

5 Sivan 5781  
May 16, 2021



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

What is Parvah? Rav Yosef says that *Beis Haparvah* was named after a sorcerer named Parvah.<sup>1</sup> (35a1)

The Mishnah stated that they hung a sheet made out of linen.<sup>2</sup> What is unique about linen? Rav Kahana 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. (35a1)

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 Kodosh Hakodashim in the afternoon in order to take out the spoon and shovel where the incense was placed.]

The Gemora asks: Did the Tanna wish to teach us the numerical value? The *Gemora* answers that the Mishnah was teaching us 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.

Now everybody, at any rate, agrees that the garments for the morning are more important, from where do we know that? — Rav Huna, the son of Rabbi Ilai said: Scripture said: Linen... linen... linen... linen, i.e., the choicest linen. An objection was

raised: And they shall put on other garments and they shall not sanctify the people with their garments. Would you not say that 'other' implies better garments? — No, 'other' implies inferior ones. (35a1 – 35b1)

Rav Huna bar Yehudah, or, as some say, Rav Shmuel bar Yehudah learned: After the community service is over, a Kohen for whom his mother made a tunic, may put it on and perform with them a private service, provided he hands it over to the community. The Gemora asks: Is that not self-evident? - You might have said: Let us fear he may not hand it over properly, therefore he teaches us that we have no such fear. (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. (35b1)

The *Gemora* cites a *Baraisa*: 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

<sup>1</sup> He attempted to tunnel under the *Kodosh 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.

<sup>2</sup> The purpose of hanging a curtain, separating the Kohen Gadol from the people, was for modesty.



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 Yohiyadah 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 Yohiyadah 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*.

#### **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.

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.