

OVERVIEW of the Daf

1) The Crier (cont.)

A Baraisa is cited in support of R' Shila's opinion that the words קריאת הגבר refer to the call of a rooster.

2) The Miracles of the Beis HaMikdash

R' Yehudah in the name of Rav states that when the Jews gathered in the Beis HaMikdash during festivals the area was over-crowded but nonetheless when it came time to bow each person miraculously had four amos in which to bow.

The Mishnah in Avos is cited which lists this as one of the ten miracles that happened regularly in the Beis HaMikdash.

Since two of the miracles related to Yerushalayim rather than the Beis HaMikdash, the Gemara enumerates two additional miracles that occurred in the Beis HaMikdash.

The Gemara explores whether, in fact, other miracles should have been include in the list.

3) The smoke of the pyre

The Gemara examines the miracle of the smoke of the pyre rising straight up although the pyre did not produce smoke.

The contradiction is resolved by distinguishing between the fire that descended from Heaven and the ordinary fire put onto the Altar by the kohanim.

Additional characteristics related to the fire on the Altar are recorded.

A Baraisa describes six different types of fire.

Upon inquiry, the Gemara explains that the smoke from the pyre could sway in different directions but the wind would never disperse the smoke.

The Gemara examines the effect of different winds on produce. ■

הדרן עלך שבעת ימים

REVIEW and Remember

1. Why was it necessary for each person to have four amos for bowing?
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2. How do we know that the Aron HaKodesh did not occupy space?
.....
3. What are the five differences between the first Beis HaMikdash and the second?
.....
4. What fire repels fire?
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Distinctive INSIGHT

The miracle of having space to bow

אמר רב בשעה שישראל עולין לרגל עומדים צפופים ומשתחוים רווחים

Rashi explains that the space expanded below each person as he prostrated himself, and not only was there enough room to fall to the ground, but there was also a space of four amos between each person. The שיח יצחק points out that the reason for having a distance of four amos between people is in order for each person to be able to verbalize his וידוי/confession and for no one else to be able to hear what he is saying. This suggests that this miracle took place on Yom Kippur, and not during the festivals, because there is no confession recited on festivals. Nevertheless, it appears that this miracle also took place on the festivals, as well. The Midrash has a text which explains that the reason they would need space between each other on the festival was that one person not hear the other's prayers (not necessarily וידוי). The גרי"ז explains that on the festivals there was a special mitzvah to bow as one entered the courtyard, a mitzvah which was not in effect throughout the year. Nevertheless, the main miracle was for Yom Kippur, where raising one's voice is essential to arouse one's concentration (see Shulchan Aruch O.C. 101:3).

שו"ת תשב"ץ (3:#37) explains that the miracle of bowing only was for Yom Kippur. During the festivals, the only aspect of this Baraisa which was in effect was that the people stood crowded together. Yet when it came to Yom Kippur, even this degree of being crowded miraculously still resulted in the people all finding space to bow with ample room for privacy. ■

Today's Daf Digest is dedicated as a zechus
For a Refuah Sheleima for
דוד בן שיינא עטא

HALACHAH Highlight

Confessing sins to others

אמר רב בשעה שישראל עולין לרגל עומדין צפופין ומשתחוים רווחים

Rav says: When Bnei Yisroel go up to Yerushlayim they stand crowded together and they bow spread out.

Rashi describes the scene as follows: While standing the people were so crowded that their feet didn't necessarily remain on the ground so it appeared as if they were floating. When it came time to bow, a miracle occurred and the space expanded so that each person had four amos in which to bow so that their confession would not be heard by their friend and cause embarrassment.

One could infer from Rashi's comment, who expresses concern regarding embarrassment but no mention of a prohibition, that there is no prohibition against allowing another to hear your confession. This is seemingly contradicted by a Gemara in Sotah¹. R' Sheishes there states that one who enumerates his sins in public has acted disrespectfully. The reason, Rashi explains², is that he gives the impression that he is not embarrassed or disgraced by

his transgressions. One could suggest a difference between these two circumstances. R' Sheishes was referring to a person who intentionally confesses his sins publicly and by doing so he demonstrates a lack of remorse. Our Gemara, however, addresses a circumstance where the person wants to confess privately to Hashem but, due to a lack of space, his friend hears his confession. A person who confesses under such conditions has not acted insolently but, nonetheless, Hashem deemed it necessary to perform a miracle to save people from this embarrassment.

Poskim³ disagree about this halachah. Mishnah Berura writes⁴ that one may publicly confess for those sins which are already known to the public, whereas sins committed privately should not be revealed by confessing out loud so that others will not hear. Therefore, one should be cautious about revealing past misdeeds when speaking to others. ■

1. סוטה סוף דף ז' ע"ב
2. רש"י שם בד"ה מאן. וכן פירשו תוס' ברכות דף ל"ד ב' ד"ה כסוי
3. עי' רמב"ם וראב"ד פ"ב מהלכות תשובה ה"ה וע"ע שו"ת המהרי"ק שורש קל"ט ענף ה' כמה חילוקי דינים בזה וע"ע שערי תשובה אר"ח סימן תר"ו ס"ק א'
4. שם ס"ק ו'. ועע"ש שעה"צ ס"ק ג' שעון שבין אשם לחבירו אם הוא מפורסם לרבים לכו"ע מותר לאומרי בקול רם ■

STORIES Off the Daf

A consuming fire

יש אש דוחה אש דגבריא ויש אש אוכלת אש דשכינה

The Shem MiShmuel, ז"ל, explains that the "repelling fire of Gavriel" mentioned in today's daf represents God's attribute of stern judgment, גבורה, which is embodied in the "left hand that repels." It is manifest in the heaven-sent trials that goad us to change our ways or that serve as hard correctives for our spiritual blemishes. Hashem alone knows how, when, and to what degree such harsh measures are required. How does this differ from "the fire of the

Shechinah?" While the "repelling" fire merely drives away the negative, a "consuming" fire is one that transmutes that which it consumes into itself. The fire on the Altar must be of this kind, where all that is negative within us is subsumed in the Divine Presence and transformed into good. And we can follow this path too, by offering rebuke with the intention to help our fellow Jew change the bad inside him into good.

Once, a certain Maggid came to Radin and heard the Chofetz Chaim, ז"ל, speak on the greatness of rebuke. The Gadol concluded, "If you have been blessed with an ability to speak effectively in public, you must use it to help people change."

The visiting Maggid approached the Chofetz Chaim and said, "Rebbi, while I was in another town recently,

I saw that the community was lax about many halachos. During Shabbos, I stood before the people and tried to wake them up with a fiery derashah. But I had to step down in the middle after a fight broke out and the congregation threatened to remove me by force!"

"What was your delivery like?" asked the Chofetz Chaim.

The Maggid was taken aback. "What does my delivery have to do with it? I saw the situation in the town and couldn't remain silent. Naturally, I shouted my rebuke as loud as I could!"

The Gadol chided the man, "Did you shout when you put on your tefilin this morning? What makes you think you have to shout when fulfilling another mitzvah called rebuke?" ■

