

## OVERVIEW of the Daf

### 1) Types of animals that could be brought as a korban (cont.)

The Gemara finishes quoting the Baraisa that teaches that all types of animals could be offered as korbanos before the Mishkan was erected.

The Gemara analyzes the inference that could be drawn from the Baraisa that animals missing limbs could not be brought as korbanos.

A similar exposition of R' Elazar is made about this matter.

The exposition is unsuccessfully challenged.

### 2) Non-kosher animals

The Gemara discusses whether there was such a thing as non-kosher animals before the Torah was given and how they were known before the Torah was given.

### 3) The types of korbanos offered before the mishkan

The Baraisa that states that only olos were offered is challenged.

In the Gemara's response it is asserted that the Baraisa follows the opinion that maintains that gentiles only brought olos but not Shelamim.

The sources for the opinions that dispute whether gentiles also brought Shelamim are cited.

The exchange between these two opinions is recorded.

### 4) Yisro's arrival

A Baraisa presents the two opinions as to whether Yisro arrived before or after the Torah was given.

Rachav's description of Canaanite men is explained.

### 5) Gentiles offering korbanos on bamos

A Baraisa is cited that proves that gentiles may offer korbanos on bamos even nowadays.

R' Yaakova bar Acha in the name of R' Assi rules that one may not assist a gentile in offering a korban.

Rabbah adds that one may instruct them in the proper way to bring a korban.

A related story is recorded.

Ulla together with Abaye explains the meaning of the tem morigim.

Two contradictions between Divrei Hayamim and Shmuel are noted and resolved.

### 6) Eating korbanos in the wilderness

R' Huna made a statement about where korbanos could be eaten while the Jews were in the wilderness.

The Gemara understood that he stated that korbanos could be eaten even outside of the camp. That statement is challenged and thus revised.

The revised statement is unsuccessfully challenged.

### 7) Camps

A Baraisa discusses the arrangement of the camps in Yerushalayim.

Rabbah begins an analysis of the Baraisa. ■

## Distinctive INSIGHT

### *The selection of animals to enter the Ark of Noah*

דאמר רב חסדא העבירן לפני התיבה כל שהתיבה קולטתן בידוע שהיא טהור, אין התיבה קולטתן בידוע שהן טמאים

The Baraisa (115b) stated that before the Mishkan was dedicated it was permitted to bring any animal as an offering, provided that the animal was "tahor". Rav Huna explained that before the giving of the Torah, the identity of an animal as "tahor" or "tamei" was known based upon the verses in Parashas Noach, where we find that Noah gathered two of each animal which was "tamei", but seven pairs of each animal which was "tahor". Our Gemara asks that perhaps the terms "tahor" and "tamei" of Noah had different meanings than those set by the Torah, which defines them in regard to kosher and non-kosher species.

The Gemara answers that Noah was commanded to collect animals which were later to be defined as "tahor" and "tamei" by the Torah many generations later. And how did Noah know which animals fit into these definitions? Rav Chisda answers that Noah, in fact, did not know this. Rather, he had the animals pass before the door to the Ark. Those animals which the Ark miraculously admitted were the ones which had not been used for sin during that debased time, and those were the ones which were "tahor". The animals which the Ark did not allow in (more than one pair) were the ones which had been involved in sin, and these were the same ones which were later to be "t'mei'im".

R' Abahu explains that Noah did not even assemble the animals to march them in front of the Ark. Rather, the animals which came on their own were allowed entry into the Ark. The

(Continued on page 2)

## REVIEW and Remember

1. How did Noah know which animals were kosher?
2. What did Yisro hear that inspired him to joining the Jewish People?
3. What are morigim?
4. What were the parallels to the three camps in Yerushalayim during the time of the Beis HaMikdash?

Today's Daf Digest is dedicated  
 In loving memory of the yahrzeit of our brother  
**משה דב בן שמואל ע"ה**  
 Mr. Marvin Brickman o.b.m.  
 by Mr. and Mrs. Alan Gerber

# HALACHAH Highlight

## Accepting tzedaka from idolators

אימיה דשבור מלכא שדרא קורבנא לרבא

King Shapur's mother sent a korban to Rava

The Gemara relates that the mother of King Shapur wanted to offer a korban and Rava gave instructions on how to offer such a korban. In contrast, in Bava Basra (10b) the Gemara relates that King Shapur's mother sent a large sum of money for tzedaka and the only reason it was accepted was to maintain a peaceful relationship with the king. The reason, the Gemara explains, is that giving tzedaka generates merit for the donor and it is only when the merits of idolators run out that redemption will come to the Jewish People. The question is why was there an issue accepting tzedaka from King Shapur's mother but there was no issue accepting a korban from her. Haghos Ashri<sup>1</sup> suggests that the difference is that tzedaka provides atonement whereas voluntary offerings (נדבית) do not and since it does not provide atonement there is no issue to accept them from idolators. Tosafos<sup>2</sup> extends this concept and writes that if an idolater wants to donate a particular item to a Beis HaKnesses, for example a candelabrum, it may be accepted since the donation of an object is similar to a korban. This ruling is recorded in Rema<sup>3</sup>.

Teshuvos Chesed L'avrohom<sup>4</sup> writes that the restriction against accepting tzedaka from an idolater is limited to where the money is given solely for the sake of tzedaka. If, however, the money is given for an ulterior motive, e.g. as a merit for his child or some other benefit he hopes to gain, it is permitted to accept that tzedaka. The basis for this distinction is the Gemara Rosh Hashanah (3a) that teaches that when a Jew gives money to tzedaka with an ulterior motive it is still considered tzedaka but when

(Insight...continued from page 1)

ones which came as seven pairs were the tehorim, and the ones which came as one pair were the t'mei'im.

Rashi on Chumash (Bereshis 6:20) explains that when the verse says, "the birds according to their type," it means that the birds which entered the Ark were only those who only bred with their own type. They came on their own, and the ones which the Ark accepted were allowed in. Imrei Shefer (R' Nosson Shapira) notes that Rashi was undecided whether to explain the verse according to R' Chisda or R' Abahu, so he alludes to both of their explanations of how the selection for the Ark was done.

Maharal explains that Rashi understood that in our Gemara, R' Avahu does not disagree with R' Chisda, but he is coming to add to R' Chisda's approach. The ultimate decision was based upon whether the Ark allowed any animal in, but it was also true that the animals all came by themselves.

Be'er BaSadeh cites the Midrash (Pirkei D'Rebbe Eliezer 23). Noach told Hashem that he had no way of collecting animals from around the globe. Immediately, the angels gathered and brought the animals and their food to the Ark. R' Chisda says that many animals came, but only some entered the Ark. R' Abahu holds that only one or seven pairs of each were assembled. Rashi on Chumash explains the verse according to R' Chisda. ■

an idolater gives money with an ulterior motive it is not categorized as tzedaka. See, however, Shevet Halevi<sup>5</sup> who challenges this position from the Gemara Bava Basra mentioned earlier. ■

1. הגהות אשר"י ב"ב פ"א סי' ל"ו.
2. תוס' ב"ב ח. ד"ה יתיב.
3. רמ"א יו"ד סי' רנ"ד סעי' ב'.
4. שו"ת חסד לאברהם מהדו"ת יו"ד סי' נ"ח.
5. שו"ת שבט הלוי ח"ה סי' קמ"א. ■

# STORIES Off the Daf

## Peace and Harmony

"ה' עוז לעמו יתן..."

Rav Meir Shapiro, zt"l, was a captivating speaker. The following speech, given to the Agudas HaRabanim in Poland, discussed a statement on today's daf and is worth repeating. "There are two types of feelings of peace and harmony. The first—which stems from the heart and mind—comes from the pure springs of the nefesh, expressed in the verse, "כמים הפנים לפני כן לב האדם". This is the kind of real peace that we all strive to attain. We are all waiting eagerly for the fruition of this peace. As the verse states, '—וגר זאב עם כבש ונמר עם גדי ירבץ

wolf with live with the lamb and the leopard will lie down with the kid.'

"But there is another, lower kind of peace which emerges instinctively from camaraderie. For example, when people are caught in an unexpected downpour and rush quickly to the only available shelter, they feel a kind of connection.

"This is how we can understand the exchange between Bilaam and the nations when Yisrael received the Torah. When the nations saw the powerful unity that we achieved prior to matan Torah, they were unable to fathom how this could be and figured that matan Torah had to be a sign of impending danger which naturally brought the Jews together.

"This explains why they ran in fear to Bilaam, exclaiming, 'Perhaps another flood

is coming to the world?' The idolatrous nations only know about unity that is inspired by the instinct for self-preservation, not the absolute unity of being as one man, with one heart.

"Bilaam assured them that they had nothing to worry about since there was no impending flood, neither of water or fire. It is just that for the Jewish people there is a different type of unity—'ה' עוז לעמו יתן'. This peace is the strength of all Jews, to unite through dedication to Torah. The idolators responded, 'ה' יברך את עמו בשלום'—Hashem shall bless His nation with peace'—a different type of peace completely foreign to their experience."<sup>1</sup> ■

1. ספר היובל—מהר"ם שפירא, ע' תי"א