

Daf Digest for this month is dedicated in memory of ר' אבא בר כהן (Babbar Weiss) and ר' אבא בר רבא (Babbar Weiss) אשר אנטשיל ע"ה

By the Weiss brothers – London, Staten Island, Yerushalayim

OVERVIEW of the Daf

1) The source that permits slaughtering the korban Pesach on Shabbos (cont.)

After Abaye rejects Reish Lakish's source that indicates that the korban Pesach will override the laws of tum'ah, he presents an alternative source for this law.

2) A metzora entering the boundary of a city

R' Chisda ruled: A metzora who enters within the boundary of a city is exempt from lashes.

This ruling is challenged from a Baraisa, and the Gemara concedes that there is a dispute between Tannaim regarding this issue.

Detail are clarified regarding the relative severity of different varieties of tum'ah mentioned in the aforesaid Baraisa.

The Gemara explains why R' Yehudah in the Baraisa disputes R' Shimon's source for the three different camps as they relate to the laws of tum'ah.

3) Banishing one who emits semen

The Gemara finds proof from the Baraisa to a ruling of R' Yochanan that one who emits semen is sent out of two camps.

This ruling is unsuccessfully challenged. ■

REVIEW and Remember

1. What is Abaye's source for the halachah that the korban Pesach overrides Shabbos?

2. Explain: הכתוב נתקו לעשה.

3. Which tum'ah is more severe—metzora or zav?

4. When is a zav not liable for kareis for entering the Beis HaMikdash?

Distinctive INSIGHT

Did the tunnels have kedushah?

אמר רבי יוחנן מחילות לא נתקדשו

Tosafos (ד"ה מחילות) contrast the statement made in our Gemara to the Gemara in Zevachim (24a) where we find that Dovid HaMelech consecrated the area of the courtyard from the floor until the depths. This suggests that the area below was also holy, which includes the land from where the tunnels were later carved out. Why, then, does our Gemara say that the tunnels had no קדושה?

Tosafos answers that some tunnels had kedushah, while others did not. The status of any tunnel depended upon the area to which it opened. If the entrance was in the courtyard itself, the entire tunnel had kedushah. But if it opened to the area beyond, into the Har HaBayis, then the tunnel was not holy, even if it ran under the courtyard.

This answer of Tosafos must be analyzed, because the issue does not seem to be addressed. If Dovid HaMelech declared the entire area of the courtyard to be holy, down to the depths of the earth, why would the tunnels, even those which lead out of the courtyard, not have the status of being sanctified?

The sefer משאת המלך points out that Dovid HaMelech designated the place of the courtyard, but it was not yet built. He left it up to his son Shlomo to declare it as sanctified. Therefore, the input of Dovid HaMelech left the area from ground level and below only with the potential to be holy later, but there was not yet a formal declaration of kedushah. When Shlomo followed through, he sanctified that which he chose to sanctify, and he left the rest as unconsecrated. According to Tosafos, Shlomo left the tunnels which opened to the Har HaBayis as unconsecrated. ■

Today's Daf Digest is dedicated as a zechus for

*A רפואה שלימה for
אברהם ירחמיאל בן זלטה גולדא*

HALACHAH Highlight

Entering the temple mount today

טמא מת מותר ליכנס למחנה לוי. ופרש"י שרצונו לומר שמותר לטמא מת ליכנס בכל הר הבית חוץ לחומת העזרה

A טמא מת can enter the Levite camp. Rashi¹ explains, that a טמא מת can enter any area of Har HaBayis outside of the courtyard.

The Mishna Berura² writes, "One who enters the area of the Mikdash is deserving of kareis. For nowadays, we are all טמאי מת." The Poskim disagree what exactly are the locations of the Beis HaMikdash³, courtyard (עזרה), and the Har HaBayis in our days. Their argument is based on where exactly the 'even hashsiya' (the stone upon which the holy ark rested in the holy of holies) lies. The Radvaz⁴ writes that it is evident that the 'even hashsiya' is the large stone found in the Mosque of the Muslims. Based on this, he clarifies the status of the caves under the ground as well as the status of the Western Wall. However, others⁵ disagree with the Radvaz. They hold that we do not know where the 'even hashsiya' is and we can not rely on what the Muslims tell us. The common custom⁶ is to rely on the Avnei Nezer⁷ and other Poskim who take it for granted that the Western Wall

is indeed the wall of the Har HaBayis⁸ and not the wall of the עזרה. However, there are those who are wary⁹ of putting their fingers inside the cracks of the stones of the western wall. (See the footnotes below for more details.) ■

1. רש"י בד"ה מחנה לוי
2. המ"ב בסימן תקס"א סג"ק ה'. ודע שהרבמ"ם וראב"ד נחלקו בהלכות בית הבחירה פ"ו האם קדושה ראשונה קידשה לעת"ל. והמ"ב כרמב"ם שקידשה לעת"ל
3. והרע"ב במסכת כלים פ"א ח"ח בד"ה שאין, וז"ל ואי דטמאי מתים אין נכנסים מן החיל ולפנים היינו מדרבנן. דמדאורייתא אפילו בעזרת נשים שרו. שכל זה מחנה לוי עד עזרת ישראל ששם שער ניקנור. עכ"ל
4. בשו"ת הרדב"ז ח"ב סימן תרצ"א. וע"ש עות ספיקות בזה
5. בשו"ת ציץ אליעזר ח"י סימן א' ע"ש בהרחבה
6. ובאמת כ"ה בנדה דף מ"ה א'. ואפילו לאסור נחלקו הפוסקים אם גוי נאמן, עי' יור"ד סימן שי"ג בט"ז ס"ק ד' ובש"ך שם סק"ד ובגרע"א שם ובעה"ש שם אות י"ב. ובסימן קי"ח בש"ס ס"ק ל"ח. ובסימן שי"ד ופת"ש ס"ק א'. ובמסל"ל עי' בסימן ס"ט ס"י ובנ"כ שם, ובסימן צ"ח ס"א. ובחכמ"א כלל ע"ב סי"ז. ועוד מקומות. ואכמ"ל. בפס"א תקס"א ו'
7. האבני נזר חיו"ד סימן ת"נ
8. בצי"א הנ"ל הביא דמהרי"ל דסקין וצ"ל הסתפק עוד שמא הכותל הוא חומה שבנו מחוץ למקום המקדש כשבנאוהו. עכ"ד. ותמהתי בכל הנ"ל שלא ראיתי מי שיזכיר את המדרש רבה בשיר השירים פרשה ב' וז"ל עומד אחר כתלינו אחר כותל מערבי "של בית המקדש" למה שנשבע לו הקב"ה שאינו חרב לעולם וכו' עכ"ל
9. כן הביאו הצי"א ועוד פוסקים בשם האדרת, ועודף ועי' בפס"ת הנ"ל שכמה גדולים נהגו כך. וטעמן דס"ל שמקום החומה נתקדש כבפנים (עי' להלן פ"ו א') ושג"ז כביאה במקצ"ת. ובפ"ת הנ"ל הביא שיש מחמירים מלהתקרת לכותל. ■

STORIES Off the Daf

Outside? Inside!

למה נאמר מצורע ליתן לו מחנה שלישיית כשהוא אומר בדד ישב הכתוב נתקו לעשה

Why must the metzora be separated from the rest of the Jewish people? The Sefas Emes zt"l explains that the Jewish soul is so lofty, it has no connection to sin. Even the damage caused by the terrible crime of leshon hora is only manifest on the surface, on the speaker's skin. This symbolizes that even the worst sins only "graze" the person superficially, but the "pintele Yid," the holy Jewish spark, remains untouched.

The 248 limbs and 365 sinews of the physical body parallel the integrated body of the Jewish people. Since impurity has no grasp on the Jewish people as a whole, anyone showing signs of defilement is expelled to the outer perimeter—the "skin" of the camp. And there he must remain, on the outside with impure outsiders, until he is healed through teshuvah. When that happens, he rises to the level of the ba'al teshuvah—and is considered greater than one who never sinned. Sometimes it takes a shock, like the appearance of tzora'as, to awaken the pintele Yid deep within so that the healing can take place.

Rav Eliyahu Lopian, zt"l, told a tale about a certain epikuros who was notorious for the heretical ideas he tried to spread. Once, the man was afflicted

with a severe disease. The doctors in charge of his case examined him closely and decided that his situation was grave, and his only chance for survival was a difficult surgery. Although the chances were high that he might not live through the operation, the epikuros agreed since it was his only hope. As he lay on the operating table, just as the anesthesia was about to take effect, the man cried out in a powerful voice: "I entrust my spirit into Your Hand, Hashem, the true God!"

Rav Lopian explained, "The Jewish spark of emunah was buried so deep inside this man, no power or person could penetrate that deeply. It was only the threat of imminent death that could awaken it and bring it to the surface!" ■

