

OVERVIEW of the Daf

1) Dispute R' Yochanan and R' Chanina (cont.)

R' Yochanan and R' Chanina disagree regarding whether everything written about the Inauguration ceremony is essential. The Gemara cites four differences between them:

- 1- R' Yosef - Leaning on the animal,
- 2- R' Nachman bar Yitzchak - waving,
- 3- R' Pappa - sequestering, and
- 4- Ravina - wearing the garments of the Kohen Gadol and anointing for seven days.

Different verse are cited that serve as the source that the actions performed during the Inauguration ceremony were essential.

The Gemara digresses to explain three similar phrases used on the eighth day of the Inauguration.

R' Yosi bar Chanina demonstrates that the donning of pants and the tenth-ephah were also essential parts of the Inauguration ceremony.

R' Yochanan in the name of R' Shimon ben Yochai adds the reading of the Torah to the list of essential activities.

2) Dressing Aharon and his sons

A dispute between R' Chiya and R' Yochanan is presented regarding the order in which Moshe dressed Aharon and his sons. According to one opinion, Moshe dressed Aharon and then his sons. According to the second opinion, Moshe dressed them all at the same time.

Abaye qualifies the dispute and explains how each position arrived at its conclusion.

The Gemara begins to explore how each opinion deals with the other's proof. ■

REVIEW and Remember

1. What four halachos represent the differences between R' Yochanan and R' Chanina?
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2. Which words indicate that an activity is essential?
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3. What part of the Torah was read during the Inauguration?
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4. Why is it important to know how Moshe dressed Aharon and his sons?
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by Rabbi and Mrs. Shlomo Ziegler
In honor of our children's anniversary
and our 3 beautiful grandchildren*

Distinctive INSIGHT

Atonement that is effective, although not perfect

ש"אם עשאה לסמיכה שירי מצוה מעלה עליו הכתוב כאילו לא כיפר וכיפר

The Gemara teaches that if one treated the semichah (the act of placing his hands upon the head of the animal) as an ancillary aspect of the mitzvah (meaning that he neglected to do it, thus demonstrating that it was unimportant), the verse considers it as if he has not attained atonement, but there is atonement, nonetheless.

Rashi (Zevachim 6a) explains this confusing comment. The person has, in fact, fulfilled his obligation, as the offering is valid. However, he has not performed the rites of the offering as Hashem required him to do, for the mitzvah expected him to do the preliminary act of placing his hands upon the animal.

Gevuros Ari, and Chidushei Rabbi Akiva Eiger point out that the interpretation of this phrase in the Gemara is actually a dispute between Rava and Rav Huna bar Yehuda. Rashi explains it the way in which Rav Huna bar Yehuda learns. However, Rava says that the offering is completely valid, but it is specifically the mitzvah of semichah which was not performed.

Sefer Chukas HaYom points out that Rava holds that the act of semichah is distinct from the mitzvah to bring the offering. Performing the semichah ahead of time is a mitzvah in and of itself, albeit a preliminary act to the bringing of the offering. Once the semichah of the animal is completed, the offering is on its way to being completed. Rav Huna, on the other hand, is of the opinion that semichah is part and parcel of the offering itself. If the semichah is lacking, the offering is not ideal.

Rav Yosef holds that any aspect of the offering which is written is critical, even those aspects which do not apply for all generations. Yet Rashi holds that this is only true for procedures which are part of the offering itself, not ancillary activities. This is why Rashi explains that when Rav Yosef states that the semichah is essential, it should be explained according to the opinion which holds that semichah is, in fact, an integral part of the offering itself. This is why Rashi explains Rav Yosef within the parameters of the opinion of Rav Huna bar Yehuda. ■

HALACHAH Highlight

What will happen during Mashiach?

אלא כיצד מלבישן [לבגדי כהונה] עתיד לבא? לעתיד לבא נמי לכשיבואו אהרון ובניו ומשה עמהם [פי' וא"כ מה הצורך לנו לשאול בזה] אלא כיצד הלבישן למיסבר קראי. [ופרש"י שמפני שבפסוקים נראה כסתירה בסדר לבישתן לכן שואל בזה ליישב את הסתירה]

Rather, how will he dress them in the future? In the future when Aharon and his children will be here Moshe will be with them [and therefore, what is the purpose of asking the question?] Rather, how he dressed them [is relevant] to explain the pesukim. [Rashi explains that pesukim apparently contradict one another concerning the proper order of how the Kohanim are to dress themselves, therefore, the Gemara asks how to resolve this contradiction.]

It is clear from the Gemara that concurrent with the rebuilding of the Beis HaMikdash will be resurrection and, thus, we will be able to ask Moshe, Aharon, and his sons how to properly don the Priestly garments. This seemingly supports the opinion of the Ritva¹ who says that resurrection of tzadikim will take place when Mashiach arrives. Similarly, Tana d'vei Eliyahu² states explicitly that resurrection for those who love and fear God, will occur when Ma-

siach arrives, in order to heap upon them reward. There will be a second resurrection for those who did not love or fear Hashem, to make a final reckoning of their deeds. There is, however, an opinion³ which maintains that the only difference between now and the time of Mashiach is our subjugation to foreign rule. (See the note below for the Rambam's opinion on the matter.)

Rambam⁴ writes that one should not invest too much time in the teachings of Chazal that deal with how and when Mashiach will arrive. The reason, he explains, is that this subject does not bring one closer to Hashem. One could suggest our Gemara as the source for this position.⁵ ■

1. הריטב"א בתענית דף ל' ע"ב בד"ה כל. ועי' "פירוש" על הרמב"ם בהלכות תשובה פ"ח
2. בתנה ד"א ריש פ"ה
3. כן דעת שמואל בגמ' בסנהדרין דף צ"א ב', ובדף צ"ט ע"א. והכסף משנה בהלכות תשובה פ"ח ה"ז הקשה סתירה בדעת הרמב"ם בזה ע"ש. והרמב"ם בפיהמ"ש (סנהדרין בפרק חלק בד"ה ועתה) כבת וז"ל ותחייית המתים הוא יסוד וכו' אבל הוא לצדיקים וכו', ולא ישתנה העוה"ז לימות המשיח שלא שיעבוד מלכויות בלבד וכו' והמשיח ימות וימלוך בנו תחתיו וכן בנו וכו'. עכ"ל
4. הלכות מלכים פי"ב סוף ה"ב
5. שכשהגמ' שאלה כיצד מלבישן לעתיד לבא, הגמ' תמהא על קושיא זו. שהרי אין בו נפ"מ שכשיבוא המשיח יבואו עמו משה וכו' וידעו בלא"ה מה לעשות. וא"כ מבואר בזה שאין ענין בעסק במה יהיה כשיבוא המשיח כשאינו בו נפ"מ לדינא. ודו"ק ■

STORIES Off the Daf

The Bigdei Kehunah

ובגדי הקודש אשר לאהרן יהיו לבניו אחרי

The Sefas Emes, zt"l, states that the garments of the kohanim represent the rectification of the body, the garment of the soul. Before the sin of the golden calf, the Jewish people were connected to Hashem closely, to the extent that these specific garments were unnecessary. This is why Moshe Rabbeinu was able to perform the avodah without them. After their sin, the Jews were given them as a preventative measure. The Midrash compares this to a king whose wife misbehaved, and a quarrel ensued. The king devised a plan to avert future

trouble; he went to the market and ordered the goldsmith to fabricate ornaments for his wife. "If she sees that when she angers me, I adorn her so that she will remain pleasing to me, she will know just how much I love her when she does my will!" These adornments are the good within us that Hashem longs to see, so that our natural beauty before Him is accentuated. They show that even the sinners among us are filled with goodness, like a pomegranate is filled with seeds.

Just after the collapse of the Soviet Union, Rav Nachman Bulman, zt"l, met an elderly Jew. Although he had spent a few years in cheder as a boy, this man had long since become distanced from the Torah. Rav Bulman invited the man to join his family for the first day of Sukkos, and the man agreed.

The day passed, but the guest failed to arrive. On the fourth day of the festival, however, the Rav and his family were happily surprised to find the man at their door. They showed him in, and Rav Bulman soon asked, "Have you bentched lulav yet today?" When the man answered in the negative, Rav Bulman gave him his own and helped him with the blessing. After saying 'Amen,' Rav Bulman indicated that he should begin to wave the lulav.

"But Rebbe," the man stammered, "How can I?"

"Go ahead," prompted Rav Bulman, but his guest still hesitated.

"Rebbe," he pleaded, with tears in his eyes. "Isn't there another brochah?"

"What do you mean?"

"Shehecheyanu!" he cried. ■

