

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

A contradiction is noted between our Mishnah and a Baraisa regarding the use of wood from the mizbe'ach.

Three resolutions to the contradiction are presented.

A Baraisa is cited that further discusses the use of wood from the mizbe'ach to burn disqualified korbanos.

Two reasons are presented to explain the ruling in the Baraisa prohibiting the use of privately owned wood in the Mikdash.

Another case in which R' Yosef and Rava had a similar disagreement is cited.

2) **MISHNAH:** The Mishnah presents guidelines for what to do with the korban if some disqualifying event happens to the korban itself or the owner.

3) The source that a Korban Pesach taken out of Yerushalayim must be burned

The Gemara looks for a source that a Korban Pesach taken out of Yerushalayim must be burned.

After a number of unsuccessful attempts the Gemara concludes that this is a Halachah L'Moshe MiSinai.

The Gemara further clarifies the opinion of the Tanna of the Yeshiva of Rabbah bar Avuha who requires the korban to be left out overnight even where the korban was פיגור.

4) Clarifying the Mishnah

R' Yosef and R' Yochanan disagree regarding the exact

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REVIEW and Remember

1. What are two reasons one may not use his own wood to burn a disqualified korban in the Mikdash?
2. Explain the dispute between the Tanna Kamma and R' Yochanan ben Berokah.
3. What is the source that anything that became disqualified in the kodesh must be burned
4. What is the point of dispute between R' Yosef and R' Yochanan?

Distinctive INSIGHT

Why was the Chattas Rosh Chodesh burned?

והא אנינות כלאחר יד

Moshe noticed that the Chattas of Aharon (for Rosh Chodesh) had been destroyed by burning, rather than being eaten. He wondered what caused the failure of the meat to be eaten. He knew that generally, a kohen who is an onen (during the period between the death of a relative and the burial) cannot eat from the meat of an offering. Yet during the initial days of the dedication of the Mishkan, this rule was suspended. In fact, there were two other Chattas offerings which were eaten that day, during aninus. Moshe figured that the meat might have been removed from its domain, thus rendering it disqualified. Aharon told him that this was not the case. Moshe then thought the blood might have been sprinkled during aninus. He was told that this was also not the problem. Aharon answered that the dispensation to allow eating during aninus only applied to those offerings which were unique to that day, but not to the Chattas Rosh Chodesh which was a standard offering. It was burned due to the aninus.

Ramban on Chumash (Vayikra 10:19) asks how Moshe could have thought that the offering had its blood sprinkled during the aninus period. After all, the verse seems to say that Nadav and Avihu entered and brought a foreign fire only after Aharon and Moshe came down from the altar, having already brought all the other offerings of the day (see Vayikra 9:22, 10:1-2).

Ramban answers that perhaps Moshe thought the blood was sprinkled late, only after Nadav and Avihu died. Maharal and Tur explain that the Rosh Chodesh offering itself might have not been brought until the afternoon (see Rashi, here והא אנינות). ■

STORIES Off the Daf

Reversing impurity

הפסח שיצא או שנטמא ישרף מיד...

Rav Hirsch, zt"l, explains that the laws of tum'ah and taharah are a means through which we are able to keep certain moral truths at the forefront of our consciousness. There is a personal God, able to exercise free will without any constraint, and that we too have been ennobled with

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HALACHAH Highlight

When can you shame someone?

ראש המעמד היה מעמיד את הטמאין על שער המזרח מ"ט א"ר יוסף כדי לביישן. ופרש"י וז"ל כדי לביישן שלא נזהרו מלטמא והיה העבודה של מחר היתה מוטלת עליהן והיה להן להזהר. עכ"ל

The head of the shift would put the tmei'im in the eastern gate.

Why? R. Yosef said, in order to embarrass them. Rashi explains it was appropriate to embarrass them, because they were not being careful from becoming tamei. The service of the next day was dependent upon them and they should have been more careful.

What emerges from our sugya is that the one in charge has a right to embarrass his charges due to their carelessness. This idea is also found in Mesechta Midos¹. Similarly, in Shulchan Aruch² it says that a Rebbe who sees that his students are slacking off in their studies, and due to this they are not understanding properly, has permission to display anger with them and shame them in order to sharpen them. Similarly³, Beis Din has the right to punish someone as they see fit. However, the "average person" has no right to shame or harm anyone else for slacking off⁴ or for sins⁵ committed. Nonetheless, the Magen Avrohom⁶ writes that when one performs a sin in public one can censure the perpetrator in public even if such rebuke will cause him embarrassment, in order that Heaven's name does not become profaned. Similarly⁷, if someone is physically hurting someone else, one has a right to physically stop such abuse in order to save the victim. The Mishna Berura⁸ writes that in a case where one is faced with people who are lax in a mitzvah, for example

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dispute between Tanna Kamma and R' Yochanan ben Berokah. According to R' Yosef the dispute exists only when the owners became tmei'im before the blood was thrown, whereas according to R' Yochanan they disagree even when the owner became tamei after the blood was thrown. ■

learning Torah⁹, or people who are trying to enact certain decrees¹⁰ whereby less Jews will be able to serve Hashem, one should begin with pleasantness¹¹, however, if he sees his words aren't being heard, he should censure the miscreants. ■

1. מידות פ"א מ"ב שהאחראי היה מובטל במקל ושורף את בגדיהם של הנרדמים במשמרתם בביהמ"ק
2. בשו"ע יור"ד סימן רמ"ו סעיף י"א עפ"י הגמ' בכתובות ק"ג ב'
3. בסנהדרין דף מ"ו ע"א ובשו"ע חו"מ סימן ב'. ורמ"א שם בריש, תכ"ח
4. שפינה לשם שמים ניתכוננה במה שציערה את חנה כדי שתתפלל ליפקד בילדים, ונענשה שמתו בניה. בב"ת דף ט"ז ע"א. (וע"ע ביבמות ק"ה ב' שאבדן נענש במה שבייש את ר"י בר"י שפסע על ראשי עם קודש, כשהוא עצמו עשה כן.) ע"ע בברכות דף מ"ז ב' ברמי ב"ח ורב מנשיא בר תחליפא.]
5. כדאיתא בערכין דף ט"ו ב' והובא להכה ברמב"ם בדעות פ"ו ה"ח. ובחפץ חיים בלאוין אות י"ד. ומבואר ברמב"ם משעובר בזה אפילו כשלא ביישו ברבים
6. המ"א בסימן תר"ח ס"ק ג'
7. הסמ"ע בימן תכ"א ס"ק כ"ה. ולמד כן מהטור ושו"ע בסימן תכ"ה
8. המ"ב בסימן נ"ג ס"ק ס"ה
9. זה דוגמא של המ"ב שם
10. בה"ל סימן א' סוף א' בד"ה ולא
11. ג"ז בבה"ל שם. ובאורח משרים (בפרק ה' ט"ו הוכיח מחזקיהו שגירר עצמות אביו כנ"ל נ"ו א' שמותר לבזות רשעים גמורים לאחר מותם. וע"ע בהיתיר לבזות רשעים. בסמ"ע סימן רכ"ח ס"ק ד' ■

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this Divine ability—this is the core definition of kedushah. If tum'ah, the symbolic negation of these ideas, insinuates itself into the Korban Pesach, the meat must be burned immediately. Burning restores the virtue of the concept of kedushah; even physically, its intense energy makes it the ultimate means of purification.

A certain ba'al teshuvah once came to Rav Aharon HaGadol of Karlin, zt"l, and begged to be shown the path to true repentance, since he had been living a life steeped in sin.

Rav Aharon HaGadol took his

time examining the man, and shook his head. "I'm sorry, my son, but the impurity that clings to you is too powerful. How can I give you a remedy? Go to the great Maggid of Mezritch—perhaps he will be able to do that which I cannot."

The tzaddik gave the ba'al teshuvah a brief note for the Maggid: "The bearer of this letter is defiled from top to toe, not a millimeter of his soul is undamaged, but he truly wants to come close to God." He then sent the poor man on his way.

The journey from Karlin to Mezritch was long and arduous, and

the man suffered from all the cold and privation that traveling on foot from White Russia to the Ukraine could put in his path. Eventually, he found his way to the holy Maggid, and gave him the note without saying a word.

The Maggid slowly raked him over with his piercing gaze, and then surprised him with a gentle smile. "You don't look too bad to me. I'm sure that Rav Aharon wrote the truth when he saw you last...but your journey has already purified you more than you think!" ■

