and only remaining door overboard as well, Nikanor protested and even risked his own life to save the door from being lost. He was relying upon the fact that "ones who are on a mission to do a mitzvah are not harmed," and due to his extreme commitment to beautify the Beis HaMikdash, the door was indeed saved. Sefer חוקת היום points out that there was no apparent justification for Nikanor to offer his life to protect the second door. However, because the occupants of the ship were already in grave danger of being killed by the stormy waters, he was willing to put himself at risk, hoping that the merit of the mitzvah of beautifying the Beis HaMikdash would save him and his fellow travelers.

Ben Yehoyada explains that Nikanor did not offer his life to save the first door, because he was afraid that if he would die, there would be no one who would guard and protect the second, remaining door, and it might get stolen before the mitzvah would be completed.

HaRav Elyashiv, zt"l, points out that this is certainly not one of the three cardinal sins for which a person must offer his life in order not to violate. Why, then, did Nikanor offer his life to save a door? He answers that if both doors would now be lost, there would have been a great Chilul Hashem. This group set out to Alexandria in Egypt specifically to obtain these doors. Great sums of money were spent to acquire these doors. If they would be lost, people would consider the entire effort expended to beautify the Beis HaMikdash as a total failure, and a Chilul Hashem would result. Nikanor did not fight for the doors, he fought for he the honor and prestige of Hashem and His mitzvos. In fact, the tremendous effort of Nikanor did succeed, and a Kiddush Hashem resulted. ■

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 Harvey Bresler, z"l—זכר נשמת חיים בן יצחק—
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HALACHAH Highlight

Giving a child a nefarious name

מאי ושם רשעים ירקב אר"א רקביביות תעלה בשמותן דלא מסקינן בשמייהו. מתיב רבינא מעשה בדואג בן יוסף וכו' [ופרש"י וז"ל אלמא מסקינן בשמייהו דהא דואג האדומי רשע היה וזה קראו לתינוק בשמו] ומתוצת הג', חזי מאי סליק ביה [ופרש"י וז"ל ראה מה עלה ביה שנשחט עכ"ל]

What [is the meaning of the pasuk,] "And the name of the wicked will rot?" R' Elazar said, "Rust should grow on their names." [In other words] we do not use their names. Ravina asked, [What about] "the story of Doeg the son of Yosef etc. [Rashi explains that the story indicates that it is permitted to use the names of the wicked since they named their child after Doeg who was wicked.] The Gemara answers, see what happened to him! [Rashi explains that he was killed.]

It is clear from our Gemara that we refrain from giving the name of a wicked person to a child not only because we do not want to honor their memory, but because it poses a danger to the child as well. Midrash Tanchuma¹ writes, "One should choose carefully the name they give their child so that he should be able to become a tzaddik. The moment the name is given to a child can have positive or negative effects ..."

Poskim² also dispute whether it is appropriate to name a child after someone who lived before Avrohom Avinu, due to the fact that those people did not fulfill all the mitzvos. According to Tosafos³ who writes that one may make use of the name of someone wicked if there was a righteous person who also had that name, we can be lenient and use the name Noach and Chanoch because there were righteous people after the time of Avrohom Avinu who had those names. Along this line of reasoning, R' Moshe Feinstein⁴ writes that there is

REVIEW and Remember

1. What was the miraculous story of Nikanor's doors?
2. What was the difficulty in baking the Lechem HaPanim?
3. Where do we find the concept of זכר צדיק לברכה in the Torah?
4. What is the consequence for one who attempts to purify himself?

nothing degrading to give a name to a child that originally was a non-Jewish name if it was adopted over time as a Jewish name. ■

1. מדרש תנחומא פרשת האזינו אות ז'. וברבינו חננאל כאן כתב וז"ל שאין אדם נקרא בזה השם ומצליח. עכ"ל
2. פתחי תשובה יו"ד סימן רס"ה ס"ק ו'
3. תוס' כאן וכן בשבת דף י"ב ב'. והגרע"א יו"ד רס"ה ס"א הביא את התוס' כאן להלכה
4. שו"ת אג"מ או"ח ח"ד סימן ס"ו. ומש"כ שם האג"מ בד"ה והנה יש, עי' בדרכי תשובה סימן קע"ח ס"ק י"ד שלהדיא לא כ"כ, ומ"מ גם האג"מ שם הסתפק בזה. ואכמ"ל. ומה שהאג"מ לא הזכיר את התוס' וגרע"א הנ"ל, נ"ל שהוא מפנ שבציור האג"מ אפילו הצדיקים קיבלו את שמם הלועזיות מהגיוס. משא"כ בתוס' וגרע"א הנ"ל אפשר ששבנא הצדיק לא קיבל את שמו משבנא הרשע. [ודע עוד שלממזר קורין בשם "כידור" על שם הפסוק כי דור תהפוכות המה. כ"כ הט"ז יו"ד רס"ה ס"ק ח' בשם מהרי"ל] ■

STORIES Off the Daf

The disgrace of Beis Avtinas

ואלו לגנאי... של בית אבטינס

Rav Shalom Shwadron, zt"l, explains that although the intention of Beis Avtinas seemed to be for the sake of heaven, the Mishnah does not reflect this. If they truly intended to withhold the secret of the קטורת in order to keep it from being defiled by idolatry, why was it held against them? Only because they did not consult the Sages of their time before they made their decision. They were not submissive to the

Sages of their generation, and they acted upon their own understanding and initiative. This is what places them in the category of the wicked.

The Alter from Kelem, zt"l, once mentioned the pivotal importance of this characteristic of deference.

"When one goes to learn, there is a very important preparatory step that many skip without realizing it. Every day, before beginning the day's seder, one must bless the One who "chose them and their teachings." Why? Because the Mishnah states clearly that one of the forty-eight traits through which Torah is acquired is "faith in the Sages." The Midrash Shmuel explains

that we must believe that everything that Chazal stated is of the same status as that which was transmitted at Har Sinai. This is an avodah of its own that precedes the actual learning and acquisition of understanding. And it is just this quality that completes one's Torah education. Even when we do not completely understand, we must be prepared to accept what the Rav says unconditionally."

Someone once asked the Chazon Ish, zt"l, "What is the path to emunas chachamim?" The Chazon Ish explained: "The knowledge that there is no true Torah that isn't revealed through the soul of a living Sage!" ■

