

OVERVIEW of the Daf

1) The dispute concerning payment for the minchas chavitin (cont.)

The contradiction within the opinion of R' Shimon is resolved.

2) The minchas chavitin when there is no Kohen Gadol

R' Yosah in the name of R' Yochanan asked two questions about the method of offering the minchas chavitin when there is no Kohen Gadol.

R' Chizkiyah adds an additional inquiry, which the Gemara unsuccessfully attempted to answer.

3) The ashes of the Parah Adumah

R' Avahu explains the development of the decree against using the ashes of the Parah Adumah.

4) The enactment regarding replacing disqualified bird pairs

R' Yitzchak uses our Mishnah to explain the earlier Mishnah's ruling concerning money found between the chest to collect for nests and the chest to collect for olah pigeons.

הדרן עלך פרק מעות שנמצאו

5) HALACHAH 1: MISHNAH: The Mishnah discusses the tum'ah status of spittle and utensils found in Yerushalayim. Additionally, the Mishnah discusses the use of knives and cleavers found in Yerushalayim on the fourteenth and fifteenth of Nissan.

6) Spittle found in the upper marketplace

Two explanations are presented why spittle found in the upper marketplace of Yerushalayim is tamei.

7) Neveilah blood

R' Yehoshua ben Levi recounts an episode where soldiers were killing wild donkeys for the king's lions and the sages did not declare the blood to be tamei.

The Gemara enters into a discussion related to the tum'ah status of blood that comes from a neveilah to illustrate another example of the relationship between a revi'is of liquid and a k'zayis of solid.

After a number of attempts to reach a conclusion on this issue R' Yosi teaches that it is a matter of dispute between one Amora who follows R' Yehudah that it is tamei and a second Amora who follows R' Yehoshua ben Pesora that it is tahor.

8) Clarifying the Mishnah

An explanation is presented why spittle found in the upper marketplace of Yerushalayim is tamei.

A Baraisa is cited that explains the rationale behind R' Yosi's distinction between Yom Tov and the rest of the year.

An explanation is presented why utensils found on the path leading to the mikveh are presumed tmei'im.

A Baraisa uses a different term for the graveyard hammer, and the Gemara explains the origin of each term.

A Baraisa rules that if a knife is found tied to a cleaver the knife is presumed tamei. This ruling is opposite of the Mishnah's ruling.

9) HALACHAH 2: MISHNAH: The Mishnah presents the laws of tum'ah with regard to the paroches. This discussion leads to a description of the making of the paroches.

(Overview...continued on page 2)

Distinctive INSIGHT

The *מריצה* cemetery tool and its function

שמריצה את האבן לבית הקברות

The purpose of the stone discussed in our Gemara is the subject of dispute among the commentaries, and the precise wording of the text of the Gemara itself is variable.

R' Shimon ben Lakshon learns that the stone is used to push other stones to the grave, to form a cover for the grave.

Rambam and R' Eobadia Mibartanora learn that the stone was part of a tool used to crush and break bones in order to have them fit into a basket which was used to transport the remains to another place. The *שיירי קרבן העדה* questions this explanation, because the tool is described as being brought "to crush stones—*מריצה את האבן*" and not that it was itself a stone used to crush bones. Yet there are others who say that the text of Rambam in our Gemara was *מריצה את האבר*—the tool which crushed limbs." *שו"ת עמק הלכה* (1:61) writes that the text of Rambam was that this tool was "מריצה את העצם"—it was used to break bones."

Tiferes Yisroel (Yachim, #10) notes that this rendition of the Gemara is troubling, because it is generally prohibited to treat human remains with such disrespect. We find (*אבל רבתי פי"ב*) a Baraisa which clearly states that it is prohibited to dislodge bones of a body one from another, and it is similarly not allowed to sever sinews. The Shulchan Aruch (Y.D.403:6) rules accordingly.

The Tiferes Yisroel therefore explains that this tool was actually a metal plate which was used to bring stones to the graveyard, or it was used to crush stones.

R' Shimon ben Lakshon (2:611) rules, based upon Rambam, that it is permitted to transport a body to Eretz Yisroel for interment, even though this might cause the body to become dismembered or that some of the bones might break. This is a move which is ultimately for the honor of the deceased, and we see in our Mishnah that there was even a special tool which was used to break the bones of the body if it had to be carried in a basket to be taken to burial. The procedure described in the Mishnah most probably was only done for a constructive purpose when transporting the body, such as to move the body to be buried in a family plot. And this would certainly be the case in order to bury the body in Eretz Yisroel. ■

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HALACHAH Highlight

Just kidding

(אמר) ר' יצחק בר ביזנא בשם שמואל גוזמא תנא

R. Yitzchak bar Bizna said in the name of Shmuel: That Mishna was exaggerating.

It is apparent from the Gemara that one who exaggerates does not violate the prohibition against lying¹. Similarly, R. Ami in the Gemara Chullin² declares, "The Torah was exaggerating." Rashi there explains that just as people speak without being particular in the way they express themselves, so too, the Torah did not intend to say something false, rather it used imprecise terminology. Accordingly, it seems odd then that the Chofetz Chaim, ז"ל,³ explains the pasuk "they trained their lips to speak falsely," to refer to people who tell over stories with inaccuracies **even without intending** to add falsehoods. The Chofetz Chaim says that these people did not pay sufficient attention when listening to others to ferret out any traces of falsehood. They did this because they lack a genuine appreciation of the seriousness of lying, and therefore when they retold what they heard, their words were laced with inaccuracies. The Mesillas Yesharim⁴ also expresses this concept of the Chofetz Chaim. Perhaps the problem can be reconciled as follows: In a context when it is normal to exaggerate, for example, when a wedding is called for 8 o'clock, it is understood that the wedding will start later than eight, and in this context it is not a problem to exaggerate. The reason is that this is the manner in which people set a time for a wedding⁵, and therefore it is permitted. However, many Poskim⁶ concur with the Chofetz Chaim and the Mesillas Yesharim that it is forbidden to exaggerate. ■

REVIEW and Remember

1. Why did Chazal have to relax the decree against deriving personal benefit from the Parah Adumah ashes?
2. Who typically walked in the middle of the street?
3. Who has the responsibility to make their tum'ah/taharah status known to others?
4. Describe the images that appeared on the curtain that hung in front of the Kodosh HaKodoshim.

1. ודע שלדעת הסמ"ג בעשין ק"ז, והובא בהקדמת הספר ח"ח, בעשין, הוא מ"ע גמורה דמדבר שקר תרחק
2. בחולין צ' ע"ב
3. הח"ח בספרו שפת תמים פרק ו'
4. במס"י פרק י"א
5. וכסברת הגמ' בנדריים דף כ"ד ע"ב וז"ל האי גברא קינה דשומשמני (פלי נמלים) חזא ואסיק להון שמא עולי מצרים ושפיר משתבע. עכ"ל הגמ' שם. ופירש שם הר"ן (בד"ה נדרי הבאי) וז"ל דקושטא קאמר כיון שראה עס רב דעביד איניש דגזים בכה"ג. עכ"ל. [וע"ע בשלטי גיבורים במסכת ע"ז בדפי הר"ף בדף ו', ודו"ק] ולכן גם מותר בהגדלת כמויות שבסוגיין, שכן היה דרך בני אדם לדבר ולכנות
6. שכן מבואר בט"ז ביו"ד סימן שד"מ ס"ק א', ורק להוסיף קצת בשבח המת בהספדו מתיר שבדואי שהיה רוצה לעשות עוד קצת אם היה חי עוד ואינו שקר, ע"ש. וכ"כ מרן הגר"ש אלישיב זצ"ל בספרו קובץ תשובות (כמדומה בח"ג), עפ"י הט"ז הנ"ל ■

STORIES Off the Daf

The secrets of the Torah

גוזמא

On today's daf, we find that the Gemara concludes that certain details were exaggerated. The Pnei Zakein, ז"ל, warns us to avoid a misunderstanding; chalilah that one should think that the Sages, who never wasted a single word, would indulge in simple exaggeration. The truth is that "guzmah" also means to cut. When the Gemara wants to hint at a very deep secret and still keep the matter hidden, the Sages used the language of guzmah—words that slice their meaning into two without revealing the secret.

The Chofetz Chaim, ז"ל, in his explanation of a Midrash, wrote that every word, and in fact every single letter of Torah, actually contains the deepest mysteries inside it that will only be revealed by Hashem in the

World-to-Come. One who learns the Torah in this world will be able to understand the true meaning of the Torah in the next world, and whoever did not exert himself to learn in this world will not understand the secrets contained within that Torah in the next world.

Rav Yitzchok Aizik of Komarna, ז"ל, the "Pnei Zakain" on Shekalim, once related: "My father tasted the World-to-Come in the Torah. He was so connected to the Torah that he would often spend several days immersed in his learning without eating anything. Even so, he never appeared to suffer from hunger. The Torah sustained him so much that his very face shined!"

"One time, I remember my mother telling my cousin that she worried for his health since he hadn't eaten for five days. My cousin went to see after him, but my father insisted all was well.

"My precious child," he said, "believe me when I say that I absolutely do not feel

hunger. If I felt any hunger I would eat, because hunger causes weakness and bitul Torah." He was so bound up to the deeper level of Torah that he did not even feel that he had not eaten for days! ■

(Overview...continued from page 1)

10) Paroches

Different opinions are cited concerning the number of strands in each thread of the paroches.

The embroidering of the paroches is examined.

R' Yitzchak bar Bizna in the name of Shmuel comments that when the Mishnah stated that three hundred people were needed to immerse the paroches it was an exaggeration.

A similar type of exaggeration is cited.

11) HALACHAH 3; MISHNAH: Four opinions are recorded regarding the proper place to burn a korban that became disqualified. ■

