

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara explains why the Mishnah included the case of the Korban Rosh Chodesh in addition to the general reference to communal offerings.

2) Offering fixed communal korbanos in a state of tumah

The source for the halachah that a fixed communal korban is offered in a state of tumah is presented.

The Gemara explains why it is necessary to teach this halachah in so many different contexts.

3) Identifying the author of our Mishnah

After laying down two assumptions concerning the Mishnah, the Gemara declares that the Mishnah is inconsistent with the opinion of R' Yehoshua.

The disagreement between R' Yehoshua and R' Eliezer is presented and explained. The Gemara then proceeds to explain why the Mishnah is inconsistent with R' Yehoshua's position.

A number of unsuccessful attempts are made to reconcile R' Yehoshua's opinion with our Mishnah.

REVIEW and Remember

1. What is the source that fixed communal offerings may be brought in a state of tumah?
2. What is the dispute between R' Eliezer and R' Yosi concerning the tzitz?
3. According to the Gemara's conclusion, is there is difference in R' Yehoshua's opinion between animal korbanos and flour korbanos?
4. Explain אין הציץ מרצה על האוכלין ולא על האכילות.

Distinctive INSIGHT

The Lechem HaPanim service performed on Shabbos

ואי כתב רחמנא עומר ושתי הלחם לוחודייהו הוה אמינא אדרבה עומר ושתי הלחם דאלימי דבאין להתיר אבל הנך לא קא משמע לן

Tosafos (ד"ה שכן) cites ריב"א who teaches that the source from which we know that the service of the Lechem HaPanim can be performed on Shabbos is from the verse (Shemos 25:30), where we find that the Table must continually have loaves upon it תמיד.

Maharsha points out that there is actually no need for a verse to teach that the arrangement of the Lechem HaPanim can be done on Shabbos. First of all, there does not seem to be any chilul Shabbos involved in the arranging and removing of these loaves from the Shulchan. Second of all, the verse explicitly states that (Vayikra 24:3) the Lechem HaPanim must be placed in its position on Shabbos.

Maharsha considers whether the Gemara is teaching about the two spoonfuls of לבונה which are placed on the mizbe'ach, which may be placed upon the mizbe'ach to be burned even on Shabbos. Yet this would be difficult to derive from the word תמיד, which describes the placement of the loaves on the Table all week long. The burning of the לבונה is done only once each week, and the verse does not indicate that this must be done specifically on Shabbos. It is true that the Korban Tamid also features the word תמיד, and some hold that this is the source from which we know that it is brought every day, including Shabbos. Nevertheless, the offering of the spoonfuls of לבונה does not seem to have to be on Shabbos. Maharsha leaves this point unresolved. ■

HALACHAH Highlight

Bringing sacrifices today

לרבי יהודה טומאה הותרה בציבור ולר"ש טומאה דחוייה בציבור.

According to R. Yehuda tumah is permitted regarding a community. According to R. Shimon tumah is overridden in regards to a community.

Everyone agrees that, to some extent, tumah does not preclude bringing of a communal offering. Based on this, the Radvaz¹ writes, “in the 17th year of the 6th millennia a rabbi named Rabeinu Yechiel² from Paris wanted to come to Jerusalem and offer sacrifices there. He based his initiative upon the fact that the concern of tumas meis is overridden in regards to a community (like the opinion of R. Shimon above). As far as other types of ritual contamination, he felt that immersion in a mikveh will help.”

See the Radvaz who says it is dependent on a

machlokes Poskim³. R. Tzvi Pesach Frank⁴, zt”l, the head of the beis din in Jerusalem, writes that there are many reasons why it is forbidden to offer sacrifices nowadays.

In the opinion of the Chasam Sofer⁵, one who consecrates a sheep for a Korban Pesach nowadays, should put it into a solitary area where it will die from hunger. Why? The designation to be consecrated is valid, and the animal no longer belongs to him, and therefore he has no obligation to feed it. It is not forbidden to send it into such an area, and, furthermore, one has no obligation to open the door for it during feeding times. ■

1. הרדב"ז בהלכות מעשה הקרבנות פי"ט הט"ו. בשם הכפתור ופרח פי"ו
2. ברדב"ז איתא רבינו חננאל, ועי"ש ברמב"ם פרנקל שצ"ל רבינו יחיאל
3. במחלוקת דהאם קדושה ראשונה קידשה לשעתה או גם לעת"ל. (שרמב"ם וראב"ד נחלקו בו בהלכות בית הבחירה בפ"ו הט"ו וי"ץ) ושם בפ"ב ה"ד שמקריבין על המזבח אע"פ שאין בית. ובמ"ב סימן תקס"א ס"ק ה' מבואר שסובר כרמב"ם ודלא כראב"ד הנ"ל
4. הגרצ"פ ז"ל צל בספרו מקדש מלך פ"ו ז' ח"ץ ועי"ש
5. בשו"ת חת"ס האו"ח סימן קל"א, בד"ה והכנסה ■

STORIES Off the Daf

Hashem's smile upon us

דראש חודש איקרי מועד...

The obvious problem with Abaye's explanation that Rosh Chodesh is also called mo'ed is that we don't treat it as a festival in other respects. Rav Tzaddok HaKohen, zt”l, clarifies that the verse brought to support the status of Rosh Chodesh is from Megillas Eichah, and is referring to Rosh Chodesh Av, a day that segues into the spiritual low-point of the year, Tisha B'Av. When the verse tells us that even Rosh Chodesh Av, the time of the churban that brought on the deepest impurity imaginable, is a mo'ed, is sanctified when declared

mekudash, we extrapolate that all the others are moadim as well.

What distinguishes Rosh Chodesh from other festivals is that its status is invisible. The new moon is nothing at all, and it symbolizes that this world is still very imperfect, and that true kedushah is obscured. The Shechinah may be hidden, but Kidush HaChodesh shows that kedushah pervades this world whether we see it or not.

The Brisker Rov, zt”l, always emphasized that only one factor counts when a challenge arises: “What does Heaven have to say about it?”

In Vilna, 5700 (1940), the Russians announced that they would be “redistributing” apartments for the army's officers. The officials would condemn a selection of apartments, allow an officer to take his pick, and

then send an immediate eviction notice—leaving the residents forty-eight hours to resettle outside of town.

One day, the Rav's family came home to find that they had received a preliminary notice, but the Brisker Rov was completely unconcerned. He explained: “Eisav's angel told Yaakov Avinu that in besting him in their struggle that had reached ‘up to heaven,’ he had already defeated Eisav in this world, even though the two had not yet met. Everything is determined above—and if Heaven smiles on us, it doesn't matter what people do down here!”

Even though their apartment was well-appointed, no officer chose it during the Brisker Rov's time in Vilna. As soon as the family left for Eretz Yisroel, though, it was taken! ■

