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Yoma Daf 69

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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

‘They may take them off, fold them, and put them under the head’! You may infer, then, therefore that priestly garments may be enjoyed for private use? — Rav Pappa said: Do not say, ‘Under their heads’, but rather say, ‘Next to their heads’. Rav Mesharsheya said: You may infer, therefore, that it is acceptable for one to keep tefillin next to his head while asleep. It is also logical that [the meaning here is] next to their heads’, for if the thought should arise in you that [it means] ‘under their heads’, surely you ought to derive [the prohibition of that] on account of kilayim (the mixed texture of wool and linen), for among them [the garments which consisted of kilayim] is also the belt, so that even if the private enjoyment [of priestly garments] is permitted, surely here he is deriving benefit from kilayim! — That will be right according to the view that the belt of the Kohen Gadol [on Yom Kippur] is identical with the belt of the common Kohen during the rest of the year; but what can be said according to the view that the belt of the Kohen Gadol is not identical with that of the commoner? — And if you were to say kilayim is forbidden only for wearing and putting on, but not for lying on, surely was it not taught: [A garment of kilayim] shall not come upon you, i.e., but you may spread it under you; but the Sages declare that this too is forbidden, because a fringe [of the mattress etc.] might wind itself around his skin. And if you were to say: Something was placed in between, but didn’t Rabbi Shimon ben Pazi in the name of Rabbi Yehoshua ben Levi say on the authority of Rebbe, in the name of the Holy Community of Jerusalem: Even if there were ten mattress covers, one on top of the other, with kilayim under them, it would still be forbidden to sleep on them. - Rather,

<sup>1</sup> That felt-cloth was so hard that one could not have worn a garment of that material. The prohibition of kilayim, however,

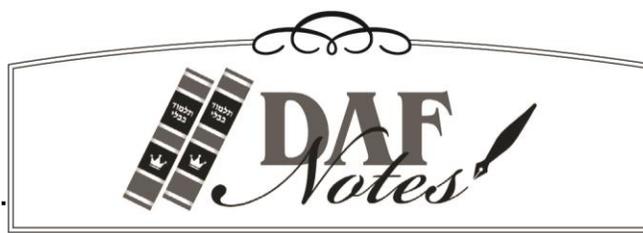
therefore, must you say [the meaning is]: ‘Next to their heads’. This is conclusive. Rav Ashi said: In reality, read: ‘Under their heads’. [And as to the question:] But he would enjoy kilayim, [the answer is], Priestly garments are stiff, for even so did Rav Huna, son of Rav Yehoshua say: The hard felt-cloth of Naresh is permitted.<sup>1</sup>

Come and hear: As to priestly garments, it is forbidden to go out in them in the province, but in the Sanctuary whether during or outside the time of the service, it is permitted to wear them, because priestly garments are permitted for private use. This is conclusive.

But in the province [it is] not [permitted]? Surely it was taught: The twenty-fifth of Teves is the day of Mount Gerizim,<sup>2</sup> on which no mourning is permitted. It is the day on which the Cutheans demanded from Alexander the Macedonian to destroy the House of our God, and he had given them the permission, whereupon some people came and informed Shimon haTzaddik. What did the latter do? He put on his priestly garments, wrapped his head in priestly garments, some of the noblemen of Israel went with him carrying fiery torches in their hands, they walked all the night, some walking on one side and others on the other side, until the dawn rose. When the dawn rose he [Alexander] said to them: Who are these [people]? They answered: The Jews who rebelled against you. As he reached Antipatris, the sun having shone forth, they met. When he saw Shimon haTzaddik, he descended from his carriage and bowed down before him. They said to him: A great king like yourself should

applies only to such material as may be worn as garments and warm the body.

<sup>2</sup> On which the Cutheans had their Temple.



bow down before this Jew? He answered: His image it is which wins for me in all my battles. He said to them: What have you come for? They said: Is it possible that idolaters should mislead you to destroy the House wherein prayers are said for you and your kingdom that it be never destroyed! He said to them: Who are these? They said to him: These are Cutheans who stand before you. He said: They are delivered into your hand. At once they pierced their heels, tied them to the tails of their horses and dragged them over thorns and thistles, until they came to Mount Gerizim, which they plowed and planted with vetch, even as they had planned to do with the House of God. And that day they made a festive day.<sup>3</sup> If you like say: They were fit to be priestly garments, or, if you like, say: It is time to act for Hashem: they have nullified Your Torah. (69a1 – 69a4)

The Mishnah had stated: The synagogue attendant would take a Torah scroll. One may infer from here that one may show honor to the disciple in the presence of his master?<sup>4</sup> — Abaye said: It is all done for the sake of the Kohen Gadol.<sup>5</sup> (69a4)

The Mishnah had stated: And the Kohen Gadol stands. From this you can infer that he was sitting before, but surely we have learnt: Nobody may sit down in the [Temple] Court except the kings of the house of David alone, as it is said: Then David the king went in and sat before Hashem? — It is as Rav Chisda had explained [elsewhere]: In the women's court, so also here. 'In the women's court'. — Where was Rav Chisda's statement made? — In connection with the following: An objection was raised, it was taught: Where did they read therein? In the Courtyard. Rabbi Eliezer ben Yaakov said: On the Temple Mount, as it is said: And he read in it before the Plaza that was before the Water Gate; and Rav Chisda said: In the women's court. (69a4 – 69b1)

<sup>3</sup> Prohibiting every public mourning. This shows that Shimon wore the priestly garments outside Jerusalem.

<sup>4</sup> The question is, shall we consider this an answer to the problem propounded elsewhere and not answered as to whether it is legitimate to show honor to a disciple in presence of master. The solution, inferred from here, would be the affirmative.

And Ezra blessed Hashem, the great God. What does 'great' imply? — Rav Yosef said in the name of Rav: He magnified Him by [pronouncing] the Explicit Name. Rav Giddal said: [He recited], Blessed be Hashem, the God of Israel, from the World until the World. Said Abaye to Rav Dimi: But perhaps it means that he magnified Him by [pronouncing] the Explicit Name? — He answered: One does not pronounce the Explicit Name in the provinces. But may one not? Is it not written: And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. [. . . and Ezra praised the great God], and Rav Giddal [commenting upon that] said: He magnified Him by [pronouncing] the Explicit Name? - That was a ruling of the moment. (69b1 – 69b2)

And [they] cried with a great [loud] voice to Hashem, their God. What did they cry? — Woe, woe, it is this [inclination] that destroyed the [First] Temple, and burned the Sanctuary, killed all the righteous, driven all the Jews into exile, and is still dancing around among us! You have surely given him to us only so that we may receive reward through him.<sup>6</sup> We want neither him, nor the reward through him! Thereupon a note fell down from heaven for them, whereupon the word 'truth' was inscribed. — Rav Chanina said: One may learn from there that the seal of the Holy One, Blessed be He, is truth. - They ordered a fast of three days and three nights, whereupon he<sup>7</sup> was surrendered to them. He came forth from the Holy of Holies like a young fiery lion cub. Thereupon the Prophet said to Israel: This is the Evil Inclination of idolatry, as it is said: And he said: This is wickedness. As they took hold of him a hair of his beard fell out, he raised his voice and it went [was audible] four hundred pashaos. Thereupon they said: How shall we act? Perhaps, God forbid, they might have mercy upon him from heaven! — The prophet said to them: Cast him into a leaden pot, closing its opening with

<sup>5</sup> I.e., what happens here serves but to indicate how many subordinates the Kohen Gadol has, i.e., how exalted his position is. The problem is still unsolved as to a situation in which the honor would be intended exclusively for the benefit of the disciple or subordinate.

<sup>6</sup> For resisting him successfully Israel would be rewarded.

<sup>7</sup> The Evil Inclination of idolatry.



lead. Because lead absorbs the voice, as it is said: And he said: This is wickedness. And he cast her down into the midst of the measure, and he cast the weight of lead upon its mouth. They said: Since this is a time of [Divine] favor, let us pray for mercy for the Evil inclination for immorality [to be subdued before us]. They prayed for mercy, and he was handed over to them. He said to them: Realize that if you kill him, the world will become desolate. They imprisoned him for three days, then looked in the whole land of Israel for a freshly laid egg and could not find it.<sup>8</sup> Thereupon they said: What shall we do now? Shall we kill him? The world would then become desolate. Shall we beg for half-mercy?<sup>9</sup> They do not grant 'halves' in heaven. They blinded his eyes and let him go. It helped inasmuch as man does not become aroused by it to sin with his forbidden relatives. (69b2 – 69b3)

In the West they taught it thus: Rav Giddal said: [And Ezra praised...the] great [God]: i.e., he magnified Him by pronouncing the Explicit Name. Rav Masna said: He said: The great, the powerful, and the awesome God. The interpretation of Rav Masna seems to agree with what Rabbi Yehoshua ben Levi said: For Rabbi Yehoshua ben Levi said: Why were they called Men of the Great Assembly? Because they restored the crown of the divine attributes to its ancient completeness. [For] Moshe had come and said: The great, powerful and awesome God. Then Yirmiyah came and said: Strangers are croaking in His Sanctuary, and where are, then, is the display of His awesomeness? Hence he omitted [the attribute] the 'awesome'. Daniel came and said: Strangers are enslaving His sons, where is His power? Hence he omitted

<sup>8</sup> Whereas there is no good in idolatry there is at least some good in the desire for sex indulgence. Perpetuation of the race depends upon it. So does human food. The people who found themselves with the opportunity to destroy the temptation of immorality discovered that, when this desire is cancelled, no eggs are available.

<sup>9</sup> So that man will desire to be intimate with his wife, but not with another woman.

<sup>10</sup> All these years that His people are subjugated.

<sup>11</sup> The translator would follow immediately the reader. If the rolling did not involve so much time that, at the end of his translation of the passage just read, the translator would have to stop to await the reading of the new Hebrew passage, well

the word 'powerful'. But they came and said: On the contrary! Therein lies His mighty display of strength - that He restrains His will,<sup>10</sup> that He extends long-suffering countenance to the wicked. Therein lie His awesome powers: For but for the awe of Him, how could one [single] nation persist among the [many] nations!

But how could [the earlier] Rabbis abolish something established by Moshe? Rabbi Elazar said: Since they knew that the Holy One, Blessed be He, insists on truth, they would not ascribe false [things] to Him. (69b3 – 69b4)

The Mishnah had stated: And reads [the section] beginning] 'after the death . . .' (acharei mos) and 'But on the tenth.': A question was raised: One may skip in reading from the Prophets, but one may not skip in reading from the Torah! — That is no difficulty: The one [prohibition] applies where [the passage skipped is] sufficiently long to interrupt the translator, the other where it is not sufficiently long to interrupt the translator.<sup>11</sup> — But surely it is in connection with this it was taught: One may skip in reading from the Prophets, but one may not skip in reading from the Torah; and how much may be skipped [in the Prophets]? So much as is not sufficiently long that the translator will not come to a halt.<sup>12</sup> This implies that in reading from the Torah one may not skip at all? — Said Abaye: There is no difficulty: [The permission applies] here, where one theme is concerned, [the prohibition] there, where two themes are concerned.<sup>13</sup> Thus also it was taught: One may skip in the reading from the Torah, if the theme be one and same, in reading from the

and good. For to keep the congregation waiting for the continuation of the service is unseemly. However, 'But on the tenth day' is so near the previous passage read, that before the translator would have concluded his Aramaic translation of the last Hebrew passage, the new passage would have been started and read, for him to translate without loss of time.

<sup>12</sup> Before the reader is ready to begin the new passage.

<sup>13</sup> If both passages although near — so that the translator need not keep the congregation waiting — deal with two subjects, one shall not skip from one to another, because closer attention is necessary for an understanding of the laws of the Torah. But where one subject only is involved, as in the reading on Yom Kippur, such skipping is permitted.



Prophets, even if two themes be involved; in each case, however, only when it is not sufficiently long that the translator will not come to a halt. Nor may one skip from one Prophetic Book to another, but in case of one of the Twelve Prophets one may skip even [from one Book to another], provided one does not skip from the end of the Book to its beginning. (69b4 – 70a1)

## INSIGHTS TO THE DAF

### ***Sitting in the Sukkah During the Rain***

The Gemora states that the *kohanim* were permitted to derive pleasure from their clothing in the Mikdash even when they were not performing the *avodah* of the Beis Hamikdash. The Gemora in Kidushin says that this was allowed for the Torah was not given to the heavenly angels and it cannot be expected of them to remove their clothes at the precise moment that they finished the *avodah*.

The Rama rules that one who stays in a *sukkah* when it is raining is called a '*hedyot*.' The Oneg Yom Tov asks that this should be forbidden completely? One is not allowed to derive any pleasure from the *sukkah* all seven days. A person sitting in the *sukkah* while it is raining is not fulfilling any *mitzva* and therefore is unlawfully deriving benefit from the protection of the *sukkah*? (If one covers the *sukkah* with a *shlock*, it is not a problem for this now becomes a *sukkah pesulah*.) He concludes, based on the aforementioned Gemora that it is allowed for the Torah was not given to *malachim* and therefore one cannot be expected to leave the *sukkah* the moment it begins to rain and hence it is permitted even after that.

### ***Careful as he Sleeps***

The Sages created an injunction that one should not lie down on clothing that has *shatnez* in it for perhaps some of the threads will wrap around his skin. According to this, the Gemora questions the permissibility of the *kohanim* resting on their clothing (according to the opinion that there was *shatnez* in the belt).

The Maharatz Chayus brings a proof to the opinion of the Maharsha who holds that the concept that "there are no injunctions in the Mikdash" only applies by laws pertaining to *Shabbos*, however other halachos would be applicable even in the Mikdash. However, he rebuts this proof by explaining the reason behind the concept of "there are no injunctions in the Mikdash". This is because the *kohanim* are meticulous and extremely careful and therefore there is no justifiable cause for the injunction. However, here we are concerned of what might happen when the *kohanim* are asleep and therefore the logic does not apply.

## DAILY MASHAL

### ***Idolatry and Immorality***

The Gemara states that after vanquishing the desire for idolatry, the Chachamim sought to curb the desire for immorality. I was just wondering if there is a difficulty with this idea because the Gra (quoted in Margolias HaYam to Sanhedrin 63b, note 23) writes that whenever the Jewish People worshipped idols, it was always with the intent to permit immoral relationships, so once the desire of idolatry disappeared, why would they even desire immorality? Perhaps the two ideas are only related in that one who worshipped idols would do so with the ulterior motive being immorality, but essentially immorality is mutually exclusive from the desire for idolatry.