

*Daf Digest for the month of Av is dedicated*

ל"ג ר' מנחם מנדל בן ר' יוסף יצחק אייזיק כ"ז מנחם אב תשס"ו בעל המחבר "עטרת אבי" על מסי ביצה ומו"ק מאת משפחת קאהן

## OVERVIEW of the Daf

1) **MISHNAH (cont.):** The Mishna concludes detailing the readings for the Yomim Tovim as well as the reading for Monday, Thursday and Shabbos Mincha.

### 2) Yom Tov readings

A Beraisa is cited and explained that details many of the readings not mentioned in the Mishnah.

The Gemara details the readings for days 2-8 of Pesach.

The readings for Shavuos are identified.

The readings for Rosh Hashanah and Yom Kippur are identified.

R' Yochanan digresses to note that wherever Hashem's might is mentioned the same source is where His humility is to be found..

The readings for Sukkos are identified. The readings for Chanukah, Purim and Rosh Chodesh are identified.

The special haftorahs for Rosh Chodesh that falls on Shabbos or on Sunday are mentioned.

The Haftorah for Rosh Chodesh Av and the readings for Tisha B'Av are presented.

### 3) מעמדות

The source for the connection between Creation and korbanos is explained.

### 4) Interrupting the reading of the curses

R' Chiya bar Gamda in the name of R' Assi cites the source for not interrupting the reading of the curses.

Reish Lakish cites an alternative rationale for this ruling. Abaye limits this restriction to the curses of Sefer Vayikra.

The reason for this distinction is explained.

A related incident is recorded.

A Beraisa teaches that the curses of Vayikra are read before Shavuos and the curses of Devarim are read before Rosh Hashanah.

Abaye explains the rationale behind this practice.

Another statement from R' Shimon ben Elazar is recorded.

### 5) Weekly Torah readings

A Beraisa presents a dispute between R' Meir and R' Yehudah regarding the correct pattern for the weekly Torah readings.

R' Zeira states the halacha which follows R' Yehudah's opinion.

The Gemara explains why he didn't state that the halacha follows R' Yehudah. ■

## Distinctive INSIGHT

*Torah study of the offerings replaces the actual service*

אמר לפניו רבש"ע תינח בזמן שבית המקדש קיים בזמן שאין בית המקדש קיים מה תהא עליהם?

Avraham Avinu asked Hashem how the Jewish people would survive if they would sin. Would they perhaps be destroyed, as was the fate of the generation of the Flood and those who built the Tower of Bavel? Hashem reassured Avraham that his descendants would be forgiven through the offerings in the Beis HaMikdash. Avraham was still concerned. "This will protect them as long as the Beis HaMikdash is built. What will be their guarantee to survival when the Beis HaMikdash is in a state of ruin?" Hashem informed Avraham that whenever his children will read and study about the offerings, they will be credited as if they actually brought them, and they will be forgiven.

Mitzpeh Eisan points out that the Toras Kohanim (Emor 10) teaches that atonement can certainly be achieved even without the Beis HaMikdash. When a person designates the appropriate agricultural gifts from his field (לקט, שכחה, פאה, מעשר) it is considered for him as if the Beis HaMikdash is built, and that he has brought all the offerings. What, then, was the concern of Avraham Avinu of how atonement would be achieved without the Beis HaMikdash?

He answers that the statement of the Toras Kohanim only reflects that opinion which holds that the holiness of Eretz Yisroel remains intact even after the destruction of the Beis HaMikdash (קדושה ראשונה קדשה לעתיד לבא). Therefore, the obligation to designate teruma, etc., remain a Torah obligation. Our Gemara, however, where Hashem told Avraham that atonement hinges upon study of the laws of the offerings, reflects the opinion that the holiness of the Land has been cancelled until the exile ends. In the interim, the agricultural gifts remain only as rabbinic laws, and true atonement is attained only through Torah study.

Ta"z (Divrei David to Bereshis 32:5) cites our Gemara to explain the response of Yaakov to Eisav before their confrontation in Parashas Vayishlach. Yaakov proclaimed, "I have dwelled (גרת) with Lavan." Our sages teach that Yaakov claimed that he fulfilled all 613 mitzvos while he resided at Lavan's house. The question is how can this be accurate, when many mitzvos can only be fulfilled by kohanim, and others can only be done in Eretz Yisroel? However, as we have seen, study can take the place of actual fulfillment, when there is no other choice. This was Yaakov's intent, as he had studied all the philosophical concepts of the Torah. ■

# HALACHAH Highlight

## Reading the parasha of the Korbon Chatas

אמר לו כבר תקנתי להם סדר קרבנות כל זמן שקוראין בהן מעלה אני עליהן כאילו מקריבין לפני קרבן ומוחל אני על כל עונותיהם

[Hashem] said to him [Avrohom]: I have already established for them the order of the korbonos, any time they read the parasha I will consider it as if they offered the Korban and I will forgive them for all their transgressions.

**T**ur<sup>1</sup> writes: When a person finishes reading the parasha of the Korban Olah he should recite the **יהי רצון** that the recitation should be considered as if he offered a Korban Olah. When a person finishes reading the parasha of the Korban Chatas he should not recite a **יהי רצון**, since a Korban Chatas cannot be brought as a voluntary offering. Rav Yosef Karo<sup>2</sup>, the Beis Yosef, asks: If the person is not going to make the declaration that the recitation of the parasha of the Korban Chatas should be considered as if he offered a Korban Chatas, why is he reading the parasha altogether? Beis Yosef answers that the reading of the parasha atones a little if he transgressed a prohibition that warrants the offering of a Korban Chatas, and even if he does not know that he sinned he should read the parasha. If he sinned it will atone, and if he did not sin, it is as if he read from the Torah.

Rav Tzvi Pesach Frank<sup>3</sup>, the Har Tzvi, questions the meaning of Beis Yosef's words that reading the parasha atones a little. From our Gemara it does not seem that there is a limit regarding the capacity of the recitation to atone, so why does Beis Yo-

# REVIEW and Remember

1. What is the source that we should read parshiyos related to the Yom Tov?

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2. According to the Baraisa what is the haftorah for Simchas Torah?

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3. What is the connection between creation and korbanos.

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4. Why are the curses in Vayikra considered more severe than those in Devarim?

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sef apply different measures to Chazal's statement? Har Tzvi explains that it is illogical to assume that merely reading the parasha of the Korban is the same as offering the Korban. If that was the case, even in the time of the Beis HaMikdash there would be no reason to offer a Korban, for people could simply stay home and read the parasha. Therefore, it is logical to assume that the reading of the parasha does not provide full atonement. Rather, the effectiveness of reading the parasha is that it protects a person from punishment until the time that a Korban can be brought. ■

1. טור או"ח סי' א'
2. ב"י שם
3. שו"ת הר צבי או"ח סי' א' ע"ש עוד שמאריך יותר על ענין זו ואכמ"ל ■

# STORIES Off the Daf

## The greatness of Hashem

במקום שאתה מוצא גדולתו של הקב"ה, שם אתה מוצא ענותנותו

"In the place where you find the greatness of HaKadosh Boruch Hu, that is where you find His compassionate humility."

**T**he Arvei Nachal, zt"l, explains this with a parable. "Once there was a great king who was traveling to a certain destination. As he was descending from his royal coach, a very coarse commoner had the audacity to approach the king and start to praise him. In his own simple way, he tried to express his feelings about the greatness of his majesty. It was obvious that the servants of the king removed

that commoner from the scene as soon as they could, since such primitive praise from such a lowly person was not considered a compliment to the king no matter how well-meaning the man was. Everyone understood that the fellow's imposition on the time and attention of the king was really a huge affront—what nerve, for such a simple person do think that he had the right to approach the king! Had he no fear of his sovereign? He should have been afraid to make an advance toward the king unless he had some indication that the king wished to speak to him. Not just anyone is on an elevated enough station to praise the king. This is what bards or noblemen do with grace and eloquence, not commoners who have not even been summoned before the monarch!

"Yet Hashem is not like this at all. To

approach Him, even the most exalted personage must rely on His great humility, otherwise it would be no more fitting than the lowliest commoner making an advance to speak with the mightiest ruler. Even the fact that we can call Hashem by any Name is only because of His compassionate humility! This is why Chazal said that anywhere you see Hashem's greatness, that is where you see His humility!"

When Rav Refael of Barshud, zt"l, was asked about this he would say, "This means that when you find a person who holds Hashem in the highest possible esteem (גדולתו של הקב"ה), you will always find that the person is exceedingly humble (ענותנותו—of the person). And the inverse is also true. A person who lacks humility has no inclination to see the greatness of Hashem!" ■

