

## OVERVIEW of the Daf

### 1) Clarifying R' Meir's opinion

R' Elazar in the name of Bar Kappara explains that R' Meir's fourth pyre was used to burn limbs and fats left over from the previous night.

R' Avin explains that the primary novelty of Bar Kappara's comment is that even disqualified limbs are burnt on the fourth pyre.

Two versions are presented concerning whether the qualification that the fire has taken hold of a majority applies only to disqualified limbs or even non-disqualified limbs.

An explanation is presented to clarify Bar Kappara's emphasis that this pyre is arranged even on Shabbos.

Rava successfully challenges the explanation.

### 2) Burning Friday's korbonos on Shabbos

Bar Kappara and Rava who agree that Friday's korbonos can be burned on Shabbos, are at odds with R' Huna.

According to R' Chisda's understanding of R' Huna, burning the limbs overrides Shabbos but not tum'ah whereas according to Rabbah it overrides tum'ah but not Shabbos.

Abaye unsuccessfully challenges both opinions.

### 3) Extinguishing the fire of the shovel or the menorah

According to Abaye one who extinguishes the fire of the shovel or the Menorah is liable to lashes whereas according to Rava there is no liability. The dispute is qualified.

The Gemara makes an effort to reconcile a statement of R' Nachman with Rava's opinion.

A second version of this qualification and reconciliation are presented. ■

הדרן עלך טרף בקלפי

## REVIEW and Remember

1. What was the function of the fourth pyre?  
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2. Explain תמיד תחילתו דוחה סופו אינו דוחה.  
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3. What is the difference between הותרה and דחוייה?  
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4. What is the punishment for removing a coal from the Altar?  
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## Distinctive INSIGHT

*When may a coal from the Altar be extinguished?*

דכוייה בראשו של מזבח כולי עלמא לא פליגי דחייב. כי פליגי דאחתיה אארעא וכבייה וכו' רבא אמר פטור כיון דנתקה נתקה

Tosafos cites a question posed by Rabeinu Simcha. Our Gemara states that it is prohibited to extinguish coals that have been removed from the Altar. According to Abaye, this is true even if the coals are removed for the sake of a mitzvah. Yet earlier (44b), we learned that coals which have fallen onto the floor of the courtyard may be swept into the stream which flowed through the area. Why is this not a violation of this halachah, for this certainly causes these coals to become extinguished? One of the answers of Tosafos is that the coals were left on the floor, and only swept into the water after they extinguished on their own.

The Mishnah (Tamid 5:5) tells us that coals that fall upon the floor of the courtyard on Shabbos were not extinguished, but they were covered by a large pan, to ensure safety. This indicates that on weekdays, the coals were immediately swept into the water canal in the courtyard. Tosafos HaRosh notes that if Tosafos were correct, and it was prohibited to extinguish the coals even during the week, the Mishnah should have stated that the coals would be covered even during the week, and not just on Shabbos. Therefore, Tosafos HaRosh prefers the first answer which Tosafos offered, that the אמה mentioned here is not the water canal which ran through the courtyard, but it was a different place or corner of the עזרה called אמה to where the coals were swept and sat by themselves while burning out, away from where people might get hurt.

Tiferes Yisroel (Tamid 5, #29) writes that even Abaye would agree that there is no prohibition to extinguish the coals in this case, where the coals were removed with a shovel of four kav in order to fill a container of three kav. This over-spill was never intended to be returned to the altar. This is not similar to the case of the coals for the ketores or Menorah, which might be returned even after they are taken off the altar. It is only in this latter case where Abaye says the prohibition applies. ■

# HALACHAH Highlight

## Is Shabbos "permitted" or "pushed off"?

שבת דהותרה היא בציבור סופו נמי דחי

*Shabbos, which is permitted for the needs of the community [i.e. the Korban Tamid] is permitted at the end [of the Korban Tamid as well.]*

The question of whether Shabbos is הותרה - permitted in order to save a life, or whether Shabbos is merely דחוייה—pushed off, has many important consequences. Rashba<sup>1</sup> was asked whether it is permitted to slaughter an animal to provide food for a dangerously-ill patient if neveilah meat is available? Is it better to avoid desecrating Shabbos and give the patient the neveilah meat or is it permitted to slaughter to provide kosher meat despite the desecration of Shabbos involved. Rashba wrote that if Shabbos is "permitted," the prohibitions of Shabbos do not exist and it would be permitted to slaughter. On the other hand if Shabbos is merely "pushed off," only necessary melachos may be performed to save a life, but if it is not necessary it should be avoided. Accordingly, if food could be obtained, even if it is neveilah, one should not slaughter and thus desecrate Shabbos. Rashba ruled that it is permitted in this case to slaughter<sup>2</sup>.

A second application of this question relates to a dis-

pute<sup>3</sup> between Rashi<sup>4</sup> and Maggid Mishnah<sup>5</sup> concerning performing a procedure for a dangerously ill patient when refraining from this procedure would not pose a danger to the patient. Tzemach Tzedek<sup>6</sup> writes that according to Rashi, who maintains the strict position, Shabbos is only pushed off to save a life, and procedures that do not involve danger for the patient do not override Shabbos. These should be performed by a non-Jew. Maggid Mishnah, who maintains the lenient position, maintains that Shabbos is permitted in order to save a life. Therefore, we look at the situation as if Shabbos does not exist, and even non-life threatening procedures should be performed. Mishnah Berurah<sup>7</sup> rules in accordance with the lenient opinion and permits non-life threatening procedures to be performed for a dangerously ill patient. ■

1. שו"ת הרשב"א ח"א סי' תרפ"ט
2. ע"ע שו"ע אור"ח סי' שכ"ח סי' ד' שפסק להתיר יע' במ"ב שם שהביא כמה טעמים להקל בדבר
3. ב"י אור"ח סי' שכ"ח ד"ה ומדברי רש"י עמ' תצ"א במהדורת מכון ירושלים וסי' ש"ל ד"ה וכתב הרב המגיד עמ' תקי"א במהדורת מכון ירושלים וע' בביאה"ל סי' שכ"ח סי' ד' ד"ה כל שרגילים
4. מס' שבת קכ"ט. ד"ה דבר שאין בו סכנה
5. פ"ב מהל' שבת הל' י"ד
6. שו"ת צמח צדק מליבאוויטש חאו"ח סי' לח
7. מ"ב ס' שכ"ח ס"ק י"ד וע' שו"ת יחזה דעת ח"ד סי' ל' אריכות בזה כדרכו בקודש. וכן איתא בשש"כ פל"ב סע' כ"ב וע' פסקי תשובות שם אות ד' ובהע' 10 שם בשם שו"ת שרגא המאיר ■

# STORIES Off the Daf

## The unity of Shabbos

שבת דהותרה היא בציבור

The Avnei Nezer, zt"l, explains that the function of a communal sacrifice is to unify the Jewish people, and this is also the function of Shabbos, the epitome of peace and harmony. We see this from today's daf that even the concluding part of the communal sacrifice is permitted on Shabbos. It is completely הותרה, because both the sacrifice and the Shabbos further the same goal.

This level of unity can be achieved today when we selflessly help our fellow Jews. Such pure devotion, however, is generally only seen in those rare individuals who have transcended the

natural human tendency toward self-absorption. By overcoming this deeply entrenched flaw, their acts of kindness can have profound effects on the emotional and spiritual life of their beneficiaries.

Rav Eliyahu Lopian, zt"l, once recalled that the non-observant communal head of his town was surprisingly close to him and the boys in his yeshivah, and he went out of his way to help them at every opportunity. He was always astounded by the paradox of a powerful man who opposed the Torah path, but would nevertheless go to great lengths to help them. Rav Elya, zt"l, once asked him about this inconsistency, and the man's answer took him completely by surprise.

He said, "You were close to the Chofetz Chaim, and as a young man, I

tried to enter his yeshivah in Radin. My heretical views came to light right after I took my entrance exam, and because the administration saw me as a threat to the other students they told me to buy a ticket for the next train out of Radin. Since it wasn't leaving until the next day, I asked to sleep in the yeshivah. Permission was denied, but I was invited to sleep in the Chofetz Chaim's own home. The only space available was a small loft above the Gadol's room. The night was bone-chillingly cold, and I couldn't sleep. The Chofetz Chaim obviously thought that I was asleep, for after midnight, the door opened and he quietly entered my room. He removed his own coat and laid it over me gently, and then went back down to his studies. That coat has kept me warm to this very day!" ■

