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Yoma Daf 35

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

***Beis Haparvah*, the chamber where the Kohen Gadol immersed himself for the Yom Kippur service was built by a sorcerer named Parvah.**

The *Gemora* says that *Beis Haparvah* was named after a sorcerer named Parvah. He attempted to tunnel under the *Kodesh Hakodashim* in order to see the service of the Kohen Gadol on Yom Kippur and was caught by the Kohanim. The chamber which resulted from his digging was named for him. (35a)

The cloth which covered the Kohen Gadol when he immersed was made from linen in order to remind the Kohen Gadol that the Yom Kippur service should be performed with linen clothes.

The purpose of hanging a curtain, separating the Kohen Gadol from the people, was for modesty. The question arises, therefore, why the sheet used should be specifically made out of linen. The *Gemora* answers that linen was used to remind the Kohen Gadol that he should not wear his usual gold garments for the special Yom Kippur service, but rather, he must wear white linen garments. (35a)

The garments worn by the Kohen Gadol for the morning must be more expensive than the garments he used in the afternoon.

The Mishnah states the garments used for the morning Yom Kippur service were worth eighteen *maneh* (a currency) and the ones used in the afternoon were worth twelve *maneh*. [The Kohen Gadol was required to return to the *Kodesh Hakodashim* in the afternoon in order to take out the spoon and shovel where the incense was placed.]

The *Gemora* notes that it is permissible to add to the value of the afternoon garments and subtract from the value of the morning garments, provided that the total value remains thirty, and on the condition that the morning garments be more valuable than the afternoon's.

The *Gemora* derives this rule from the fact that the word *bad* (linen) is used four times in describing the morning garments. This comes to teach us that they should be more valuable than the afternoon's. (35a)

The Kohen Gadol can use clothes that his mother made for him for the Yom Kippur service, provided that she donates them to the public treasure.

The linen clothes used by the Kohen Gadol on Yom Kippur must not be privately owned, but rather, must be owned by the entire community of Israel. This is usually accomplished by buying the garments from money donated to the Temple. The *Gemora* says, however, that even if the Kohen Gadol's mother makes him the garments, they may be used, provided that she donates the garments to the Temple.

The *Gemora* asks: Isn't this ruling obvious since the garments now belong to the community?

The *Gemora* answers that it is necessary to teach this *halachah* because it might be assumed that the mother had no real intention to give over the garments to the Temple. Therefore, the *Gemora* must teach that the transfer of ownership is indeed effective and the Kohen Gadol may use the garments. (35b1)

They told about Rabbi Yishmael ben Pabi that his mother made him a tunic worth one hundred maneh, which he put on to perform a 'private' service, and then handed it over to the public. They told about Rabbi Elozar ben Charsom that his mother made him a tunic worth twenty thousand maneh, and his brethren, the Kohanim, would not allow him to put it on, because he looked like one naked (for it was such a fine material).

The *Gemora* asks: But how could it be so transparent? Didn't a master say that the thread of the Kohen's vestments was six times twisted?

Abaye said: It was visible just as wine shines through a thick glass cup.

The *Gemora* cites a *braisa*: The poor, the rich, and the wicked come before the Heavenly court. They say to the poor: Why have you not occupied yourself with the Torah? If he says: I was poor and worried about my sustenance, they would say to him: Were you poorer than Hillel?

It was reported about Hillel the Elder that every day he used to work and earn one teropik, half of which he would give to the guard at the Study hall, and the other half being spent for his food and for that of his family. One day he found nothing to earn and the guard at the Study hall would not allow him to enter. He climbed up and sat upon the skylight to hear the words of the living God from the mouth of Shemayah and Avtalyon. They say: That day was the eve of Sabbath in the winter solstice and snow fell down upon him from heaven. When the dawn rose, Shemayah said to Avtalyon: Brother Avtalyon, on every day this house is light and today it is dark; is it perhaps a cloudy day. They looked up and saw the figure of a man in the window. They went up and found him covered by three cubits of snow. They removed him, bathed and anointed him and placed him opposite the fire and they said: This man deserves that the Sabbath be desecrated on his behalf.

To the rich man they said: Why have you not occupied yourself with the Torah? If he said: I was rich and occupied with my possessions, they would say to him: Were you any richer than Rabbi Elozar? It was reported about Rabbi Elozar ben Charsom that his father left him a thousand cities on dry land and corresponding to them one thousand boats on the sea. Every day he would take a sack of flour on his shoulder and go from city to city and from province to province to study the Torah. One day his servants found him and seized him for public service. [He was not recognized, so they put him to work for R' Elozar, who was the master.] He said to them: I beg of you, let me go to study the Torah. They said: By the life of Rabbi Elozar ben Charsom, we shall not let you go. [He gave them a lot of money, so that they let him go]. He had never seen his servants, for he was sitting all day and night, occupying himself with the Torah.

To the wicked person they would say: Why have you not occupied yourself with the Torah? If he said: I was beautiful and entangled with my Evil Inclination, they would say to him: Were you any more beautiful than Yosef? It was told of Yosef the virtuous that the wife of Potiphar every day attempted to entice him with words. The garments she put on for him in the morning, she did not wear in the evening; those she had put on in the evening, she did not wear in the morning. She said to him: Yield to me! He said: No. She said: I shall have you imprisoned. He said: The Lord releases the bound. She said: I shall bend your proud stature. He replied: The Lord raises those who are bowed down. She said: I shall blind your eyes. He replied: The Lord opens the eyes of the blind. She offered him a thousand talents of silver to make him yield to her, to lie with her, to be near her, but he

would not listen to her; not to 'lie with her' in this world, not 'to be with her' in the World to Come.

It emerges from here that the example of Hillel condemns the poor, the example of Rabbi Elozar ben Charsom condemns the rich, and Yosef the virtuous condemns the wicked. (35b1 – 35b3)

INSIGHT TO THE DAF

Hillel's learning Torah on the roof

The *Gemora* records how when Hillel couldn't afford to enter the *beis midrash*, so he went up to the roof to listen by the skylight. He stayed there all night it was very cold and three feet of snow fell on him. In the morning the Shamayah and Avtalyon, who were learning inside, noticed light wasn't coming in. They found Hillel, washed him and put him by the fire to warm up.

The story took place on *Shabbos* and the Rabbi's declared for the sake of someone like Hillel it is fitting to desecrate the *Shabbos* in order to save him.

The *Ein Yaakov* asks: What did the Rabbis mean when they said it is fitting to desecrate the *Shabbos* for someone like Hillel? Isn't one obligated to desecrate the *Shabbos* even to save the life of a new born baby?

The *Ein Yaakov* answers that here, Hillel put himself in danger, and therefore, one might not be obligated to desecrate the *Shabbos* for his sake. The Rabbis, therefore, declared that because he put himself in danger due to his desire and love for Torah, one

should desecrate the *Shabbos* for him.

The Ben Yohyadah disagrees with the *Ein Yaakov*. He says one is forbidden to put himself in danger in order to learn Torah. He therefore says that it was not naturally cold enough to snow. It was a special snow sent from heaven in order to show Hillel's dedication to Torah. The Ben Yohyadah says that Hillel's intense concentration on his learning prevented him from detecting the snow as it was falling.

This is similar to the story in the *Gemora* about Rava who did not realize his thumb was bleeding due to his intense concentration on his learning.

The Ben Yehoyadah says when the Rabbis says that it is proper to desecrate the *Shabbos* for someone for the like of Hillel, it is merely a declaration of the greatness of Hillel. It should not be taken to mean that only for people like Hillel one should desecrate *Shabbos*.

Hillel set an example for poor people. Despite his difficult financial state, he would give half his earnings to pay the guard to allow him to enter the yeshiva to learn. R' Elazar ben Charsom set an example for rich people not to be distracted by their many business concerns. Yosef set an example for the wicked who are distracted by their many sins. He was also distracted by Potiphar's wife and her endless advances, yet he overcame this challenge.

The Maharam Shik once added that he himself served as an example for people who are slow to grasp new concepts. When he first began learning, he needed to review a new concept forty times until he could finally understand it. He would daven to Hashem, saying: "Master of the Universe! You did not exempt the slowwitted from learning Torah. Although I am slow, please help me to learn." Over the years he grew and grew until he became one of the greatest Torah scholars of his generation.

DAILY MASHAL

The Maharam Shik's Example

Every Jew must learn Torah, no matter of his circumstances and no matter of the distractions he must overcome.

The Gemara tells us that three of the greatest Torah giants of Jewish history overcame great difficulties in order to learn, and their example demands of us to do the same.