

OVERVIEW of the Daf

1) Partial entry (cont.)

The Gemara concludes that despite their disagreement both Abaye and Rava maintain that tum'ah is pushed aside (דחוייה) for the community.

A proof for Ulla's position that partial entry is considered entry is presented.

The proof is rejected.

A second version of R' Yosef's rejection of the proof for Ulla is cited.

R' Ada bar Masna explains why a metzora performs semicha at Nikanor Gate when he should be allowed to enter the azarah for this purpose.

A second version of R' Ada bar Masna's teaching is presented.

The second version of R' Ada bar Masna's teaching is challenged and thus revised.

Ravina offers another resolution to the challenge to Ulla on 32b.

2) Touching sacred food

Ravin in the name of R' Avahu asserts that Reish Lakish's ruling related to a tamei person who touched sacred food. This follows the disagreement between Reish Lakish and R' Yochanan whether a person receives lashes for touching sacred food while tamei.

Each Amora explains the rationale behind his position.

Reish Lakish's position that a tamei person who touches sacred food receives lashes is unsuccessfully challenged.

A Baraisa is cited in support of the position of Reish Lakish. ■

REVIEW and Remember

1. For which korban did the principle לשמיכה שחיטה not apply?
2. What restricts administrators from making changes to the Beis HaMikdash?
3. According to Ravina, what is the punishment for a tamei person who extends his hand into the azarah?
4. What is the point of dispute between Reish Lakish and R' Yochanan?

Distinctive INSIGHT

A metzora does not reach into the courtyard to lean

איכא דאמרי אמר רב יוסף כל הסומך ראשו ורובו מכניס מאי טעמא כל כחו בעינן הלכך לא אפשר

Ulla said (32b) that if a person who was impure inserted his hands into the courtyard, he is liable for lashes. Based upon verses, he holds that partial entry into the courtyard of the Beis HaMikdash is considered as if one has entered fully.

On our daf, the Gemara attempts to bring a proof for this opinion from a Baraisa which deals with the halacha of an owner of an animal who leans on the animal before it is slaughtered for an offering. We are told that generally, the procedure of leaning on the animal is done immediately before the animal is slaughtered. The exception to this rule is the offering of a metzora, who was yet impure and could not enter the courtyard. The metzora stood at the entrance to the Nikanor Gate, and the animal to be used for his asham offering was brought to him. After he leaned upon it, the animal was escorted to the courtyard, and only then was it slaughtered. We see, notes the Gemara, that the metzora was not able to even reach into the courtyard with his hands to lean on the animal, because this partial entry would have itself been considered a full entry, which the metzora could not do due to his being impure.

Rav Yosef refutes this proof. According to the second version of this disproof, Rav Yosef points out that it may be that partial entry into the courtyard might not be considered as full entry. Nevertheless, the metzora could not suffice by simply reaching into the courtyard to lean on his asham, because the procedure of leaning on an animal being brought as an offering requires that the owner place not only his hands upon the animal, but his head and most of his body must also be in the courtyard, in order that he lean with all his strength. Therefore, the metzora cannot suffice by extending his hands into the courtyard.

Mahari Kurkos notes that Rav Yosef's answer can be

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HALACHAH Highlight

Putting one's fingers between the stones of the Kosel

מקיש קודש למקדש מה מקדש דבר שיש בו נטילת נשמה וכו'

We equate sacred items to the Sanctuary, just as the reference to the Sanctuary refers to a circumstance of taking one's life etc.

The Gemara presents a disagreement whether partial entry is concerned entry regarding the prohibition against one who is tamei entering the Beis HaMikdash. This issue has practical relevance regarding the permissibility to put one's hands in the cracks and crevices of the Kosel HaMa'aravi. Rambam¹ rules that one who enters the area of the Beis HaMikdash even nowadays is liable to kareis since the original sanctity is everlasting even in the absence of the Beis HaMikdash. Accordingly, if the Kosel is the wall to the area of the Beis HaMikdash, then putting one's fingers inside of the wall is considered partial entry and therefore prohibited.

Avnei Nezer² records the analysis of one of his contemporaries and one of the issues he raises is whether the principle that partial entry is considered entry applies even to the Har HaBayis. It was suggested that our Gemara demonstrates that the principle of partial entry applies even to Har HaBayis. The Gemara derives the principle of partial entry from the verse that says (Vayikra 12:4), **בכל קודש לא תגע ואל המקדש לא** – She should not touch anything that is sacred and she should not enter the sanctuary. This teaches that just as partial contact is the same as full contact so too partial entry is the same as full entry. This verse discusses a woman who gave birth and such a woman is not permitted to enter the מחנה לוי which corresponds to Har HaBayis. Thus it is evident that the principle of partial entry applies even to Har HaBayis.

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explained in either of two ways. One approach is that it is impossible to lean with all of one's power by simply reaching into the courtyard with one's arms. Proper leaning requires that one's head and body be adjacent to the animal to add to the arm's leverage. Another approach is that it is, in fact, possible to lean with one's full power with the arms alone. However, we are afraid that while reaching with the arms, the metzora will perhaps lean over with his head and body as well, as he strives to lean with all his weight. This would make the metzora liable for kareis. This is why we do not allow him to reach over and lean.

Rambam (Hilchos Ma'asei HaKorbanos 3:11,13) rules that when an owner leans on his animal before it is slaughtered, he must do so with all his might. Kesef Mishnah points out that Rambam rules according to this version of R' Yosef. ■

Avnei Nezer rejected this proof based on a later discussion in the Gemara. The Gemara explains that the basis of this parallel is that just as the case of the sacred item is punishable with kareis, so too the case of entering the Sanctuary refers to a location that is punishable with kareis. The punishment for entering Har HaBayis while tamei is not punishable with kareis. Consequently, although the source for this exposition is the woman who gave birth who is prohibited from entering Har HaBayis, the exposition is derived from the kareis-bearing prohibition against entering the Azarah. Based on this analysis and some additional considerations, Avnei Nezer ruled that one could be lenient regarding the question of putting one's finger in the cracks and crevices of the Kosel. ■

1. רמב"ם פ"ו מהל' בית הבחירה הי"ד.

2. שו"ת אבני נזר יו"ד סי' ת"נ. ■

STORIES Off the Daf

Impurity is "Pushed Away"

"טומאה דחוי' בציבור..."

Rabbeinu Yonah, zt"l, explains the verse in Mishlei, **תאוה יבקש נפרד** — 'Desire seeks solitude' — to mean that when one wishes to indulge in illicit desires he first conceals himself from others as much as possible. He does this to safeguard his honor, but also because when one is alone he can selfishly pamper himself without thinking of anything or anyone else. It is much harder

to focus exclusively on oneself while in the company of friends.

This may explain part of why 'טומאה דחוי' בציבור' — When most of the community is impure, the status of impurity is deferred.' The moment we are with other Jews whose collective goal is to serve Hashem, we are not focused on the negative, on our various states of impurity. Our focal point is to serve Hashem and the best of us comes to the fore, literally pushing aside the negative.

The Shem MiShmuel, zt"l, explains this with a short parable. "When a person's heart is filled with joy until it is figuratively bursting from his elation he

doesn't differentiate between his friends or his enemies. He feels that all is right with the world and he is at peace with all. This explains why 'טומאה דחוי' בציבור'. When the Jewish people gathers together, all impurity is pushed away. Just as when a person is so filled with joy that he doesn't care to distinguish, when we ascend on high and are so filled with love for each other, holiness prevails. There is so much joy on high that the community is borne along with all impurity which has become attached to it."¹ ■

1. שם משמואל, חנוכה ■