



OVERVIEW of the Daf

1) Tum'ah of the Beis HaMikdash and its sacred items (cont.)

The Gemara continues its challenge to the exposition of the previous Beraisa.

The challenge proves successful and Rava cites an exposition of Rabbi that demonstrates that tum'ah mentioned in the context of the variable offering refers to violations of the Beis HaMikdash or its sacred items.

This exposition is also successfully challenged and Rava suggests a third exposition that proves this point

This exposition is also successfully challenged and Nehardei in the name of Rava suggests an alternative source for this point.

Rava gives another source for this point.

This source is unsuccessfully challenged.

2) The inner he-goat

A Beraisa presents a discussion regarding the source that the inner he-goat provides atonement for violations of the Beis HaMikdash and its sacred items and the conditions necessary for this offering to provide that atonement.

The Gemara explains the circumstance when it would be possible for the inner he-goat to provide atonement for the sin of idolatry. ■

REVIEW and Remember

1. How did Rava describe Rabbi?

2. Why does the Torah mention the kares punishment three times in regard to one who eats a Korban Shelamim while tamei?

3. What three transgressions are described with the term טומאה?

4. What type of sin is a פשע?

Today's Daf Digest is dedicated
 By Dr. & Mrs. David Mael in memory of their father
 ר' יחיאל מיכל בן ר' יהושע, ע"ה

Distinctive INSIGHT

Rebbe and his insightful גזירה שוה

קרי רבא עליה דרבי דולה מים מבורות עמוקים, דתניא רבי אומר אקרא אני חיה בהמה למה נאמרה? נאמר כאן בהמה טמאה ונאמר להלן בהמה טמאה וכו'.

The Beraisa (6b) analyzed the verses from Vayikra (5:2,3) which present the halacha of a קרבן עולה (5:2,3) which present the halacha of a קרבן עולה—an offering which increases and decreases in value depending upon the financial standing of the sinner. The verses speak about a condition of tum'ah – ritual impurity – which needs atonement (טומאת מקדש וקדשיו). The Beraisa limits the bringing of the offering described in this verse to a case where someone who was tamei forgot about his condition, and he entered into the Beis HaMikdash or ate from an offering. Alternatively, the case could also be where the person was aware of his tum'ah, but he did not realize that the place he was entering was the Beis HaMidash or that the meat he was eating was from an offering.

The Gemara probes and suggests several other situations about which the verse might be referring, and it shows that none of these other suggestions is correct. Rebbe cites a גזירה שוה noting that the word “בהמה” appears in our context and in the context of an impure person eating consecrated meat. This parallel teaches us that our offering of an עולה ויורד is dealing with a case of eating from an offering while impure.

Rava was notably impressed with Rebbe's Torah scholarship and depth of knowledge, and he declared about him, “He draws waters from deep wells.”

Ritva immediately asks why Rava expressed such praise about Rebbe and his גזירה שוה. The rule is that no one is allowed to present a גזירה שוה on his own, and such a lesson is valid only if one has heard it from his own teacher. Although Rebbe can be commended for knowing this timely information, it certainly did not indicate any personal genius on his part to calculate or originate this parallel between the verses.

Ritva explains that the nature of a גזירה שוה was that a teacher told the student that there is a lesson to be learned from associating the word “בהמה” in two verses. It was often up to the student to figure out which verses were involved and what the lesson would be. It was remarkable on the part of Rebbe to decipher this גזירה שוה

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HALACHAH Highlight

“Immersion” for the inadvertent murderer

טומאת ע"ז טומאת גילוי עריות וטומאת שפיקות דמים

The tum'ah of idolatry, the tumah of illicit relations and the tumah of murder

Chasam Sofer¹ writes that anytime the Torah uses the term טומאה in reference to a transgression it is impossible to emerge from the tum'ah of that sin without immersing in water. An obvious difficulty with this approach is our Gemara. Our Gemara discusses three transgressions where the Torah uses the term tum'ah and yet there seems to be no need for immersion in water. The three transgressions are murder, idolatry and illicit relations. He answers that often when one commits one of these transgressions he ends up tamei. There is an opinion in the Gemara Shabbos (82a) that maintains that one who worships idolatry becomes tamei and thus must immerse. One who has illicit relations becomes tamei similar to any person who becomes tamei until nightfall following marital relations. Similarly, one who murders will often become tamei from the corpse. As such, these cases do not refute his principle, although they certainly weaken the assertion and Chasam Sofer leaves the matter without a definitive explanation.

Or Sameach² asserts that the one who murdered inadvertently and is sent to live in a city of refuge experiences a form of immersion. Someone who inadvertently murders

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properly. ש"תוספות הרא"ש adds that Rebbe had to find the proper words which were available (מופנה) and not already analyzed as part of any other insight or lesson.

Ramban (comments to Sefer HaMitzvos, Shores 2) elaborates in a fascinating manner regarding the nature of the tradition of גזירה שוה and its role in the mesorah.

another person has made his soul tamei and the time he spends living in the city of refuge acts as an immersion that cleanses his soul. Interestingly, this immersion is effective even if the murderer is deceased. We learned in Makkos (11b) that if the murderer dies before reaching the city of refuge his body is buried in the city of refuge and is not interred into his family plot until the death of the Kohen Gadol. Once the murderer is deceased he will no longer experience the distress of living in exile nor does he need to stay in the city of refuge to protect himself from the blood redeemer. What then is the purpose of the exile? It must be, concludes Or Sameach, that it is to cleanse his soul. Furthermore, just as the taharah process often happens in stages, immersion is one step and nightfall is another, so too the inadvertent murderer must go through different stages of cleansing his soul. The first step is to be “immersed” in the city of refuge and the second step occurs upon the death of the Kohen Gadol. ■

1. שו"ת חת"ס יו"ד סי' קצ"ד.

2. משך חכמה במדבר ל"ה: ל"ג. ■

STORIES Off the Daf

Rules of Interpretation

”אין מיעוט אחר מיעוט אלא לרבות...”

The Modzhitzer Rebbe, zt"l, once delivered an inspiring lesson on a concept discussed on today's daf. “Our sages teach rules of interpretation: one ‘expansive’ or inclusive term followed by another actually comes to impose a limit, and the opposite is also true. If the language used by the verse is restrictive and is followed by another restrictive expression, it is meant to be expansive.

“We learn from this an important

lesson regarding our Divine service. As the Zohar writes and as we find in Chovos Halevavos, ‘One who makes himself out to be great is really small, while one who diminishes himself is great.’ One who is very expansive and acts with hauteur shows that he is really small. And one who always comports himself with humility has attained greatness.”

He continued, “Or we can explain the concept differently: that the use of one inclusive term after another alludes to one who learns an abundance of Torah, again and again. This person will be diminished; he will feel that he has not yet begun to understand the Torah. But one who learns the mini-

num, always limiting the time he sets aside to learn to smaller and smaller increments will feel expansive. He will think that he is very great in Torah and doesn't really need to learn much. As our sages say: ‘אסתירא בלגינא קיש קיש’ —When there are only a few coins in a box, they make a great clatter.’ Those who learn little always feel like showing off the little they know, since they are self-satisfied with what they have. A true scholar doesn't need to make any noise at all, just as a box full of coins makes hardly any sound.”¹

1. דברי ישראל, כללי אורייתא, אות א' ■