

OVERVIEW of the Daf

1) The garments worn by the kohen anointed for battle (cont.)

The Gemara responds to the challenge against R' Dimi's assertion that the kohen anointed for battle wore the garments of the Kohen Gadol.

A second unsuccessful challenge against R' Dimi is presented.

As part of this challenge, the Gemara analyzes the issue of ill-feelings the Kohen Gadol may have against others.

The Gemara notes that according to some versions, the teaching was reported in the name of R' Yochanan rather than R' Dimi, but this version is rejected.

Ravin states that the kohen appointed for battle wore the garments of the Kohen Gadol only when he was consulted to inquire of the Urim v'Tumim. This assertion is supported by a Baraisa.

2) Urim v'Tumim

A Baraisa describes the procedure for consulting the Urim v'Tumim and the origin of the name.

R' Yochanan and Reish Lakish dispute how the Urim v'Tumim responded to questions.

In order to account for letters that are missing from the names of the shevatim, the Gemara states that the names of Avrohom, Yitzchok and Yaakov as well as the words שבטי ישורון were inscribed on the Urim v'Tumim.

The Gemara unsuccessfully challenges R' Yochanan and Reish Lakish's explanation of the mechanism of the Urim v'Tumim.

The source for the Mishnah's statement concerning whom the Urim v'Tumim would answer is presented.

הדרן עלך בא לו כהן גדול

3) MISHNAH: The Mishnah discusses the five restrictions of Yom Kippur.

4) Clarifying the Mishnah

It is noted that the Mishnah used the word אסור in reference to the prohibition against eating and drinking when that is a mild term for a prohibition that carries the punishment of kares.

R' Ila or R' Yochanan answers that the mild language refers to the case where a person consumed half a measure – חצי שיעור.

This answer is unsuccessfully challenged.

The assertion made in the previous answer—that Reish Lakish agrees that there is a Rabbinic restriction against consuming half a measure—is challenged. ■

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לעילוי נשמת מרת געלא בתר' משה ע"ה
By the Schwabacher Family

Distinctive INSIGHT

Raising one's voice while davening

תנו רבנן כיצד שואלין באורים ותומים כו' אין שואלים בקול כו' ולא מהרהר בלבו כו' אלא כדרך שאמרה חנה בתפלתה כו'

"Rav Hamnuna said: Many important halachos are to be learned from the verses that describe the prayers of Channa. 'Channa was speaking to her heart, only her lips were moving' - this teaches us that one who prays must enunciate the words with his lips. 'And her voice was not audible,' - this teaches us that one's voice should not be heard." – (Berachos 31a)

The Tur (O.C. 101) notes that some refer to the Tosefta which interprets the words of the Gemara in Berachos literally, and based upon this, they understand "one's voice should not be heard" to mean that the prayers should not be audible even to one's own ears. However, continues the Tur, the Gemara (here, Yoma 73) seems to suggest that the issue of השמעת קול is only one of raising one's voice to the extent that others will hear it, but pronouncing the words loud enough to hear with one's ears is acceptable. This explanation is stated in the Yerushalmi, where the text reads, "Should one raise his voice [when davening]? The verse teaches 'and her voice was not heard,' which teaches that her voice was not heard [by others]."

The Tur concludes that it is most reasonable to say that the words should be said loud enough to hear one's self, for this increases the ability to have כונה, and this is also the ruling of Rambam.

בכור שור (to Berachos 30a) suggests that once the Gemara in Yoma compares davening to how one consulted the Urim v'Tumim, we can show that just as there a person must speak audibly for the kohen to hear, so, too, by davening, one's voice should be audible. In fact, it should not be loud enough for everyone around to hear, but for the one davening and the person next to him to hear would be proper.

Chid"א (מחזיק ברכה או"ח ק"א:א) argues, and he says that the lesson from the prayer of Channa is just that the prayer not be silent and only within one's heart. However, davening also need not be said loud enough to be heard by others. ■

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מרת בלומא מרים בת ר' שמעון ע"ה

HALACHAH Highlight

The tone of one's voice for Tefillah

אין שואלין בקול... ולא מהרהר בלבו... אלא כדרך שאמרה חנה בתפלתה וכו'

One does not inquire in a loud voice ... nor does he think [the question] in his heart ... rather [he asks in a voice] like Channah used for her tefillah.

The Gemara derives the guidelines for the tone of one's voice when questioning the Urim v'Tumim from the tefilah recited by Chanah. The Gemara Berachos¹ also derives from Chanah's tefilah that one should not recite the Amidah in a loud voice. The definition of a loud voice, however, is the subject of debate. Rav Yosef Karo² in one place writes that a person should hear his tefilah, thus implying that one only need to assure that others cannot hear the tefilah. In a second place³, he cites the Zohar that implies that one should not even be able to hear his own tefilah.

Sefer B'chor Shor⁴ demonstrates from our Gemara that it is acceptable even for others to be able to hear a person's tefilah as long as it is not loud enough for all the surrounding people to hear. The proof is that both asking the Urim v'Tumim and tefilah are derived from the tefilah of Channah. Since the person posing the question to the Urim v'Tumim spoke loud enough for the wearer of the Urim v'Tumim to hear, it must be that for tefilah, as well, it is acceptable for those nearby to hear the tefilah. Gaon Chida⁵ rejects this proof and asserts that the two cases, tefilah and asking a question of the Urim v'Tumim, are not similar. Since the one asking the Urim v'Tumim was speaking to the wearer he had to speak in a voice loud enough to be heard⁶, but when speaking to Hashem in tefilah there is no need to speak loudly since Hashem hears even silent prayers.

REVIEW and Remember

1. Which people generate ill feelings in the Kohen Gadol?
2. What was the procedure for consulting the Urim V'Tumim?
3. What is the origin of the name Urim V'Tumim?
4. Why does the Mishnah state that eating on Yom Kippur is אסור instead of utilizing a stronger language?

Mishnah Berurah⁷ rules that when reciting the Amidah, one's voice should be loud enough for the person to hear himself but not loud enough for others to be able to hear. If, however, one was not loud enough to hear his own tefilah he still fulfills the mitzvah. ■

1. גמ' ברכות לא. וז"ל "אמר רב המנונא כמה הלכתה גברותא איכא למשמע מהני קראי דחנה וכו'."
2. שו"ע או"ח סי' ק"א סע' ב' וז"ל, "לא יתפלל בלבו לבד, אלא מחתך הדברים בשפתיו ומשמיע לאזניו בלחש, ולא ישמיע קולו"
3. בדיק הבית סי' ק"א בשם הזוהר ויקהל רב
4. ברכות לא
5. מחזיק ברכה סי' ק"א
6. ע' בשו"ת דבר שמואל סי' קע"ז שס"ל שהשואל את הכהן באורים ותומים לא היה משמיע את קולו בשאלתו
7. מ"ב סי' ק"א ס"ק ה' כתב "ומשמיע—ויש שכתבו דצריך לחוש לדברי הזוהר שאף לכתחילה לא ישמיע לאזניו אבל המ"א כתב שאין ראה מהזוהר וכ"כ בביאור הגר"א דאף דעת הזוהר הוא כהשו"ע וכ"כ שארי אחרונים שטוב יותר לכתחילה שישמיע לאזניו. ובדיעבד לכו"ע אם אמר בלחש כ"כ שאפילו לאזניו לא השמיע יצא כיון שמ"מ הוציא בשפתיו ■

STORIES Off the Daf

Curing Ta'avav Achilah

יום הכפורים אסור באכילה ובשתיה

The Tikunei Zohar states that each of the nine vowels symbolizes a different sefirah, a different mode of Divine expression, but the sefirah of malchus is likened to a letter without a vowel. This is the unarticulated yearning to draw close to Hashem. These "vowel-less letters" of our innermost desires are inscribed on Rosh Hashanah, the first day of the year. During the remaining nine days of repentance, we focus on the greatness of our Creator and His love for us, and this helps us to breathe life into those letters and articulate

our desire to return to Hashem. Yom Kippur represents the sefirah of Kesser, the "crown," and embodies the inner nature of the vowel komatz—the awareness of how precious is it to be close to Hashem, and the deep pain of the sins that distance us from Him. On that day, we are inspired to verbally express all of our longing for repentance, and this brings about the forgiveness of all sin.

Since physical and spiritual pleasures are opposites, we arouse the inner state of spiritual longing by refraining from the five main categories of physical pleasure. The five inuyim parallel the five areas that serve as the channels for speech—the tongue, the lips, the teeth, the palate, and the throat. What is clear is that all year long, these five zones are either devoted to

the service of Hashem, or are drafted for the purpose of physical gratification.

Rav Chaim Cohen zt"l once asked the Chazon Ish, zt"l, "How can I overcome my ta'avav achilah so that I will not even feel the physical taste of the food that I eat?"

The Chazon Ish answered, "I cannot offer you any advice about how to achieve this. However, I can tell you one thing. You are only preoccupied with something until you have an even greater thing to marvel over. As soon as the stronger emotional stimulus enters your being, the lesser one ceases. When a person feels genuine delight in Torah, he cannot really notice his food."

The Chazon Ish concluded, "I don't believe that the K'tzos HaChoshen zt"l even tasted his little piece of kugel!" ■

