



## OVERVIEW of the Daf

### 1) Torah study (cont.)

Chizkiyah concludes his teaching that discusses the reward for studying Torah and the punishment for not studying Torah.

### 2) Babylonians

Rabbah bar bar Chana in the name of R' Yochanan asserts that the Mishnah refers to Alexandrians and they were merely referred to as Babylonians because Chazal did not like Babylonians.

A Baraisa is cited that supports this explanation.

3) **MISHNAH:** The Mishnah discusses three different circumstances of items being placed on the Shulchan on the wrong day.

### 4) Performing the service at the wrong time

A Mishnah in Yoma is quoted that mentions that one time a Tamid was slaughtered while it was yet night and it had to be taken out for burning because it was invalidated by the early slaughtering.

R' Avin's father cited a Baraisa that taught that a bird Olah and Mincha also become invalidated if their service is done at night.

Numerous unsuccessful challenges to this principle are presented.

5) **MISHNAH:** The Mishnah discusses the timing of the two loaves and lechem hapanim from the time that they are baked until they are consumed. The Mishnah concludes with a dissenting opinion that maintains that baking these items overrides Yom Tov prohibitions but not Shabbos prohibitions.

### 6) Vowed and donated korbanos

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## REVIEW and Remember

1. How long must the frankincense sit on the Shulchan?  
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2. Explain the principle אינו קדוש ליקרב אבל קדוש ליפסל.  
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3. May the two loaves for Shavuos be baked on Yom Tov?  
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4. What category of sacred objects may be redeemed?  
\_\_\_\_\_

## Distinctive INSIGHT

*Ascertaining that the sun rose before the tamid was slaughtered*

מתתיה בן שמואל אומר האיר פני כל המזרח עד שבחרון, והוא אומר הן

**S**ervice vessels of the Mikdash can sanctify their contents even if those items are placed in them at a time when the associated procedure would not be valid. For example, if a kemitzah of a minchah is placed in a service vessel at night, the kemitzah becomes sanctified. The Gemara proceeds to contrast this rule with the law in our Mishnah where the lechem hapanim which is placed upon the Shulchan at night may remain on the Shulchan.

As the Gemara introduces its premise, it cites a Mishnah from Yoma (28a) where we find the daily procedure of ascertaining that the day had begun and that the sun had risen, before the tamid would be slaughtered. A person who was appointed to the job of sighting the sunrise would climb to the top of the wall of the Mikdash, and he would call out, "Light!" as soon as he noticed the sun rise. According to the Rashi (ibid.), an attendant would ask, "Is the entire east lit up until Chevron?" The one on top of the wall would then confirm and say, "Yes!"

As we noted, the question of the attendant was whether the sunrise has lit the sky until Chevron. This is also how Rambam (Commentary to Mishnah), R' Ovadiah Bertinoro, and Tif'eres Yisroel understand the dialogue. Ritva explains that the purpose of this clarification is that when the light spread towards Chevron this indicated that the morning had certainly arrived. Rashi, however, cites a Yerushalmi which notes that mention of Chevron was made on Yom Kippur specifically in order to elicit the merit of our patriarchs who are buried in Chevron. On our daf, the text in Rashi does not include the words "until Chevron," apparently alluding to the question all year round where this additional reference was omitted.

Siach Yitzchok notes an insight to Rashi's intent in emphasizing that the reference to Chevron was made on Yom Kippur. The service of Yom Kippur was extensive and demanding for the Kohen Gadol. Therefore, the tamid was not delayed until sunrise, when it usually was brought, but it was allowed to begin at dawn. This gave the Kohen Gadol a chance to get an earlier start to his busy day. Nevertheless, the dialogue between the scout and the attendant was conducted the same way it was done every day. Although the sky was not lit up "until Chevron" at that earlier hour, the scout on the wall still proclaimed that the light reached until Chevron. Rashi explains that the purpose of this declaration was to highlight the merit of our forefathers who are buried in Chevron. ■

# HALACHAH Highlight

## Gluttonous eating for the sake of a mitzvah

ומתוך ששונאין את בבליים

And since they hated the Babylonians

**S**hulchan Aruch<sup>1</sup> writes that on Shabbos it is a mitzvah to cut a large enough piece from the challah that will provide enough challah for the entire meal. Taz<sup>2</sup> explains that cutting such a large piece will not appear gluttonous; since he does not behave this way during the week it is evident that he is doing this for the sake of the mitzvah of oneg Shabbos. Sefer Mar'eh Yechezkel<sup>3</sup> notes that our Gemara seems to contradict Shulchan Aruch and Taz about this matter. The Gemara relates that the Babylonians would eat the meat of the goat offered on Yom Kippur while it was raw. This behavior was inappropriate since it appeared gluttonous and therefore Chazal hated them. Eating a korban is a mitzvah and nevertheless, since it was done in a gluttonous fashion it was deemed inappropriate. Accordingly, the same should apply when cutting challah on Shabbos and one should not cut a piece that will make him appear gluttonous.

He notes that Tosafos<sup>4</sup> questioned why Chazal were so critical of the Babylonians about this matter. Seemingly, they were doing a positive thing since they ate the meat raw only when Yom Kippur fell on erev Shabbos so if they would not eat the meat raw the only alternative was to allow the meat to become nosar. Why then did Chazal disparage them as they did? Tosafos answers that they were criticized because they accustomed themselves to eat the korban in this manner even

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Ravina clarifies that the position that vowed and donated korbanos may not be offered on Yom Tov maintains that even Biblically they may not be offered.

### הדרן עלך שתי הלחם

7) **MISHNAH:** The Mishnah enumerates different objects and teaches whether they may be redeemed if they become tmei'im or not.

### 8) Menachos and nesachim

Shmuel asserts that menachos and nesachim may be redeemed even if they are t'horim.

This ruling is unsuccessfully challenged from our Mishnah.

The reason it was necessary for the Mishnah to teach that items become tmei'im after sanctification in a Beis HaMikdash utensil is explained. ■

in years when Yom Kippur did not fall on erev Shabbos and this manner of eating on those years certainly appeared gluttonous. Another resolution is that all this manner of eating accomplished was to save the korban from becoming nosar. It did not fulfill the mitzvah of eating the korban since this is not the normal manner of eating. Accordingly, it is only when the eating itself is a mitzvah do we ignore what appears like gluttonous eating. Since eating on Shabbos is a mitzvah we are able to ignore what appears gluttonous. ■

1. שו"ע או"ח סי' רע"ד סעי' ב'.

2. ט"ז שם סק"ב.

3. מראה יחזקאל (האכבערג) לשו"ע שם.

4. תוס' ד"ה ששונאין. ■

# STORIES Off the Daf

## The Merit of the Avos

"האיר פני כל המזרח עד שבחברון..."

**T**he Yomim Noraim are a very intense time for the Jewish people. When the students of the Alter of Kelm would come to accompany him to the prayers on the Yomim Noraim he was heard to say, "Is it then time for the judgment already?"

Just as in a natural court case one must prepare himself by seeking any strategy that might mitigate his judgment, the same is true regarding the high holy days. Perhaps one of the most un-

sual strategies is that of the Rebbe of Novominsk, zt"l, who followed in the footsteps of the Tiferes Eish, zt"l. Their strategy was to mention Rav Levi Yitzchak of Berditchev, zt"l, at every opportunity during this critical time.

As is well known, the Berditchever was well known as the **סניגורון של ישראל**—the defender of Yisrael. Our sages teach that the way one judges is how he is judged from on high. Surely reminding oneself to act like the Berditchiver is an excellent way to become more patient and less judgmental—the perfect way to ensure a better judgment!

But the Novominsker Rebbe, shlit"a, cites a statement on today's daf to show that mentioning Rav Levi Yitzchak, or

even Berditchev—the city where he presided as rav—is a powerful way to arouse the tzaddik's merit.

"Our sages teach that they would check that the sky was lit up to the east to ensure that the sacrifice could be offered. When they were sure it was time they would proclaim that the sky was illuminated until Chevron. Rashi explains from the Yerushalmi that through this practice they aroused the merit of the Avos who sleep in Chevron. The same is true regarding mentioning Berditchev with the intention of arousing the merit of the defender of Yisrael!"<sup>1</sup> ■

1. כ"ק אדמו"ר מנוברמינסק שליט"א

בהקדמתו לספר פאר נחום ■