

OVERVIEW of the Daf

1) A non-kohen who arranges the pyre (cont.)

The Gemara unsuccessfully challenges the premise of R' Zeira's objection to R' Yochanan's ruling that a non-kohen who arranges the pyre is liable to death in the hands of Heaven.

The challenge against R' Zeira's assumption is dismissed and the Gemara accepts R' Zeira's objection.

R' Yochanan's ruling is revised to apply to the two blocks of wood rather than the pyre.

Rava unsuccessfully challenges R' Yochanan's ruling.

Rava made two assumptions in his challenge to R' Yochanan. The first assumption is that only a concluding service requires a lottery. The second is that only those services that would bring the death penalty if performed by a non-kohen require a lottery. Both of these assumptions are challenged.

Mar Zutra suggests a proof to the assertion that the placement of the logs is a concluding service but the proof is shown to be inconclusive.

הדרן עלך בראשונה

2) **MISHNAH:** The Mishnah explains how they determined when the Yom Kippur service could begin and the first steps taken to start the service.

3) Declaring morning

A Baraisa cites different opinions how the morning was announced.

4) The afternoon prayer and Tamid

R' Safra ruled that the afternoon prayer should be said at midday based upon the practice of Avraham Avinu.

R' Yosef challenged using Avraham Avinu as the source for this halachah.

Rava demonstrated that R' Yosef would not have presented that challenge and revises the challenge.

Three answers to the challenge are presented.

On a tangential note, the Gemara demonstrates that our forefathers studied in Yeshiva.

Rav states that Avraham Avinu fulfilled the entire Torah and Rava or R' Ashi include his observance of even Rabbinic decrees like eruv tavshilin.

5) Confirming that the sun is rising

The Mishnah wrote that someone responds "Yes" to the question of confirmation that the sun is rising. Two explanations are given as to who gives that response.

The Gemara questions whether it is possible to confuse the light of the moon with the light of the sun.

The reason for the confusion, explains the Gemara, is that it was a cloudy day.

R' Pappa makes an observation regarding the effects of the sun on a cloudy day.

R' Nachman also notes two characteristics of the sun on a cloudy day. ■

Distinctive INSIGHT

Chevron—the city of our forefathers

האיר פני כל המזרח עד שבחברון

The Yerushalmi here points out that the reference to the city of Chevron is highly symbolic. The people on the ground of the Courtyard ask the one who climbed up to see the rising sun, "Is the light emerging above Chevron?" And the scout answers, "Yes!" The reason Chevron is mentioned is to highlight the merit of our forefathers who are buried in Chevron.

The *א"ת* (1:423) says that this is also the reason we mention "the God of Avraham, the God of Yitzchok and the God of Yaakov" as we begin the Amidah. Our prayers correspond to the service which took place in the Beis HaMikdash, and just as the merit of our forefathers was invoked as the service began, we also mention it as we begin our prayer, with the hope that it will inspire us to offer a meaningful prayer which will be accepted upon high.

A student of the Gr"a composed a work titled *שער רחמים*, a commentary to the Siddur. In it, he comments about our prayers each morning which begin with the *אדון עולם*. He explains that this is based upon the Gemara in Berachos (7b) where R' Yochanan says in the name of R' Shimon bar Yochai that from the moment the world was created, no one referred to Hashem as "אדון—Master" until Avraham Avinu came and called Hashem "Master." (See Bereshis 15:2). We now utilize this reference to God in introducing our prayers in order to refer to this wonderful merit of Avraham Avinu.

When his student brought his Commentary to the Siddur to the Gr"a for an approbation, the Gr"a looked it over. As soon as he noticed this comment, the Gr"a praised the author and told him that the entire work was worth the effort due to that insight alone. ■

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לעילוי נשמת
 ר' ארי' בן ר' ישראל הלוי ע"ה

HALACHAH Highlight

Hiddur, or performing the mitzvah earlier?

שכל היום כשר למילה אלא שהזריזין מקדימין למצוה

The mitzvah of mila could be performed the entire day but those who are conscientious perform the mitzvah early.

There is an interesting dispute regarding the extent of this principle. What should be done in a circumstance where the father of a baby will not return to town until the afternoon of the baby's eighth day? According to some Poskim¹ the bris should be performed in the morning without the father based on the principle to perform mitzvos early. The only exception would be if the father would be the mohel. Shevet HaLevi² disagrees and is of the opinion that the bris should be delayed until the father arrives unless it is clear that the father will not return in time³. Precedent for his ruling can be found in the Terumas HaDeshen⁴. Terumas HaDeshen writes that one should wait if the later performance of the mitzvah will allow the mitzvah to be performed in a more beautiful manner, unless the delay will cause the person to miss the time to perform the mitzvah altogether. In other words, performing a mitzvah with a greater *hiddur* is a greater priority than performing the mitzvah early, and it is considered a more beautiful performance of the mitzvah when performed by the father⁵. On the other hand, we see the extent of the principle to perform a mitzvah early from the first opinion, which maintains that we should not even wait for the baby's father to return.

Another application of the approach of Terumas HaDeshen can be found by the mitzvah of Kiddush Levanah. Shulchan Aruch⁶ rules that one should delay the recitation of Kid-

REVIEW and Remember

1. Why does the Gemara suggest that separating the ashes should not require a lottery?

2. What happened to an animal slaughtered too early in the morning?

3. How do we know that Avraham Avinu fulfilled the entire Torah?

4. What is one reminded of when he sees a jar of vinegar or drippings?

dush Levanah until Motzei Shabbos so that it can be recited more honorably, wearing Shabbos clothes. If, however, Motzei Shabbos is the eleventh of the month or later one should not delay reciting the berachah because of the possibility that the remaining days will be cloudy and the mitzvah will be lost altogether. ■

1. שו"ת אבני נזר חיו"ד סימן שי"ח. ומעין זה בערוך השולחן יור"ד סימן רס"א
2. שו"ת שבט הלוי ח"ה סימן קמ"ח אות א'. וע"ש בד"ה ולהלכה דכ"כ בין אם האב מוהל בעצמו ובין אינו מוהל בעצמו
3. ולתה"ד דלהלן אפשר שאין להמתין כבר ממתי שיש ספק שמא יפסידו את המצוה עד השקיעה
4. תה"ד ח"א סימן ל"ה. ודבריו הובא להלכה בשו"ע באו"ח וכדלהלן
5. וק"ו שכ"ה לש"ך חו"מ סימן שפ"ב וסיעתו ואכמ"ל
6. אור"ח סימן תכ"ו ס"ב. וע"ש באה"ל ד"ה במוצאי, וז"ל ודעת הב"ח שלא להחמיץ המצוה עד מוצ"ש, אלא אחר שעברו עליה ג' ימים מהמולד מקדשין וכ"כ במעשה רב. עכ"ל ■

STORIES Off the Daf

Satisfying the soul

קיים אברהם אבינו אפילו עירובי תבשילין

Avraham Avinu kept even the laws of eiruwei tavshilin.

The Tiferes Shlomo, zt"l, explains that "eiruv" implies an admixture, that Avraham Avinu rectified even the Divine sparks that were encloded in his food. In order to elevate them, one must eat in complete holiness, since a righteous man eats "to satisfy his soul."

One of the chassidim of Rav Aharon HaGadol of Karlin, zt"l, was with him when the Rebbe's assistant brought him

an apple. The Rebbe took it, made a blessing, and ate it. This prompted the chassid to think, "You know, I guess the Rebbe can also get a craving for an apple, just like me."

At that moment, Rav Aharon turned to his chassid and said, "I was just thinking: what is the essential difference between you and me? I eat apples, and so do you. I make a blessing, and so do you! The difference is that when I get up in the morning, I contemplate the apple tree outside my window until I am filled with wonder and gratitude toward Hashem. I delve deeper, I recall the true meaning of what an apple is, and I become filled with a powerful yearning to make a blessing... but since I can't without eating, I ask my

assistant to bring me an apple."

Rav Aharon continued. "You, on the other hand, see an apple tree and think how good its fruits look. You suddenly feel a burning desire to eat an apple, but since you're good enough not to steal one, you spend a little money and buy one from the grocer. After you get home, you are all set to eat the fruit, but your fear of heaven stops you short. You worry that maybe you'll lose your teeth as a punishment for failing to make a blessing! So you stop just long enough to make one before you eat."

"You see," he concluded, "I eat an apple just so I can make the blessing, and you make a blessing just so you can eat your apple!" ■

