



OVERVIEW of the Daf

1) Revi'i kodshim (cont.)

R' Yochanan continues to defend his challenge to R' Yosi who asserted that kodshim can reach revi'i level.

2) Shlishi chulin

Rav is cited as presenting a list of five Tannaim who maintain that a sheni cannot make a shlishi in chulin.

The source which demonstrates that each of these Tannaim holds that a sheni cannot make a shlishi in chulin is cited.

The source that demonstrates R' Eliezer's opinion presents the dissenting view of Chachamim. The Gemara elaborates on the point of that dispute.

R' Meri the son of R' Kahana offered an alternative explanation of the dispute.

A third explanation of the dispute is presented.

3) The dispute between R' Akiva and R' Eliezer the son of R' Yosi HaGalili

The Gemara identifies the point of dispute between R' Akiva and R' Eliezer the son of R' Yosi HaGalili.

4) The recitation of the Song at the Sea

A Baraisa presents three opinions regarding the way Moshe Rabbeinu and Klal Yisroel recited the song at the sea.

The verse which is at the center of the dispute is identified and each authority presents his interpretation of the verse.

Another Baraisa is cited that elaborates on who participated in reciting the Song at the Sea. ■

REVIEW and Remember

1. Explain כל הטעון ביאת מים מדברי סופרים.
2. How does one separate challah from tahor dough to tamei dough?
3. How does R' Yosi demonstrate that kodshim can reach a revi'i level of tumah?
4. What is included in the meaning of the word לאמר?

Distinctive INSIGHT

ראשון לטומאה

דתנן: רבי אליעזר אומר האוכל אוכל ראשון ראשון, שני שני, שלישי שלישי, רבי יהושע אומר האוכל אוכל ראשון ואוכל שני שני שני וכו'

In the Mishnah at the beginning of the perek (27b), Rabbi Akiva derived the halacha that a second level tumah can cause a third level tumah in regard to חולין. Our Gemara cites many opinions of Tannaim in Mishnayos who all disagree with this opinion of Rabbi Akiva, and they hold that there is no third-degree tumah for חולין.

Among these opinions is that of Rabbi Yehoshua in the Mishnah in Taharos (2:2) where we find a discussion regarding the effect upon a person who eats impure foods. He rules that if a person eats a food that has a first-degree tumah, the person himself contracts a first-degree tumah. If he eats a second-degree tumah food, he becomes the source of a second-level tumah. This tumah for the person is only rabbinic.

The Gemara in Shabbos (14a) explains that a person who eats impure foods contracts a rabbinic tumah, as on a Torah level it is not possible for a person to become tamei from first or second-degree tumah food he eats. Rashi explains that the reason for this rabbinic decree is that the Rabbis were concerned that this person, while eating this impure food, might place teruma in his mouth at that moment. This would cause the teruma to become tamei, and the Torah commands us to prevent teruma from becoming tamei. Therefore, by ruling that the person eating impure foods will himself become impure, the person would avoid handling teruma, so as not to contaminate it.

Tosafos (Chullin 33b, ד"ה האוכל) notes that according to Rashi, if the entire reason for this decree is in order to prevent causing tumah to teruma, it would have been sufficient that the person become tamei with a second-degree tumah, which is enough to contaminate teruma, which is ruined when it becomes a שלישי. Why did the rabbis rule that one who eats a ראשון becomes a ראשון?

Tosafos answers that the rabbinic decree was issued in a consistent manner, ruling that a person contracts the same degree tumah as the food he consumed. Maharam explains

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 מרת עטל צבי' בת ר' יעקב פסח, ע"ה

HALACHAH Highlight

The Song of the Sea

בשעה שעלו ישראל מן הים נתנו עיניהם לומר שירה

When Yisroel ascended from the sea they set their eyes on reciting a song

Iyun Yaakov¹ asserts that the dispute between R' Akiva and the other Tannaim revolves around the principle of "listening is the same as reciting" - שומע כעונה. R' Akiva accepts this principle and thus Moshe Rabbeinu could sing and the rest of Klal Yisroel only needed to respond to the chapter headings. R' Eliezer and R' Nechemyah reject this principle and therefore since the verse states: **אז ישיר משה ובני ישראל** it is necessary to explain how the Jewish People were more actively involved in the singing. Sefer Toras Kenaos² challenges this explanation based on the origin of this principle. The Gemara in Sukkah (38b) cited a verse in Melachim (Melachim II 22:16) that states that Yoshia read from the Torah even though it was Shafan who did the actual reading. From this verse the Gemara derives the principle of שומע כעונה, so why then would there be any debate amongst the Tannaim regarding this principle? Toras Kenaos suggests that the principle of שומע כעונה applies only when there is an obligatory reading, like Krias Shema or Shemoneh Esrei. Accordingly, it is necessary to say that Yoshia was fulfilling his obligation to study Torah and that was the reason Shafan could read from the Torah on his behalf. The song that the Jewish People sang by the sea occurred before Matan Torah and thus they were not obligated to sing a song of praise for

(Insight. Continued from page 1)

that using the explanation of Rashi, when a person consumes food which is a **שני לטומאה**, in order to discourage him from eating teruma, we have to declare that the person becomes a **שני** (if he would only be a **שלישי**, his handling or eating teruma would be inconsequential, as teruma cannot become a **רביעי**). Once we have to rule in this case that the person has the same degree of tumah as the food he eats, we also declare that if a person eats food which is a **ראשון** that he becomes a **ראשון**, just as the food he ate. ■

the miracle that occurred. Their desire to sing praises of Hashem was internally generated and since it did not represent the fulfillment of an obligation the principle of שומע כעונה could not be utilized.

Sefer Tiferes Tziyon³ suggests that the point of dispute between R' Akiva and the other Tannaim was whether the Jewish People had the status of Jews or non-Jews before they formally received the Torah. R' Akiva maintained that Klal Yisroel were Jews even before Matan Torah and thus since they were responsible for one another (**ערבים זה לזה**) one person (Moshe Rabbeinu) could discharge the obligation of the others (Klal Yisroel). R' Eliezer and R' Nechemyah held that before Matan Torah Klal Yisroel were considered non-Jews who are not responsible for one another and thus Moshe could not recite the song for the rest of the nation and therefore they had to find another method of reciting the song. ■

1. עיון יעקב ד"ה נתנו
2. תורת הקנאות ד"ה כקטן
3. תפארת ציון ד"ה ר"א ■

STORIES Off the Daf

"When the Jewish People Rose up from the Sea..."

בשעה שבני ישראל עלו מן הים

Today's daf discusses the shiras ha'yam. Many chassidim have a custom to sing the shirah on the seventh day of Pesach. There was one person who couldn't understand the reasoning behind this custom. He approached a certain Torah scholar who was also a chassid and said, "Rav Eliyahu Mann, shlit"a, once asked his Rebbe, Rav Chaim Kanievsky, zt"l: 'We say in the

Haggadah that one is obligated to feel as if he himself left Egypt. The Gra, zt"l, writes that the culmination of the Exodus was the splitting of the sea. In view of this, is one obligated to feel as though the sea was split for him as well?" Rav Kanievsky replied, 'Yes, but the obligation is on the fifteenth of Nissan, not on shevi'i shel Pesach.'

This man continued, "In light of this, can you tell me the source of the chassidic custom to stay up at night and sing shirah on shevi'i shel Pesach?"

"Definitely," replied the chassid. "The Chidah says that one should imagine he is going through the Yam Suf every single day when he says shirah. He

states that doing this is a segulah to attain atonement for one's sins. This is brought in the Mishnah Berurah. Chassidim do this on shevi'i shel Pesach since that particular time is especially suited to help one visualize himself crossing the sea. We don't do it because it's an obligation on that night. We do it to try and experience the beauty of krias Yam suf and merit full atonement at least once a year."

The Beis Aharon of Karlin, zt"l, said, "If we would say shirah every day like we say it on shevi'i shel Pesach, how much better would our shirah come out on shevi'i shel Pesach itself!" ■

