

OVERVIEW of the Daf

1) Communal bamos (cont.)

The Gemara records the exchange between Chachamim and R' Yehudah whether an individual could bring obligatory korbanos on the communal bamah.

The difference between Chachamim's and Tanna Kamma's position is explained.

The rationale behind R' Shimon's position that only communal korbanos that had a fixed time were offered on the communal bamah is explained.

A discussion between a teacher of Beraisos and R' Ada bar Ahava regarding a Baraisa is recorded.

2) Clarifying the Mishnah

The source for the Mishnah's description of the mishkan in Shiloh is presented.

The source that kodoshim kalim could be eaten anywhere within sight of Yerushalayim is recorded.

This source is unsuccessfully challenged.

Additional sources for this ruling are presented.

A Baraisa defines the phrase "anywhere within sight of Shiloh."

R' Pappa further defines this phrase.

R' Pappa and R' Yirmiyah ask related questions and these inquiries are left unresolved.

Tangentially, the Gemara records a discussion about whether Mishkan Shiloh was located in the land of Yoseph and it turns out that there is a dispute between Tannaim about this matter as well.

3) The length of time for each Mishkan

A Baraisa teaches how long the Mishkan stood in each location.

The Gemara provides the source for each one of its statements. ■

REVIEW and Remember

1. How do we know that we purify a person who is tamei even though he is uncircumcised?
2. What is the source that kodoshim kalim could be eaten anywhere within sight of Shiloh?
3. In whose land was Mishkan Shiloh located?
4. How long was the Mishkan in each of its different locations?

Distinctive INSIGHT

Yosef and his reward

עין שלא רצתה לזון וליהנות מדבר שאינו שלו תזכה ותאכל כמלא עיניה

The Mishnah taught the laws of various offerings and how they were dealt with while the Mishkan was at Shilo for 369 years. Kodoshim Kodoshim were allowed to be eaten within the Mishkan itself, including the area enclosed by its outer curtains. Kodoshim Kalim and ma'aser sheni were allowed to be eaten beyond the Mishkan itself, up to a distance where the Mishkan was still visible. The Gemara presents the source for these halachos.

Regarding eating kodoshim kalim, the Gemara notes that it is only the eating of kodoshim kalim which is permitted beyond the Mishkan itself, but it is only allowed to slaughter and to burn these offerings within the Mishkan itself. Among others, R' Avahu cites a source for the law that eating may be done to the extent that one could see the Mishkan of Shilo. The verse states (Bereishis 49:22), "A charming son (בן פרת) is Yosef, a charming son to those who cast their eyes upon him." The verse is interpreted to teach that the area where the consumption of the offerings is expanded to the extent that the eye can see. Rashi explains that the word "פרת" is seen to be from the same root as the word "פרו ורבו," referring to the expansive nature of the limit on the consumption of the offerings brought in Yosef's domain. R' Avahu comments, "Yosef, who did not allow his eye to gaze upon and benefit from that which was not his. Therefore, as a reward, Yosef merited that offerings which were later brought in the Mishkan at Shilo, in his territory, would be allowed to be eaten in an area as far as the eye could still see the Mishkan."

Maharal explains the connection between the actions of Yosef and this effect which was granted to him as a reward. When Yosef refused to sin with the wife of Potifar, he demonstrated that he realized that his role as a holy and special person was to not indulge in physical lust. He knew that a holy being, a Jew, is someone who is distanced and removed from physical and mundane pursuits. Rather, a Jew should be focused upon perfecting his spiritual nature. This is the identity of a Jew and of his life's mission. Because

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Today's Daf Digest is dedicated
 By the Kaufman, Handelman, and Wolper families in loving
 memory of their grandfather
 ר' מרדכי בן ר' אביגדור ז"ל
 Mr. Max Kaufman z"l

HALACHAH Highlight

Reciting a beracha upon seeing the Jordan River

כי עבריה לירדן בר כמה הוי בר שבעין ותמני

When he [Kalev] crossed the Jordan how old was he? Seventy-eight years old

Shulchan Aruch¹ writes that when one sees a place where miracles occurred for the Jewish People he should recite the beracha **הזה במקום הזה** – He did miracles for our forefathers in this place. One of the examples of a place where this beracha is recited is the location by the Jordan River where the Jews crossed into Eretz Yisroel in the time of Yehoshua. Sefer Kaftor Vapherach² writes that the beracha should not be recited unless one sees the exact location where the miracle took place. For example, one does not recite the beracha when seeing the Jordan River unless one sees the exact location where they crossed the river on dry land. The verse (Yehoshua 3:16) relates that the nation crossed the Jordan River opposite Jericho. However, it is appropriate for one to recall praise of God each time he sees part of the Jordan and he goes on to record the wording that he uses when he saw the Jordan River.

Kaf HaChaim³ writes that if a person sees the Jordan River but is uncertain whether this is the location where the Jews crossed the Jordan he should recite the beracha without mentioning God's name or His Kingship. Teshuvos Or L'tzion⁴ also writes that in theory one should recite the beracha when

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Yosef was able to perfect this aspect of his self, he earned the distinction of having the physical limits of the Mishkan of Shilo expand, and kodoshim kalim were able to be eaten beyond the physical limits of the building itself.

The following verse which is brought by R' Yosef b. Chayin is from the blessing which Moshe pronounced for the tribe of Yosef. "It is his will to reside in the thornbush (סנה)." (Devarim 33:16) The lesson is that due to Yosef's willingness to prevent his eyes from gazing upon the wife of Potifar, he ultimately merited to be able to eat portions of offerings beyond the Sanctuary at Shilo, and among the territories of the tribes who contended with him (סנה is related to שנואין, which refers to those who despised or fought with Yosef.) ■

one sees the place where the Jews crossed the Jordan River. However, since the precise location is not known the only time one should recite the beracha with God's name and a mention of His Kingship is from an airplane when one could see the section of the Jordan beginning with the Dead Sea, north to the Damia Bridge which is located about thirty miles north of Jericho. From that perspective one can be certain that he sees the place where the Jews crossed the Jordan River. ■

1. שו"ע או"ח סי' רי"ח סעי' א'.

2. ספר כפתור ופרח פ"ז.

3. כף החיים שם סק"ד.

4. שו"ת אור לציון ח"ב פי"ד סי' מ'.

STORIES Off the Daf

The Uplifted Eye

"תזכה ותאכל בן השנואין..."

The Pnei Menachem, zt"l, answers a very compelling question with a statement from today's daf. "Our sages teach that **עין הרע** does not rule over Yosef and his progeny. But we may wonder what this means and how it applies to us today.

"The key to answering these questions is a statement in Zevachim 118. There we find that Yosef is called 'ben poras, alei ayin' to teach that he wanted to keep his eye above or removed from that which was not his. On a simple level this means that he did not even look

when his purity was tested by the wife of Potifar."

He added, "But this can also refer to all material matters. Yosef would not even gaze at material things that were not his. We find this fact in Pesachim 119. There we see that Yosef amassed all the gold and silver in the world in Egypt, yet he himself touched nothing that was not his. The money remained in Egypt until the time came for Yisrael to be redeemed and extricate Egypt's wealth."

He concluded, "Yosef HaTzadik was a faithful servant who would not touch a penny that did not belong to him. He therefore brought it all to the Pharaoh. Although it is conceivable that Yosef could have found an excuse to take the money—after all, he certainly had a moral right to it since it was gathered only

because of his advice—nevertheless, he did not touch a penny. This is an important lesson for every Jew, especially those who engage in business. We must know that Yosef could not be harmed by **עין הרע** precisely because he never touched money that was not clearly his. When a person is vigilant to never take what is not his clear right, he is protected from **עין הרע**. This is the meaning of the Gemara in Zevachim that states that the eye which did not have pleasure from what is not his will merit and eat in safety among his enemies. Neither his fellow nor the yetzer hara can cause him to lose his money which is afforded special protection due to his unwavering honesty."¹ ■

1. פני מנחם, פרשת וישב ■

