

OVERVIEW of the Daf

1) Tum'ah of the deep (cont.)

The Gemara concludes questioning the premise that the tzitz does not effect acceptance in cases of tum'ah of the deep of zivah from a Baraisa in which R' Yosi seemingly teaches that the tzitz does effect acceptance in cases of tum'ah of the deep of zivah.

The question is resolved and the Gemara remains with its initial premise that the tzitz does effect acceptance in cases of tum'ah of the deep of zivah.

Two points concerning R' Yosi's position that a zavah who experiences a second emission transmits tum'ah from that point forward rather than retroactively, are clarified.

R' Yosef asked whether tum'ah of the deep is permitted for the kohen who offers the Korban Tamid.

Rava presents a drosha that indicates that tum'ah of the deep is permitted for the kohen who offers the Korban Tamid.

The source that tumah of the deep is permitted in the cases of nazir and Pesach is identified.

These sources are questioned and the Gemara concludes that the source for the law of the tum'ah of the deep is Halachah L'Moshe M'Sinai.

2) Clarifying the Mishnah

Mar bar R' Ashi states: The Mishnah's ruling that the tzitz effects acceptance for cases of tum'ah of the deep applies only if the tum'ah became known after the blood was thrown but if it became known before the blood was thrown the tzitz does not effect acceptance.

After successfully challenging this statement the Gemara concedes that the tzitz is effective in both cases.

The Gemara cites the full text of a previously quoted Baraisa that deals with the issue of tum'ah of the deep.

3) MISHNAH: The Mishnah discusses the proper method of disposing of the Korban Pesach that became tamei.

4) Clarifying the Mishnah

R' Yosi bar Chanina explains why in some cases the korban is burned in the Mikdash. ■

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Distinctive INSIGHT

Where is the בירה?

שורפין אותו לפני הבירה

The precise location of the place called בירה is the subject of a discussion in the Gemara in Zevachim 104b. Rav Yochanan says that there was a specific spot within the facility of the Beis Hamikdash which was known as the בירה. Reish Lakish explains that the entire Beis HaMikdash complex was referred to as the בירה, as we find in the verse (Divrei HaYamim 1, 29:19), "And to my son Shlomo give a perfect heart to keep Your commandments, Your testimonies and Your statutes, to carry out everything and to build the palace (הבירה) for which I have prepared."

The sefer למשנה יש סדר notes that it seems that it would have been appropriate for the shas to clarify the precise definition of the term "בירה" at this point, in Pesachim, where we already find the term used. Why did the Gemara wait until Zevachim before explaining this term? The sefer אבן האזל explains. Our Mishnah deals with a Korban Pesach which became tamei, and the Mishnah requires that it be burned in the בירה specifically in order to embarrass the person who was neglectful and allowed his Pesach to become defiled. Therefore, in the context of our Gemara the בירה could not just be anywhere in the עזרה, but it had to be a public area, where everyone could see this man burning

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REVIEW and Remember

1. Explain למפרע הוא מטמא.
2. What is the basis for the question of whether the tumah of the deep is permitted for the kohen who offers that Korban Tamid?
3. Can one Halacha L'Moshe MiSinai to create a kal v'chomer?
4. How did the miserly people burn the Korban Pesach that became disqualified?

HALACHAH Highlight

Stinginess versus frugality

הציקנין שורפין אותו לפני הבירה ליהנות מעצי המערכה. ופרש"י ז"ל הציקנין עצרנין כלומר שהן צרי עין. עכ"ל

The "Tzaikanim" would burn it in front of the bira in order to derive benefit from the wood of the ma'aracha. Rashi explains, "Tzaikanim"—they are 'atzaranim' i.e. stingy people.

We learn here that 'atzaranim' is the negative character trait of stinginess. However, in Chullin¹ it says that for a righteous person, his money is more beloved to him than his own body, for he never takes any stolen properties. The Meiri² there explains, it is proper for them to limit their spending. What then is the difference between stinginess and frugality?

In Orchos Tzadikim³ it says not to waste money for unnecessary things. However, when performing a mitzvah, one should spend a lot. Based on this, in our sugya, the Tzaikanim are holding back their money in a way that causes a loss to hekdesh. Therefore this is looked upon as stinginess. Nonetheless, even when performing a mitzvah with one's money, for example lending money, one must be careful not to cause himself a loss. For example one should lend the money in the presence of witnesses⁴ or with a document⁵ or at least with a signature of the bor-

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his korban which became disqualified. Here, even Rav Yochanan would agree that the בירה was in the courtyard, in a designated open area which was visible for all to see. It is only later, in the context of the Gemara in Zevachim, that we find a dispute regarding the general term בירה. ■

rower⁶. Therefore, if Shimon comes to Reuven⁷ and says, "lend me \$100 but I won't be able to pay you back all at once but in very small increments," Reuven does not have an obligation to lend the money. However⁸, to help bring love and brotherhood into the nation it is proper to lend even in such circumstances. ■

1. בחולין דף צ"א עמוד א
2. המאירי בחולין שם בד"ה תלמיד
3. בשער הציקנות
4. בבמ"צ דף ע"ה ב'. אמנם שם אר"י אמר רב שהטעם לכך הוא מחשש דלפני עור אם ישכח שלוח ולא ישלם. ולריש לקיש, הטעם הוא כדי שלא יגרום קללה לעצמו שיאמרו שתובע את מה שלא נתן. אמנם המאירי (במשלי ו' פרשה י"א והובא בספר המדות למאירי, בסוף פרק צדקה וחסד בד"ה לעולם.) כתב שהוא שלא יפסיד נחלתו
5. בגמ' שם. וכ"ה בשו"ע ח"ו סימן ע' ס"א
6. באהבת חסד ח"א פ"א סעיף ח'
7. באהבת חסד שם סעיף י'. ועיי"ש בנתיב החסד ס"ק ט"ו שאם מלוה בהיתר עיסקא צריך להלוות גם באופן זה. דגם במעט מנעות שיביא לו הלוה הזה יוכל להרויח בהן
8. כן הוכיח באה"ח שם מהגמ' בע"ז. ועע"ש בס"ט ובנתה"ח ס"ק ג' וז"ל דאין מחוייב להלוותו בלי משכון, אם אינו מוחזק בעיניו לגברא דפרענא. עכ"ל ■

STORIES Off the Daf

Though he strikes me, I still hope in Him!"

זהו טומאת התהום, כל שלא הכיר בה אחד בסוף העולם...

The Netziv zt"l explains that a person who wants to come closer to Hashem has to be in a state of joy, simchah shel d'var mitzvah, but contact with the dead negates it by bringing on sadness that drives the Shechinah away. The concept of tum'as ha'tehom can be understood along the same lines: if no one knows about the death, it does not disrupt the joyous connection to Hashem of the one who

came in contact with it. Tum'as meis is a chok, but sometimes, a person can be so filled with joyous connection to Hashem that even the death of a loved one is powerless to sever it.

The only son of the Rebbe of the Warsaw ghetto, Rav Kalonymus Kalman Shapira, hy"d, was brutally murdered on erev Shabbos, the second day of Sukkos. His body was brought to the Rebbe's house Shabbos morning, and Rav Shapira sang and taught Torah at his tisch just as always. The funeral was the next day.

The week of Chol HaMoed was shrouded in fear and mourning for the Jews of the ghetto, and by the time Simchas Torah came, not even a min-

yan had the courage or willingness to appear in the Rebbe's beis Medrash. The few bochurim and avreichim that were there felt stifled by the terror reigning outside...until Rav Shapira arrived. He opened the aron kodesh and began to sing Eishes Chayil to the famously moving Karliner melody, dwelling on it for over an hour. As tears of longing streamed down his face, his sweet voice filled with love touched the hearts of the men in the shul and transported them to a place high above the ghetto, where they felt pure unity with the One Above. "Could it be that he is in mourning?" they wondered. Such was the power of his joyous connection to Hashem. ■

