

OVERVIEW of the Daf

1) Modi'im

The Baraisa concludes explaining how Modi'im is sometimes regarded within the range of Yerushalayim, and sometimes as outside its range. Abaye cites our Mishnah as proof to the parameters presented in the Baraisa.

A Baraisa states that עמי הארץ are trusted regarding small earthenware utensils that will be used for kodesh.

Reish Lakish and R' Yochanan dispute the definition of a small utensil.

Reish Lakish and R' Yochanan dispute whether this leniency applies to full utensils.

Rava adds that even according to R' Yochanan's position that the leniency applies to full utensils he will agree that if there is liq-uid inside the utensil it is tamei. Rava cites precedence for this ruling.

2) MISHNAH: The Mishnah presents two more stringencies of Teruma over kodesh.

3) Trusting the claims of a tax collector

A contradiction is noted between our Mishnah and a Mishnah in Taharos concerning the trustworthiness of a tax collector to declare the taharah of items.

The Gemara distinguishes between whether or not an idolater is with the tax collector.

R' Yochanan and R' Elazar dispute the reason why the presence of the idolater is significant and the Gemara presents a practical difference between these explanations.

4) Trusting the claims of a thief

A contradiction is noted between our Mishnah and a Mishnah in Taharos concerning the trustworthiness of a thief to declare the taharah of items.

R' Pinchas in the name of Rava explains that our Mishnah refers to where the thief has done teshuvah.

This explanation is supported by the language of the Mishnah.

5) Trusting עמי הארץ in Yerushalayim

A Baraisa declares that in Yerushalayim עמי הארץ are trusted regarding the taharah of large utensils.

The reason for this leniency is explained.

R' Yehoshua ben Levi cites the source that during Yom Tov עמי הארץ are trusted even regarding the taharah of Teruma.

6) MISHNAH: R' Yehudah and Chachamim dispute whether a chaver may continue to sell items after Yom Tov that were touched by עמי הארץ on Yom Tov.

7) Retaining the food until the next Yom Tov

R' Ami and R' Yitzchok Nafcha dispute whether, according to חכמים, the chaver may retain the food to use on the next Yom Tov.

It is suggested that there is a dispute between Tannaim about this matter but the Gemara demonstrates that the Baraisos are not conclusive on this matter.

8) MISHNAH: The Mishnah discusses the requirement to purify the utensils of the Beis Hamikdash after Yom Tov.

9) Explaining the Mishnah

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HALACHAH Highlight

One's table atones for him

בזמן שביט המקדש קיים מזבח מכפר...ועכשיו שלחנו מכפר

In *Awake My Glory*, Rabbi Avigdor Miller explains that not long ago, in the Jewish home it was the practice that children recited all the blessings in a loud voice. When they prepared to eat they all washed their hands while the mother stood over them like a mashgiach in a yeshiva ("She looks well to the ways of her household." - Mishle 31:27) as each child pronounced aloud the blessing "Al Netilas Yadayim," so that each word was heard and no one was shirking. They came to the table where each one said "Hamotzi" and the words resounded on all sides in loud and enthusiastic voices as they thanked Hashem for the morsel of bread. What they lacked in materialism they supplied with the joys of the spirit, and they were grateful for the morsel which God bestowed

Around their holy table they sat and thanked God after eating; and the father recited the blessings from the especially big siddur which he used in honor of such occasions, although everyone knew the entire version by memory. He washed his fingers and took his siddur and intoned the words, and everyone sensed that this was a table where the Creator was being served and that this was a holy table. The table could serve as a Mizbe'ach also when one opens his checkbook there to write checks for yeshivos, and the table also fulfills its sacred function when the poor and the wayfarer are fed at the table (ibid.). The yeshiva youths who studied Torah away from home ("Go into exile to a place of Torah" - Avos 4:14) were guests in almost every Jewish home. Some Jews, when their time came, requested that the boards of their humble table be made into a box for their burial so that the table could go with them to testify for them. Similarly, the Jewish cobbler or tailor sometimes was buried in the boards of his worktable to testify as to his honesty towards his customers (compare Chagiga 16a). ■

REVIEW and Remember

1. Is a thief trusted to declare that he did not make items in the house tamei?

2. What is the source that everyone is considered tahor for a Yom Tov?

3. Is there a requirement that the menorah should be continuously present in the Beis HaMikdash?

4. Why was the Shulchan lifted in the Beis HaMikdash on Yom Tov?

Distinctive INSIGHT

Practicing different customs

”וַיֵּאָסֵף כָּל אִישׁ יִשְׂרָאֵל אֶל הָעִיר כַּאִישׁ אֶחָד חֲבָרִים” הַכְּתוּב עֲשָׂאן כּוֹל חֲבָרִים.

“And every male gathered into the city like one person, as friends.” The *pasuk* makes everyone into a *chaver*, i.e. one who is trustworthy.

There are two different customs how to observe the thirty-three days of mourning of the Omer. Some people begin observing mourning from the beginning of Sefirah and continue until Lag Ba’omer¹ whereas others do not begin until Rosh Chodesh Iyar and continue until Shavuot². The Rema³ writes that a community must be cautious that the members of the community should follow one custom. The reason for this caution is the Biblical prohibition against dividing the community into different factions (לא תתגודדו). It is clear that Rema maintains that the prohibition of לא תתגודדו applies not only for halacha but for customs as well. The Magen Avrohom⁴ proves this assertion from Tosafos. Tosafos⁵ cites a Yerushalmi that states that in Yerushalayim the uniform custom was to refrain from melachah on the morning of Erev Pesach. Magen Avrohom writes that the rationale for this practice was a concern for the prohibition of לא תתגודדו and this proves that לא תתגודדו applies even for customs. Additionally it can be demonstrated that לא תתגודדו applies even when people from different communities gather together in one place.

The Chasam Sofer⁶ challenges the proof suggested by Magen Avrohom. It may be that the concern for לא תתגודדו in this case is unique to Yerushalayim during Yom Tov as our Gemara indicates. Our Gemara relates that all people are considered trustworthy even regarding the taharah of teruma on Yom Tov and this is demonstrated from a *pasuk*. The verse states, “And every male gathered

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A Baraisa explains what occupied the time of the kohanim when the day after Yom Tov was a Thursday.

10) **MISHNAH:** Details related to purifying the utensils of the Beis Hamikdash are presented as well as a dispute concerning the reason the altars could not acquire tumah.

11) **Purifying the Shulchan and Menorah**

A Baraisa states that the kohanim who were עמי הארץ were also warned not to touch the Menorah.

The dispute regarding the menorah between our Mishnah and the Baraisa is explained.

The susceptibility of the Shulchan to tumah is unsuccessfully challenged.

The Gemara suggests that the Shulchan should be susceptible to tumah by virtue of the gold plating. ■

into the city like one person, as friends.” The verse teaches that this gathering in Yerushalayim on Yom Tov is unique and different from all other gatherings in that the verse groups everyone together as one person. Consequently, all people, even עמי הארץ, are trusted concerning taharah. By the same token, since the verse states that they are like one person, there is a special sensitivity to the prohibition of לא תתגודדו so that it applies even when people from different communities gather in the same place and for customs. Under normal conditions, on the other hand, there is no proof that לא תתגודדו applies for customs or when people gather from different communities. ■

1. שו"ע או"ח סי' תצ"ג סעי' א'.
2. רמ"א שם סעי' ג'.
3. רמ"א שם.
4. מג"א שם סק"ו.
5. תוס' פסחים יד. ד"ה שתי.
6. חת"ס ליקוטי תשובות סי' פ"ו. ■

STORIES Off the Daf

“Ashreinu!”

”ואמר להם ראו חיבתכם לפני המקום!”

Today’s daf recounts that the Lechem Hapanim was always displayed before the festival pilgrims as they stood in the courtyard. Upon showing the assembled crowds how it had remained miraculously fresh and warm a full week after its baking, those hoisting the Shulchan would exclaim, “See how beloved you are before the Everpresent One!” Clearly, it is part of our avodah to absorb the message that we are beloved in the eyes of Hashem.

In Teplik lived a man named Feivel who was a sincere servant of God. Each night without fail, he would arise at mid-

night to say Tikkun Chatzos. He would feel so happy that he would then dance a great deal and sing with great fervor, “Ashreinu ma tov chelkeinu!” People thought that he was strange for rejoicing so much in doing mitzvos, and because he took such delight in the simple fact of his Jewishness. As a mark of their derision they started to call him “Feivel Ashreinu.”

When Rav Nosson Sternhartz of Nemirov, zt”l, would visit Teplik, Reb Feivel would always greet him joyously. One time, however, Reb Feivel failed to meet him when Rav Nosson came to town.

When Rav Nosson asked “Where is Feivel?” the townspeople wondered which Feivel he meant. When he made clear who he meant, they said in a dismissive tone, “Oh, him? Since you were here last, ‘Feivel Ashreinu’ passed away.”

Taking note of their disrespectful attitude, Rav Nosson spoke to them sharply. “One of the punishments of the next world, the experience that is called Olam HaTohu, is that one is forced to repeat the acts that one did in this world for what seems an endless time. Generally, this is very humiliating, because after a person is no longer blinded by his mundane self-interests, the repetition brings home to the person how exceedingly foolish his actions really were. Most of us spend almost all of our time without having a sense of how privileged we are to be part of the Chosen Nation. So why should you denigrate Rav Feivel? Do you think he will be ashamed in the next world when he is dancing ecstatically as he sings joyfully, ‘Ashreinu ma tov chelkeinu?’” ■