

OVERVIEW of the Daf

1) Clarifying the pesukim (cont.)

Ulla continues his lengthy analysis of the verses that describe the Yom Kippur service noting where the verse continues with a previous condition and other times where the previous condition is reversed.

2) Mixing the water and the Parah Adumah ashes

The Mishnah in Parah records a dispute regarding the validity of a child to mix the water with the Parah Adumah ashes.

The respective positions are explained.

3) Clarifying the pesukim (cont.)

Ulla concludes his analysis of the verses.

R' Assi states that when R' Yochanan and Reish Lakish studied these verses they also concluded that sometimes the verse continues with a previous condition and other times it reverses the previous condition.

4) Two slaughters (cont.)

R' Yochanan states emphatically that the Parah Adumah does not become invalidated if it is slaughtered by a non-kohen.

5) Confession

A discrepancy between the first and second confession is noted and resolved.

6) MISHNAH: The Mishnah begins with a description of the slaughter of the bull and the offering of the incense. It proceeds to note the difference between the way the incense is normally offered and the way it is offered on Yom Kippur. Other general differences between the daily service and the Yom Kippur service are noted.

7) The one who stirs the blood

The Gemara questions how a kohen could stir the blood in the Sanctuary when the Torah prohibits anyone to be in the Sanctuary when the incense is offered.

R' Yehudah explains that the Mishnah means that the person was on the fourth tile outside the Sanctuary. ■

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לעילוי נשמת רות חוה בת דבורה רייזל*

by Mr. and Mrs. Josh Englard, North Woodmere, NY

*Today's Daf Digest is dedicated in loving memory of our father,
grandfather and great grandfather*

ר' מאיר זלמן בן ר' שלמה, ע"ה

Distinctive INSIGHT

Placing water in the vessel before the ashes

הכל כשרים לקדש

Rashi (ד"ה לקדש) explains that the process of קידוש is the placement of the water upon the ashes. Tosafos (ד"ה הכל כשרים לקדש) questions this, for we find several places in the Mishnah in Parah that the water is placed into the utensil first, before the ashes. Although the verse (Bemidbar 19:17) seems to suggest that the water is poured upon the ashes—"And he shall place upon it [the ashes] spring water into the vessel" - the proper understanding of the verse is that the water is placed directly into the vessel for the sake of the ashes mixture. Tosafos Yom Tov, Maharsha and Gevuros Ari all note that the Gemara in Sotah (16b) goes even farther and explicitly teaches that placing the water in the vessel must take place before adding the ashes. The opinion of Rabbanan is that the process is invalid if done in the reverse. The opinion of Rabbi Shimon is that either the water or the ashes may be placed first. Nevertheless, everyone agrees that placing the water first is certainly acceptable, which makes that comment of Rashi in our Gemara quite puzzling, as Rashi describes קידוש as placing the water upon the ashes.

Sefer Siach Yitzchok suggests that Rashi is explaining the Gemara according to the opinion of Rabbi Shimon, and he means that קידוש may be either where the ashes or the water are put into the utensil first. Yet this explanation of Rashi is difficult, in that there does not seem to be a reason that he should explain the Gemara according to Rabbi Shimon, which is not the halachah, and not according to Rabbanan.

In fact, this Mishnah is cited in Shabbos (137a), and Rashi himself explains that the process is where the ashes are placed upon the water, which is according to Rabbanan. Some suggest that the comment of Rashi in our Gemara is a טעות סופר. ■

REVIEW and Remember

1. Which part of the Parah Adumah procedure may be performed by a woman?

2. What is the progression from the first confession to the second?

3. Why was it necessary to stir the blood?

4. How many shovels were used as part of the incense ceremony?

HALACHAH Highlight

The status of a deaf mute in mitzvah observance

הכל כשרים לקדש חוץ מחרש שוטה וקטן. [וחרש פי' שאינו שומע ואינו מדבר]

All are fit to mix the water and ashes except for one who is a deaf-mute¹, an imbecile or a minor.

Poskim dispute the status of people who are deaf and mute who can nevertheless communicate through sign language or with writing. Some Poskim² write that if they behave intelligently they are considered competent. Others disagree³ and maintain one who is deaf and mute is considered lacking intelligence by dint of Biblical decree. Although their ability to communicate is the result of training, it is not an expression of their own competence. If, however, they have the ability to speak in a way that most people can understand they are considered competent according to all opinions⁴. For this reason, one who is merely deaf, but is able to speak may be called for an aliyah⁵ since he can make the berachah properly.

Poskim also dispute the definition of one who is a שוטה (deranged). The Gemara⁶ explains that one who

destroys property in an insane fashion is categorized as a שוטה. Some⁷ interpret this to mean that he leaves property entrusted to him in an unprotected location, without the intent to retrieve the item⁸. According to others⁹ one is not insane unless he actually throws the objects from his hands. R' Shlomo Zalman Auerbach, zt"l, writes¹⁰ that a person who possesses the mental capacity of a child, knows that Hashem gave the Torah and that we are instructed to fulfill His commands is considered sane. ■

1. כ"כ גמ' חגיגה ב' ע"ב. וכ"כ הפוסקים
2. כן דעת שו"ת דברי חיים ח"ב סימן ע"ב וע"ג. וכן עי' במוריה שנה י"א ט"י, (דף נ"א) בתשובת הגר"ח"פ שיינברג שליט"א, ובתשובת הגרש"א זצ"ל נוטה כן וכתב שכן דעת הגר"ש אלישיב זצ"ל. [וע"ע בשו"ת מנחת שלמה סימן ל"ד ב' אבל הגרש"ז א"א זצ"ל בעצמו הסתפק אם רק הרגילים עמו מבינים אותו, וסתם אנשים לא מבינים]
3. כן דעת המהר"ם שי"ק סימן ע"ט. וכן עי' אג"מ יו"ד ח"ד סימן ח"ט. (וע"ע אג"מ אהע"ז ח"ג סל"ג ושו"ת חת"ס אהע"ז ח"ב סימן ב')
4. בדברי הגרש"ז אה"נ"ל
5. אג"מ הנ"ל
6. עי' חגיגה ג' ד'
7. פמ"ג ביו"ד סימן א' ס"ק י"ב ותבו"ש שם ס"ק מ"ה
8. דע"ת למהרש"ם שם פירש כן בכונתם
9. כ"ד הפרישה שם ס"ק כ"ו. ועי"ש בדר"ת ס"ק קמ"ט
10. שו"ת מנחת שלמה סימן ל"ד ב' וקטן, לגבי דאורייתא ה"ה כקטן עד שיהיה בן י"ג שנה ויביא ב' שערות. משא"כ לגבי דיני דרבנן, בן י"ג שלא ידוע אם הביא ב"ש, ג"כ דינו כגדול. עי' נדה מ"ו. ומ"ב סימן נ"ג ס"ק כ"ה. ואכמ"ל ■

STORIES Off the Daf

A fool for honor

אין מיעוט אחר מיעוט אלא לרבות

Our Gemara states a principle of elucidation: one exclusionary statement following another is inclusive. The Chidushei HaRim, zt"l, explains this principle figuratively: "diminishment followed by diminishment is only meant to make great." We are made great in the eyes of others to the degree that we minimize ourselves.

Rav Eliyahu Lopian, zt"l, once told about a big ba'al chessed who was a simple man. Years earlier, he had saved the life of the governor and this earned him a degree of influence not enjoyed

by other Jews. The man's relationship with the governor enhanced his ability to help people in need, and even allowed him to secure army exemptions for many yeshivah students. Unfortunately, the man's efforts on behalf of other Jews were matched by an equally strong drive to be honored publicly. He rationalized that more prestige would further his efforts on behalf of the community.

Once, when he was visiting Slabodka, he began to boast about his accomplishments. He crowed, "You batlanim should give someone like me ששי—even the Chofetz Chaim agrees!"

He then related that he had met with the gadol hador and complained that since he didn't receive the honor he deserved, his ability to help the community was compromised.

The Chofetz Chaim offered an ex-

planation. "Why do Chazal say that honor flees before all who pursue it, and that it pursues all who run from it? Why do we need the word all? It would be enough to just say "those who pursue it," or "those who run from it!" Apparently, the extra word "all" teaches that honor flees from everyone who chases it, even one who deserves honor as much as you do. And anyone who flees from it, even someone as unworthy as myself, is pursued by it!"

The foolish man exclaimed,

"You see, even the Chofetz Chaim admits that I am worthy of more honor!"

Rav Eliyahu concluded: "Just see how much a person can make a fool of himself for a little kavod!" ■

