

OVERVIEW of the Daf

1) A premature Asham offered outside the Beis HaMikdash (cont.)

Two unsuccessful attempts are made to support R' Chilkiyah bar Tuvi's position that if one slaughters a premature Asham not for its own sake outside of the Beis HaMikdash, he is liable.

A third attempt to support R' Chilkiyah bar Tuvi's position is presented but this proof required additional explanation.

The Gemara relates how R' Huna would defend himself against this challenge as well.

2) Clarifying the Mishnah

A Beraisa is cited that provides the sources for the Mishnah's rulings regarding the substances and services for which there is no liability for doing outside of the Beis HaMikdash.

3) Before the Mishkan was erected

R' Huna bar R' Ketina and R' Chisda enter into a discussion about whether firstborns offered korbanos until the Mishkan was erected and whether the Olahs offered in the wilderness required skinning and dismemberment.

R' Huna defends his challenged positions by noting that there is a dispute between Tannaim about these matters.

4) Types of animals that could be brought as a korban

R' Huna cites a Beraisa that provides the source that before the Mishkan was constructed all types of kosher animals could be offered. ■

REVIEW and Remember

1. What is the point of dispute between R' Chizkiyah bar Tuvi and R' Huna that the Gemara discusses?

2. What happens to the extra animal that was set aside for an Asham?

3. Who offered korbanos before the mishkan was erected?

4. How was Hashem honored through His honored ones?

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ר' דב בערל בן ר' יצחק, ע"ה

Distinctive INSIGHT

When did the role of the kohanim commence?

רבי אומר זו פרישות נדב ואביהוא

The Gemara presented a Beraisa in which we find a disagreement between Tannaim until when the firstborns officiated for the service of offerings. R' Yehoshua b. Korcha holds that the firstborns continued to serve until the dedication of the Mishkan, while Rebbe holds that the firstborns only served until the time the Torah was given, and the kohanim assumed this role beginning with the giving of the Torah.

The Gemara notes that the view of Rebbe leads us to an understanding of Moshe's remarks to Aharon after the death of Nadav and Avihu. Moshe mentioned to Aharon that their death had been hinted at earlier (Vayikra 10:3), as he said, "This is what God referred to when He said, 'Through those who are close to Me I will be sanctified.'" The earlier reference was at Har Sinai when the Torah was about to be given, when God warned (Shemos 19:22), "Also the priests who come close must sanctify themselves, lest God send destruction among them." It must be that Nadav and Avihu were already officiating at the time of the giving of the Torah in order for that verse to refer to them.

The Gemara does defend the view of R' Yehoshua ben Korcha, and that even if the reference at Har Sinai was indicating the firstborns, there is another verse (Shemos 29:43) where God warns that with the construction of the Mishkan, He would be sanctified through those who honor Him, which could refer to Nadav and Avihu.

Rashi on Chumash (Bamidbar 3:12) explains that the firstborns originally officiated for offerings. With the sin of the Golden Calf, the firstborns were disqualified, and the tribe of Levi, which did not sin, were chosen to replace them. This comment of Rashi has to be understood in light of our Gemara, where we find a disagreement when this transition occurred.

Or Zarua (to Rambam, Hilchos Bechoros, #529) explains that from the sin of the Golden Calf until the dedication of the Mishkan, the firstborns among the Levites officiated, even though they were not descendants of Aharon. With the dedication of the Mishkan, the kohanim took over.

Mizrachi explains that Rashi's comments on Chumash are according to the view of Rebbe, who says that the tran-

(Continued on page 2)

HALACHAH Highlight

Fasting on Rosh Chodesh Nissan

בשלמא למאן דאמר זו פרישות נדב ואביהוה וכו'

This works out well according to the opinion that this refers to the separating of Nadav and Avihu etc.

The Gemara relates that on the first of Nissan, the day the mishkan was erected, Hashem killed Nadav and Avihu. To commemorate their death it was enacted that the first of Nissan would be a fast day for the righteous, as are all the days on which tragedies occurred¹. Moadim U'Zemanim² questioned how a fast day could be enacted on Rosh Chodesh. The prohibition against fasting on Rosh Chodesh is a clearly stated halacha in the Gemara and recorded in Rambam who maintains that it is Biblically prohibited to fast on Rosh Chodesh³. He notes that Beis Yosef and Magen Avrohom also raise the question of the appropriateness of fasting on Rosh Chodesh. Neither authority, however, offers an explanation for this ruling.

Moadim U'Zemanim suggests that the sources that record this practice did not intend that one would fast the entire day; rather the fast would be concluded sometime before nightfall. When Poskim mention in this context that one who fasts may not eat until night, they meant that one may not eat until after *plag hamincha* and he demonstrates that Chazal referred to the time after *plag hamincha* as night. With this explanation he explains another difficult ruling

(Insight...continued from page 1)

sition took place with the giving of the Torah. Even though the sin of the Golden Calf was not until forty-nine days later, God anticipated that the firstborns would soon sin, so He assigned the kohanim to bring the offerings beginning with the giving of the Torah.

Alternatively, Mizrachi explains that even according to R' Yehoshua b. Korcha, the firstborns were disqualified because of the sin of the Golden Calf, but they only stopped serving with the dedication of the holy Mishkan, where their service was no longer acceptable. ■

found in Rema. Rema⁴ writes that one who marries during Nissan should fast on the day of the chuppah even if he or she will marry on Rosh Chodesh even though one does not fast when one marries on another Rosh Chodesh. The reason fasting is allowed on Rosh Chodesh is that it is also the day upon which Nadav and Avihu died. Mishnah Berurah⁵ adds that one should make an effort to make the wedding during the day so that one will not have to fast the entire day. By doing so according to many Poskim one has not violated the prohibition against fasting on Rosh Chodesh. ■

1. שו"ע אור"ח סי' תק"פ סעי' ב'.
2. מועדים וזמנים ח"ה סי' של"ז.
3. ע"י שו"ע אור"ח סי' תק"ע סעי' א'.
4. רמ"א אור"ח סי' תקע"ג סעי' א'.
5. מ"ב סי' תכ"ט סק"י. ■

STORIES Off the Daf

"Seek Hashem When He is to be Found"

"בשעה שעושה הקב"ה דין בקדושי..."

Rav Aharon Kotler, zt"l, explains how, when Hashem treats his tzaddikim with strict justice, He is feared and exalted and praised. "Our sages teach that—like Yom Kippur—the death of the righteous atones for sins.¹ It follows that just as Yom Kippur does not atone without teshuvah, the same is true regarding the death of tzaddikim. But where do we find that one does teshuvah when tzaddikim

die?

"The answer can be found on Zevachim 115. There we find that the verse **נורא אלוקים ממקדשיך** — Hashem is Awesome from Your Mikdash,' can be read instead as **ממקודשיך** — from Your holy ones. The gemara learns from this that when Hashem punishes tzaddikim, He is feared, exalted, and praised. This means that people are catalyzed into doing teshuvah when Hashem's stern justice is manifest in the world.

"Just as during the ten days of teshuvah the verse states **דרשו ה'** — Seek Hashem when He is to be found,' when tzaddikim leave the world and are eulogized properly, this

inspires people to do teshuvah as well. It is easier to do teshuvah during aseres yemei teshuvah precisely because during this time middas hadin is revealed in the world. When tzaddikim pass away, the eulogies cause distress and easily arouse us to teshuvah. This time is auspicious from on high and it is easier to do teshuvah than at other times.

"This explains why a heavenly echo proclaimed that all who had attended Rabbi's funeral merited olam haba. They all merited olam haba since during that holy time they all became complete ba'alei teshuvah!"² ■

1. מועד קטן דף כ"ה
2. משנת דרבי אהרן, שמיני ■