

OVERVIEW of the Daf

1) Decapitated heifer (cont.)

R' Yannai responds to the challenge to R' Hamnuna's position by identifying the place at which the heifer becomes prohibited.

The source for R' Hamnuna's position that the heifer becomes prohibited while yet alive is identified.

After an initial period of silence Rava responds to R' Hamnuna's proof.

The Gemara suggests how R' Hamnuna could answer Rava.

Rava suggests a proof to his position and defends that position.

R' Hamnuna's response to this proof is to suggest that the matter is subject to debate between Tannaim.

2) **MISHNAH:** The Mishnah begins with a discussion as to whether an asham talui could in some way be brought voluntarily. The circumstances in which one is obligated to offer a korban even after Yom Kippur passed is discussed.

3) A voluntary asham talui

The rationales for R' Eliezer and Rabanan whether an Asham Talui may be brought voluntarily are presented.

Rabanan's rationale is unsuccessfully challenged.

R' Chanina cites a Beraisa and explains its meaning.

4) Sources

Rava provides the sources for some of the Mishnah's rulings.

5) Atonement

A Beraisa discusses the atonement potency of the chatas and asham talui.

R' Yosef explains the meaning of the Beraisa.

Ravina offers an alternative explanation of the Beraisa.

6) Sources

R' Dimi reported the source suggested by R' Ami in the name of R' Chanina for another one of the Mishnah's rulings.

Abaye rejects this proof in favor of another proof.

R' Dimi rejects Abaye's proof.

The exchange between Ravin and Abaye about this matter is recorded.

R' Elazar suggests a source for the Mishnah's statement that Yom Kippur atones for sins that require an asham talui. ■

Distinctive INSIGHT

No asham talui on the day after Yom Kippur

אמרו עליו על בבא בן בוטא שהיה מתנדב אשם תלוי בכל יום חוץ מאחר יום כיפורים יום אחד, אמר המעון הזה אלו היו מניחין לי הייתי מביא

The Mishnah seems to say that Bava ben Buta did not offer an asham talui on the day following Yom Kippur. He stated that he was prepared to bring an asham talui on that day just as he did every day, but his colleagues insisted that because Yom Kippur had atoned for any doubts which had surfaced until that point, it was only appropriate for him to wait until "he entered into a doubtful room" before offering the next asham talui.

Rashash points out that when Bava ben Buta brought an asham talui daily it always was following the previous day's asham talui, which had atoned for any sin which he had committed until then. Therefore, we should have expected that Bava ben Buta's colleagues would have directed him to wait every day until a new reasonable doubt had once again arisen before bringing another asham talui. Why was the day after Yom Kippur different in this regard?

Rashash explains that every day when Bava ben Buta approached to bring his asham talui a full twenty-four hours had elapsed from when he had brought his previous offering. This was adequate time to imagine that a sin had occurred. However, the atonement power of Yom Kippur extends throughout its entire day. A full twenty-four hours from the end of Yom Kippur would bring him to the evening of the next day, at which point no offerings are brought.

Sefer Hone Osher explains that Bava ben Buta did not bring an asham talui on the day following Yom Kippur because the awe of the holy day of Yom Kippur remained immediate and in the forefront of his mind throughout that entire day, thus preventing any possibility of a lapse in concentration to allow any doubtful sin. Some Achronim explain that Bava ben Buta brought two ashamos telui'im each Sunday, one in the morning to cover for a possible sin committed over Shabbos, and another later that afternoon in case he had sinned during that Sunday itself. When the Mishnah writes that he brought an asham talui "each day" it means that he brought an offering "for each day." Accordingly, when the Mishnah says that he did not bring an asham talui on the day after Yom Kippur it means that he did not bring a second offering as he usually did on the day after a Shabbos or Yom Tov. He did, however, bring one on the day following Yom Kippur, in order to atone for a possible sin committed on that day. ■

HALACHA Highlight

A chassan and kallah fasting on the day of their chuppah between Yom Kippur and Sukkos

חן מאחר יום כיפורים יום אחד

Except for the day after Yom Kippur

Rema¹ records the custom for a chassan and kallah to fast on the day of their chuppah. Beis Shmuel² suggests two reasons for this custom. One reason is that the day of their chuppah is a day of forgiveness and they are forgiven for their sins. The second reason is out of concern that they will become intoxicated and will not be in the right state of mind for their wedding. Magen Avrohom³ rules that a chassan and kallah must fast even on days when we do not recite tachanun, therefore, the custom is to fast even during the days between Yom Kippur and Sukkos.

Sefer Elef LaMateh⁴ suggests that there is a strong argument to make that according to the first explanation for fasting, a chassan and kallah should not be required to fast between Yom Kippur and Sukkos. The purpose of the fast is to atone for their sins. Yom Kippur already provided atonement for their sins and based on the Tur there is no reason for concern for sins that may have been committed during these days. Consequently, there is no reason for the chassan and kallah to fast since their sins were already forgiven. However, according to the concern that the chassan and kallah may become intoxicated they should still fast on the day of their chuppah between Yom Kippur and Sukkos. He writes that generally they should be stringent and fast but if they are by nature weak or if there is another reason that makes it difficult for them to fast there is room for

REVIEW and Remember

1. What is R' Hamnuna's source that the eglah arufah becomes prohibited while yet alive ?

2. Why was Bava ben Buta not permitted to offer an asham talui on the day after Yom Kippur ?

3. What type of atonement does the asham talui provide ?

4. For what sins does Yom Kippur not atone ?

leniency. In the event that they will eat they must be mindful not to drink beverages that could make them intoxicated. Additionally, Beis Shmuel writes that on days that a chassan and kallah do not fast they must be careful not to overindulge even on foods and beverages that are not intoxicating. Teshuvos Toras Mordechai⁶ asserts based on our Gemara that on the day that follows Yom Kippur they should certainly not be obligated to fast. The Gemara relates that Bava ben Buta offered an Ashum Talui every day of the year except the day after Yom Kippur since there was not yet time to sin. Similarly, a chassan and kallah should not have to fast for forgiveness on the day following Yom Kippur. ■

¹ רמ"א אהע"ז סי' ס"א סעי' א'
² בית שמואל שם סק"ו.
³ מג"א סי' תקע"ג סק"א.
⁴ ספר אלף למטה סי' תרכ"ה סק"ב.
⁵ טור או"ח סי' תקפ"א.
⁶ שו"ת תורת מרדכי סי' ק"ד. ■

STORIES off the Daf

God's Name

"היה נקרא אשם חסידים אמרו עליו על בבה בן בוטא..."

The Piaczezner Rebbe, zt"l, learns an important lesson about chassidus from a statement on today's daf. "Why should we have to discuss this at length when the Mishnah in Kareisos 25 states explicitly that—according to Rabbi Eliezer—one can bring an asham any day, at any time that he desires. This was called an 'asham chassidim.' This teaches us the

mainstay of being a genuine chassid. Not only must one never believe that he only does good; he must also believe—in keeping with how his avodah should be due to the holiness of his soul—that his avodah is not so pure. He should feel at all times that he may well have transgressed a serious Torah prohibition which requires a sacrifice, chas v'shalom..."¹

But Rav Moshe, the son of Rav Nachman of Kossov, zt"l, taught a very different message from the next statement in the Mishnah: "The day after Yom Kippur is known as 'God's Name'—'Gott's Nomen' in Yiddish. We can explain this in light of a statement in the

Mishnah in Kareisos 25. There we find that Bava ben Buta would bring a voluntary korban asham every day except for the day after Yom Kippur. This teaches that on the day after Yom Kippur every Jew is an aspect of a tzaddik. In Bava Basra 75 we find that, in the ultimate future, the tzaddikim will be called by God's Name, since they will be completely subsumed in Him. It follows that the day after Yom Kippur, when we should all be absolutely connected to God, is known as God's Name."² ■

¹ הכשרת האברכים, פ"ה
² אמרי פנחס, האיזנו. ■

