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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

**Hebrew Script**

The *Gemara* cites a *Baraisa*: Rabbi Yosi says that Ezra was fit to receive the Torah, if he wasn't preempted by Moshe. Of Moshe it is written: And Moshe went up to God, and of Ezra it is written: He, Ezra, went up from Babylon. Just as Moshe taught the Jews Torah, Ezra taught them Torah in his time. Concerning Moshe, it is stated: And God commanded me at that time to teach you statutes and judgments; and concerning Ezra, it is stated: For Ezra had prepared his heart to expound the Torah of Hashem to do it and to teach Israel statutes and judgments. And although Ezra was not the one who transmitted the Torah like Moshe, he was the one through which the script of the Torah was changed, as it is stated: And the writing of the letter was written in the Aramaic character and interpreted into the Aramaic [tongue]. And again it is written: And they could not read the writing nor make known to the king its interpretation. Further, it is written: And he shall write the copy [mishneh] of this Torah — in writing which was destined to be changed. Why is it called Ashshuris? — Because it came with them from Assyria.<sup>1</sup>

The *Gemara* brings another *Baraisa* that discusses the script of the Torah. Rebbe says that the Torah was originally given with the current *Ashuri* script. When the Jews sinned, the original script was lost, and replaced with a variant script. When they repented and returned with Ezra, the original script was restored, as Zechariah tells the Jews that Hashem

will return to them *magid mishneh* — the teller of the changed [script of the Torah]. The script is called *Ashuris*, since it is *me'usheret* — a fitting and pleasant script.

Rabbi Shimon ben Elazar quotes Rabbi Eliezer ben Parta, who says in the name of Rabbi Elazar Hamodai that the script never changed at all. The Torah refers to the hooks on the pillars in the Mishkan as *vavai ha'amudim* — the *vav's (hooks) of the pillars*. This indicates that just as the pillars never changed, so the method of writing the letter *vav* (which looks like a hook) — and all the letters — never changed. Furthermore, Megillas Esther states that Mordechai sent letters to the Jews *kichsavam v'chilshonam* — in their script and language. The juxtaposition of these two teaches us that just as their language never changed, so their script never changed. The reference to the king's Torah as *mishneh torah* indicates that this *sefer torah* is different than a standard one, in that it is made small for the king to have in his arm at all times. King David therefore says that Hashem is always in front of him, *ki mimini bal emot* — because I do not waver from my right arm, i.e., because of the *sefer torah* which is constantly in my right hand, as it is stated: I have set God before me always.

The *Gemara* explains that the other opinions understand this verse as Rav Chana bar Bizna taught: For Rav Chana bar Bizna said in the name of Rabbi Shimon Chasida: One who is praying must imagine the presence of Hashem directly in front of him,

<sup>1</sup> Rabbi Yosi cites the verse in Ezra that refers to the letter sent to Artachshasta to disrupt the building of the Beis Hamikdosh, saying that it was in the different script, Aramaic letters and Aramaic words. This script was introduced in the time of Daniel, when the hand appeared to Belshatzar at his party, writing four words, *menai menai tevail ufarsin*, which no one was able to read. Although there were Jews at the party, they too could not read it,

because it was a new script. The Torah itself indicates that the script will change, when it refers to the king's Torah as *mishneh hatorah*. The word *mishneh* can be understood as the *changing*, referring to the script which will change. Rabbi Yosi explains that this new script was called *Ashuris* — *Assyrian*, since it came with the Jews from *Ashur* (Babylonia) with Ezra.

as it is stated: I have set God before me always. (21b5 – 22a2)

The *Gemara* asks how Rabbi Shimon ben Elazar can explain why no one was able to read the writing on the wall.

The *Gemara* offers a number of possibilities:

1. Rav said: The words were written in *a"t ba"sh* (a pairing of Hebrew letters, in which the first of each pair is increasing from the beginning of the alphabet, and the second is decreasing from the end. For each letter of the real word, the corresponding letter of its pair was written, and this code had to be deciphered): Y-T-T. Y-T-T. 'A-D-K. P-U-G-H-M-T. How did he interpret it to them? — As M-N-A. M-N-A. T-K-L. U-F-R-S-Y-N. — The *Gemara* explains the meaning of the writing: *menai menai* – Hashem has counted the time of your dynasty, and it is finished. *tekail* – Hashem has weighed (*deliberated*) whether to extend it, and decided against it. *ufarsin* – Hashem has therefore given it to Persia.
2. Shmuel said: The words were rearranged (by dividing the letters into three groups, the first group being the first letter of each word, the second group the second letters, etc): [It was written thus:] M-M-T-U-S. N-N-K-F-Y. 'A-'A-L-R-N.
3. Rabbi Yochanan said: [Each word was written backwards]: A-N-M. A-N-M. L-K-T-N-Y-S-R-F-U.
4. Rav Ashi said: [The first two letters of each word were transposed]: N-M-A. N-M-A.K-T-L. F-U-R-S-Y-N. (22a2 – 22a3)

### King's Honor

The *Mishnah* lists the actions that are prohibited, due to the honor that must be accorded a king:

1. Riding his horse
2. Sitting on his throne
3. Using his scepter
4. Witnessing him getting his hair cut, not clothed, or in the bathhouse.

The reason for all of these is the verse that says *som tasim alecha melech* – you shall place a king on you, indicating that

you must place his awe on you. (22a3)

### Marriage

Rabbi Yaakov in the name of Rabbi Yochanan says that Avishag, who was available for King David to have relations with if necessary, was forbidden to his son Adoniyah, but permitted to his son Shlomo. Avishag was not married to David, but was equivalent to his vessel, and was therefore not forbidden to either as their father's wife. Since Adoniyah was not a king, he was forbidden to use anything of the king, while Shlomo was a king, and was allowed to use any item of the king. [*The Maharsha explains that therefore, when Adoniyah asked to marry her, that was tantamount to rebellion, and he was executed.*]

What are the facts regarding Avishag? — It is written: King David was old, stricken in years etc. His servants said to him: Let there be sought etc. Further it is written: They sought for him a fair damsel etc.; and it is written: And the damsel [Avishag] was very fair, and she became a companion to the king and serviced him. The *Gemara* explains that when Avishag was brought to the king, she suggested that he marry her. When he protested that he was forbidden to, since he had the maximum number of wives, she was skeptical, saying that this was an excuse for the king's inability to have relations at his age. To disprove Avishag, David summoned Bas-Sheva, and repeatedly had relations with her, proving his ability to do so.

Rav Shemen bar Abba notes that from the story of Avishag, we can see how bad divorce is, since the Sages allowed David to be secluded with a woman who was not married to him, rather than counsel him to divorce one of his wives.

The *Gemara* continues with a number of statements about the importance of a marital relationship:

1. Rabbi Eliezer says that one who divorces his first wife causes even the Altar to shed tears. This is as the verse states: And this is the second thing you should do, the altar of Hashem is covered with tears and wailing that makes it unable for Hashem to turn towards your flour offerings so that they should be wanted (*by Him*). You say,

“Why is this?” It is because Hashem has testified regarding you and the wife of your youth that you have betrayed, and she was your friend and the woman of your covenant.

2. Rabbi Yochanan, or some say Rabbi Elazar says that one’s wife only dies early if he does not fulfill his monetary obligations, to charity or due to robbery, as it is said: If you have nothing with which to pay, why should he take away the bed from under you?
3. Rabbi Yochanan says that if one’s first wife dies, it is as if the Bais Hamikdosh was destroyed in his days,<sup>2</sup> as it is written: Son of man, behold I take away from you the desire of your eyes with a stroke; yet you shall not make lamentation nor weep; neither shall your tears run down. Again it is written: And I spoke to the people in the morning, and at evening my wife died. And further it is written: Behold I will profane my Sanctuary, the pride of your power, the desire of your eyes.
4. Rabbi Alexanderi says that if one’s wife dies, his world turns to darkness, as it is written: The light shall be dark because of his tent and his lamp over him shall be put out. Rabbi Yossi bar Chanina says that his steps are made smaller, as it is said: The steps of his strength shall be straightened. Rabbi Avahu says that his plans are not fulfilled, as it is written: And his own counsel shall cast him down.
5. Rabbah bar bar Chanah says in the name of Rabbi Yochanan that pairing a man and woman together is as difficult as splitting of the Sea since the verse extols Hashem as the one who creates a house from individuals, and also extracts the Jews from bondage, leading them to sing at the sea. The comparison of the two in the verse indicates the difficulty involved in both is equivalent. The *Gemora* asked: Is it really so (*that a man and a woman are matched according to his deeds*)? Rav Yehudah said in the name of Rav: Forty days before the formation of a child, a Heavenly voice is issued and pronounces: “The daughter of this individual is designated for that man,” and “This house is designated for So-and-so,” and “This field is

designated for So-and-so.” (*Evidently, whom a man will marry is decided upon his conception, prior to knowing whether he will be righteous or not!?*) The *Gemora* answers: Rabbi Yochanan was referring to a first match, and Rav was discussing a second match.

6. Rav Shmuel bar Nachman says that everything is replaceable, except for the wife of one’s youth, as it is written: And a wife of [one’s] youth, can she be rejected?
7. Rav Yehudah taught his son Yitzchak that one is content only from his first wife, as it is said: Let your fountain be blessed and have joy of the wife of your youth. When Rabbi Yitzchak asked for an example, he offered his wife (*Yitzchak’s mother*) as one. - But is this true? Hadn’t Rav Yehudah taught his son Rabbi Yitzchak, the verse: And I find more bitter than death the woman whose heart is snares and nets, and he [the son] asked him: What kind of woman? He answered: Such as your mother? — True, she was a quick-tempered woman but nevertheless easily appeased with a word.
8. Rav Shmuel bar Onia says in the name of Rav that an unmarried woman is like an unformed vessel, and she forms a bond only with the one who completes her, i.e., by consummating a first marriage, as it is written: For your husband is your creator; Hashem, Master of Legions is His Name.
9. The *Baraisa* says: The death of a man is felt by none but his wife; and that of a woman, but her husband. When Elimelech died, the verse says Elimelech, the husband of Na’ami died, while when Rachel died, Yaakov says that she died *alai* – on me. (22a3 – 22b1)

### Grooming Periods

The *Gemara* expands on the honor of a king. The *Baraisa* says that a king gets his hair cut each day, a *Kohen Gadol* each week, and a regular *Kohen* once every thirty days.

The *Gemara* provides the sources for these rules:

1. King: The verse says that one should see the king in his glory, so his hair must always be groomed.

<sup>2</sup> Since both are called *machmad ainecha* – *the treasure of your eye*.

2. *Kohen Gadol*: Rabbi Shmuel bar nachman said in the name of Rabbi Yochanan: He must appear fully groomed to greet each rotation of *Kohanim*, which arrive weekly.
3. *Kohen*: because it is written: Neither shall they shave their heads nor grow [pera] their tresses: they shall only trim their heads. A gezeirah shavah is deduced from [the use of] pera here and in the section on the Nazir; here it is written: They shall not let their tresses [pera] grow; while there it is stated: He shall let the tresses [pera] of the hair of his head grow long; just as there, [a] thirty days' [growth is meant], so here too. And we also learned: The period for unspecified nezirus is thirty days. From where do we deduce this in the other passage? — Rav Masnah said: Scripture states: He shall be [yihyeh] holy; the gematria of yihyeh being thirty.

Rav Pappa said to Abaye: But perhaps [it means] that they shall not [let their hair] grow so long — [i.e. for a full month]? — He answered: Were it written: They shall not let [their hair] grow to become 'pera'; it would have meant what you suggest. But since the text reads: And their tresses [pera] they shall not let grow, it implies that they may let it become 'pera,' but thereafter must not let it grow longer.

Since the source for *Kohanim* is an explicit verse in Yechezkel, the *Gemara* asks why *Kohanim* nowadays are not required to cut their hair every thirty days.

The *Gemara* answers that the prohibition of long hair is tied to the prohibition of not drinking wine. Just as the prohibition on wine is at the time of service in the Bais Hamikdash, but when not at the time of entering the Temple, it is permitted; so too long hair, at the time of entering the Temple, it is prohibited, but when not at the time of entering the Temple, it is permitted.

But is wine permitted them when there is no entering into the Temple? Has it not been taught in a Baraisa: Rebbe said: In my opinion, Kohanim should by right be at all times forbidden to drink wine, but what can I do, seeing that their calamity [the destruction of the Temple] has been to their advantage in the

matter? And Abaye said: In agreement with whom do Kohanim drink wine nowadays? In agreement with Rebbe. It may therefore be inferred that the Rabbis forbid it! — In that case, the reason is this: The Temple might speedily be rebuilt and when a Kohen suitable for its service is required, he might not be found. Then here too [i.e., regarding the restriction of hair-growth] may not the same thing happen? — In the latter case, it is possible to trim the hair and [immediately] enter. But there too [sc. wine drinking], one can sleep a while [i.e., sleep it off] and then enter? For Rav Acha said: A mil's walk or a little sleep counteracts [the effects of] wine. - But surely it was stated of this: Rav Nachman said in the name of Rabbah bar Avuha: This applies only to one who has drunk not more than a revi'is; but if he has drunk more, the walk will only cause more fatigue, and the sleep more drunkenness!

Rav Ashi says that the Sages only prohibit drinking, since service done while intoxicated is invalid, while service done with long hair is valid.

The *Gemara* challenges Rav Ashi's distinction from a *Baraisa*: The following [Kohanim] are liable to death: those who let their hair grow and those who are drunk with wine. Now, as for those drunk with wine, it is correct, because it is written: Drink no wine nor strong drink, you nor your sons with you, that you not die. But from where do we know it of those with long hair? — Because Kohanim who have drunk wine are compared to those with long hair, for it is written: They shall not shave their heads and their tresses they shall not grow, which is followed by: Neither shall they drink wine etc. Hence, just as drunkenness [during the service] is punishable by death, so is the growth of long hair. And it also follows: just as drunkenness defiles the Temple service, so does the growing of long hair! - This is a difficulty.

Ravina asked Rav Ashi what the status of the prohibition on long hair was before Yechezkel wrote this verse. — Rav Ashi replied: But according to your view, what of Rav Chisda's statement, [viz.]: This law was not learned from the teaching of Moshe our teacher, until Yechezkel came and taught: No stranger, uncircumcised in heart and uncircumcised in flesh

shall enter into my Sanctuary to serve me. But before Yechezkel came, who stated it? Consequently, it must have been a tradition, and then Yechezkel came and found a support for it in Scripture. Similarly, here too, [in the question of hair-growth] it was a traditional teaching, and Yechezkel merely upheld it in the passage quoted [further, the Halachah, as handed down, states only that they are liable to death, but not that they defile the Temple-service].

What is the meaning of: They shall only trim their heads? — A Tanna taught: Hair cut in the Lulian style. What was that? — Rav Yehudah said in Shmuel's name: A unique manner of hairdressing. Yet what was it like? Rav Ashi said: The ends of one row [of hair] lay alongside the roots of the next.

Rebbe was asked: In what fashion was the hair of the Kohen Gadol cut? — He answered: Go and observe the haircut of (my son-in-law) Ben Elashah.

It has been taught in a Baraisa: Not for nothing did Ben Elashah expend money so lavishly upon his hairdressing, but to display the fashion of the Kohen Gadol. (22b1 – 22b5)

WE SHALL RETURN TO YOU, KOHEN GADOL

### INSIGHTS TO THE DAF

#### **Matchmaker**

The *Gemara* discusses the process of matching a man and woman together for marriage, and states that for the first match, a heavenly voice proclaims who will marry whom, while for a second match, the process is as difficult as the splitting of Yam Suf. Rav says that the heavenly voice announces forty days before the forming of a fetus, “The daughter of So-and-so will marry So-and-so.” The Ran explains that this at the point of conception, since an embryo is halachically considered a fetus at forty days from conception.

The Maharsha (Sotah 2b) says that the voice comes out at the time of the husband's conception, which is why the wife is referred to only as the daughter of someone, and not by

name.

Tosfos (22a Arbaim) states that through prayer, one can modify the match that he gets, even in his first match.

The Chasam Sofer (7:34) writes in the name of the Arizal that the “first match” referred to is not necessarily a first marriage. When a soul is created and placed in the world, it has a matching half in someone of the opposite gender. This match is the first match. As the person grows up, they develop, sometimes positively, and sometimes negatively. When they marry, their “first match” may not still be appropriate for who they have become, necessitating a “second match,” based on their actions since birth, and this match is the more difficult one.

#### **Lechaim?**

The *Gemara* brought a *Baraisa*, in which Rebbe said that although a *Kohen* who does not know his rotation week should never drink wine, he is allowed to by dint of his problem. Rashi explains that Rebbe is not concerned with the imminent rebuilding of the Bais Hamikdash. Therefore, Rebbe is saying that destruction of the Bais Hamikdash, which led to the problem of not knowing the rotation, also is the solution which allows them to drink nowadays.

Tosfos Harosh says that Rebbe is saying that a decree that a *Kohen* can never drink wine is too onerous. Therefore, the problem of not knowing which rotation he is in, also leads to the untenable situation, which therefore allows them to drink wine.

The Rambam (Bias Mikdash 1:7) rules that a *Kohen* who does not know which rotation he is in may not drink wine during his week, even nowadays. This seems to follow the Tosfos Harosh, who says that the license to drink is only for someone who would otherwise never drink.

The Raavad rules that all *Kohanim* may drink nowadays, which seems to follow Rashi, who says that the license to drink is due to the absence of a Bais Hamikdash, which applies to all



*Kohanim.*

The Shulchan Aruch (OH 128:38) rules that a *Kohen* who drank a *revi'is* of wine may not bless *Birchas Kohanim*, since it is a form of service. The *Gemara* (Taanis 26b) states that we therefore do not say *Birchas Kohanim* at *Minchah*, since it is after a meal, at which the *Kohen* may have ingested a *revi'is* of wine. This concern also is the rationale behind the custom in some congregations to shift the *Birkas Kohanim* on Simchas Torah to *Shacharis*, lest the *Kohanim* drink a *revi'is* of wine after the reading of the Torah, before *Musaf*.

### DAILY MASHAL

#### ***Bas Sheva or BasSheva?***

HaGaon Rabbi Chaim of Volozhin wondered if one should write the name Bas-Sheva in a *get* as one or two words and he asked his mentor, the Vilna Gaon. The *gaon* told him that "I have supported my foundations on 13 words" (*from the selichos prayers*). Rabbi Chaim then remembered our *Gemara* in which Rashi remarks that the above verse contains thirteen words (s.v. Kinechah). Counting the words, though, he found fourteen! The only solution, then, is that Bas-Sheva should be written and counted as one word (Kol Eliyahu in the name of Emunah Vehashgachah).

### HALACHAH ON THE DAF

#### ***Mentally Preparing for Shemoneh Esreh***

The *Gemara* mentions in passing that according to one explanation, the verse of "*Shivisi Hashem l'negdi samid*" teaches us that when one *davens*, he should visualize that the Divine Presence is in front of him. The Shulchan Aruch (Orach Chaim 98) writes an entire *siman* on the topic of realizing that one is talking to Hashem and how we should approach the mighty concept of *tefillah*.

First of all when *davening*, we must concentrate on the explanation of the words that our mouths are saying. Mishnah Berurah stresses that one must understand the simple meaning, and not delve into the esoteric depths of *tefillah*,

and furthermore, all the mental preparations that are required, should be done before one starts Shemoneh Esreh, for during *davening*, one must solely focus on the simple translation.

One must expel all of his thoughts until his mind is clear, and he should meditate as to what amount of meticulous preparation he would put in when speaking before an earthly king, how much more so when speaking to Hashem. If a thought does enter his mind during *davening*, he should wait quietly until the thought goes away. The Mishnah Berurah cites an interesting She'lah who states that as a *segulah* not to be interrupted with other thoughts during *tefillah*, before *davening*, one should say the pasuk "*Lev bara li Elokim v'ruach nachon chadash b'kirbi*" three times, and each time he recites it he should pass his right hand over his forehead. If thoughts enter during *davening*, he should do as the above; just instead of reciting the verse out loud, he should think it in his mind.

The Rema adds that before *davening* one should ponder the greatness of Hashem and conversely the smallness of man.

One must *daven* as a poor person pleading for mercy, slowly enunciating each word. One must make sure not to *daven* in a way that it seems that he can't wait to finish. Mishnah Berurah points out that one must be exceedingly careful in this regard, since there are *poskim* which hold that if one *davened* in such a manner he must *daven* again. Although we don't rule in accord with these *poskim*, it shows the severity of not *davening* properly.