

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah

The Gemara questions the Mishnah's second ruling that one is liable for applying the blood inside and then outside.

It is suggested that this ruling follows R' Nechemyah who subscribes to such a position.

This explanation is unsuccessfully challenged.

The Gemara questions why it is necessary to equate the case of collecting the blood in two cups with the case of two Chataos.

The necessity for this teaching is explained.

This explanation is unsuccessfully challenged.

### הדרן עלך השוחט והמעלה

2) **MISHNAH:** The Mishnah begins with a list of sacred animals that are not subject to the prohibition against offering a korban outside of the Beis HaMikdash. The Mishnah then enumerates animals not subject to the prohibition since they are not fit to be offered as a korban. Within this list there is a dispute and the underlying rationale for each position is presented. The Mishnah also elaborates on the topic of a "premature" korban. Additional exemptions, related to substances and services, are enumerated. The topic of the eras in which it was permitted to offer korbanos outside of the Beis HaMikdash is discussed. This leads the Mishnah to identify those korbanos that were required to be brought on the communal bamah even when private bamos were permitted. ■

## REVIEW and Remember

1. Why was it necessary for the Mishnah to give a parable?  
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2. In what is the parah adumah burned?  
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3. What are examples of מחוסר זמן that apply to the owner?  
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4. During what periods of history were bamos permitted?  
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## Distinctive INSIGHT

*Slaughtering or burning the Parah Adumah outside its area*  
פרת חטאת ששרפה חוץ מגתה

Rambam explains that the Parah Adumah is also referred to as the "Paras Chattas" because of the verse in Bamidbar (19:9) which says about it, "it is a chattas," meaning that it is like a sin offering and that it purifies. It was supposed to be slaughtered on Har HaZeisim, directly across from the opening gates of the Mikdash. It was necessary for the kohen to take from the blood of the cow and sprinkle it seven times toward the doorway of the Sanctuary (ibid. v. 7). The Torah does not say that the cow had to be slaughtered directly across the valley between Har HaZeisim and Har HaMoriah, toward the door of the Sanctuary, but the Gemara learns from verses that beside the sprinkling, both the slaughtering and the burning of the cow had to be in this place. There was a pit next to where the cow was slaughtered, and the cow was burned there and the sprinkling was done from there.

The Mishnah at the beginning of the perek begins by discussing cases of sanctified animals where there is no liability for slaughtering them outside the courtyard of the Mikdash. The first case is that of a Parah Adumah which is burned outside of its designated pit. Even though the cow was slaughtered outside of its place, the one who did this would not be liable for violating the prohibition of slaughtering it outside the Mikdash.

Our text reads "ששרפה חוץ מגתה," that the animal was burned outside the pit. Rashi notes that the correct text should read "ששחטה חוץ מגתה," that it was slaughtered outside its pit. Tosafos defends the text which says that the cow was burned outside the pit, because the reason the animal was placed in a pit was specifically in order for its ashes to be collected and not scattered. Tiferes Yisroel explains that the Mishnah discusses the burning of the cow and not its slaughter in order to teach that even after the slaughter was done in the proper place across from the doorway to the Sanctuary, there still would not be any liability for burning it outside its pit. It would have been obvious that after the cow would be slaughtered outside its proper place that there would certainly not be any liability for burning it outside its pit.

We see that had the verse not specifically excluded the case of Parah Adumah, we might have thought that one who slaughters or burns it outside its area would be liable for a chattas as if he slaughtered an offering of the Mikdash outside. Rambam explains that the basis for this assumption is that we would think that the designated area for the Parah

# HALACHAH Highlight

## The obligation to read Parshas Parah

פרת חטאת וכו'

The Chatas cow [i.e. the parah adumah] etc.

Tosafos HaRosh<sup>1</sup> comments that Biblically, there are certain parshiyos that must be read, and included in that list is the parsha of Parah Adumah. Beis Yosef<sup>2</sup> also cites in the name of others that there is a Biblical obligation to read parshas Parah Adumah. Vilna Gaon<sup>3</sup>, however, maintains that this position is based on a corrupt version of the text and there is no obligation to read this parsha. Shulchan Aruch<sup>4</sup> writes that there are opinions who maintain that there is a Biblical obligation to read parshas Parah Adumah and Magen Avrohom<sup>5</sup> questions the origin of this obligation since he could not find any allusion in the Torah to such an obligation.

Teshuvos Arugas HaBosem<sup>6</sup> cites others who point to the pasuk (Devarim 9:7) that instructs us to remember how we provoked Hashem when we worshipped the golden calf. Magen Avrohom<sup>7</sup> questions why Chazal did not enact a public reading of this incident to fulfill the obligation to remember it. He answers that Chazal did not want to enact something that would be a disgrace to the Jewish Nation. Accordingly, one could suggest, writes Teshuvos Arugas HaBosem, that in place of publicly reading about the golden calf we read about the Parah Adumah which is a reminder of the sin of the golden calf. This connection between the golden calf and the Par-

(Insight...continued from page 1)

Adumah would be comparable to the courtyard itself vis-à-vis other offerings.

The Gri"z notes that if the Parah Adumah is slaughtered or burned in its place, being outside the courtyard is justified. It may and should be burned outside. Here, where it is burned outside its pit, we might have said that there is no longer any justification for being outside the courtyard. ■

ah Adumah is mentioned in Rashi<sup>8</sup> where he writes that the mother (i.e. the Parah Adumah) should cleanse the filth of her child (i.e. the golden calf).

Aruch HaShulchan<sup>9</sup> suggests that the source in the Torah is the pasuk that states (Bamidbar 19:10), "And it should be for B'nei Yisroel an everlasting statute." The Sifrei explains that the mitzvah of Parah Adumah is in force for generations because it is not dependent upon the Beis HaMikdash. At the end of the parsha the Torah repeats (ibid. 21), "This shall be for them an eternal statute." The repetition of the phrase must be to teach that when Parah Adumah ashes are not available there is still a mitzvah of Parah Adumah, i.e. to read the parsha. ■

1. תוסי הרא"ש ברכות י"ג. ד"ה כל.
2. בית יוסף או"ח סי' תרפ"ה ד"ה וכתבו.
3. ביאור הגר"א שם אות כ"ב.
4. שו"ע שם סעי' ז'.
5. מג"א שם סק"א.
6. שו"ת ערוגת הבושם או"ח סי' ר"ה.
7. מג"א או"ח סי' סק"ב.
8. רש"י במדבר י"ט כ"ב.
9. ערוה"ש או"ח סי' תרפ"ה סעי' ז'. ■

# STORIES Off the Daf

## The Seven Incarnations of the Mishkan

"ומשחוקם המשכן..."

Today's daf discusses the various incarnations of the Mishkan.

The Toras Kohanim explains that when Moshe erected and took down the Mishkan throughout the week of miluim, this symbolized that he erected all seven future placements of the Mishkan: in the desert itself, at Gilgal, in Nov, in Givon, and in Shilo, as well as the first and second Batei Mikdash.<sup>1</sup>

The Beis Yisrael, zt"l, explained this in a very powerful manner. "Despite the Toras Kohanim, the exact purpose of

Moshe's erecting and taking down the Mishkan seven times is still unclear. After all, what was the point of this elaborate symbolism?

"It seems to me that Moshe made a spiritual impression in each of these Mishkenos. This impression enabled us to keep going despite these destructions. To bring this down to Jews in every generation, there are always difficulties and hardships facing us both in spiritual and material concerns. Moshe himself erected and took down the Mishkan to imbue in us the ability to start again and keep moving no matter what challenges and falls we may face. Even if we are weakened in avodah and put upon from within and without, we will always be able to get back up again. As the verse states,

— שבע יפול צדיק וקם' — A tzaddik falls seven times and gets up."<sup>2</sup>

Rav Mordechai of Lechvitz, zt"l, taught a similar lesson. "Chassidus depends on understanding the importance of every spiritual action. It follows that one who loses track of the vast greatness of every good act has lost touch with what it means to be a chassid."

He concluded, "To put it bluntly, one who cannot daven minchah with enthusiasm immediately after committing the worst sin, chas v'shalom, has not yet stepped on the doorstep of true chassidus!"<sup>3</sup> ■

1. תורת כהנים, פרשת צו
2. פאר ישראל, ח"ג, צו
3. אמנות עתיד, ח"א, ע' רי"ב ■