

OVERVIEW of the Daf

1) Becoming a chaver (cont.)

A Baraisa discusses a former chaver who wishes to become a chaver again.

A second version of this Baraisa is cited.

Another Baraisa discusses a chaver who became a tax collector.

A related incident is recounted.

A Baraisa teaches that a kohen is not reliable to examine blemishes on his own animals but is reliable for other matters.

The rationale behind each of the rulings is explained.

2) **MISHNAH:** The Mishnah contrasts the manner in which a blemished bechor is sold with the manner in which other blemished korbanos are sold.

3) Blemished korbanos

The Gemara searches for the meaning of the Mishnah's statement that the proceeds of selling blemished korbanos goes to the Beis HaMikdash treasury.

The Gemara questions the Mishnah's statement that a blemished ma'aser is sold in the owner's house.

R' Sheishes offers a solution to this question.

The reason R' Sheishes was annoyed when his solution was not repeated in his name is explained.

The Baraisa that is the basis of R' Sheishes's solution is cited.

Abaye offers a clarification of the Baraisa.

This clarification is unsuccessfully challenged.

Rava successfully challenges this explanation.

Rava offers an alternative explanation of the Baraisa.

The source for Rava's explanation is cited. ■

REVIEW and Remember

1. What happened to a chaver who became a tax collector?

2. Which disqualified korbanos may be sold in the marketplace?

3. How is it possible for a person to dwell in two worlds?

4. What is the point of dispute between Abaye and Rava?

Distinctive INSIGHT

Accepting the repentance of those who return

ר' שמעון ורבי יהושע בן קרחה אומרים בין כך ובין כך מקבלין אותן משום שנאמר שובו בנים שובבים

The Baraisa discusses the status of people who conduct themselves in careful manners and have earned the reputation of being conscientious (חבירות), particularly in regard to tum'ah and taharah. According to the understanding of Tosafos, the Baraisa teaches that if anyone on this level abandons his careful conduct and reverts to his old ways, R' Meir says that we can never accept him as a chaver again. R' Yehuda says that if they abandon their careful conduct privately, but they try to appear as conscientious in public, this element of deception is intolerable, and they lose their reputation as a chaver forever. However, if they act in a careless manner in public as well as in private, when they do teshuva we can accept their gesture, as we can view it as being sincere.

R' Shimon and R' Yehoshua b. Korcha say that either way, whether he has acted improperly in private or in public, we are always willing to accept his teshuva, as the verse informs us (Yirmiyahu 3:14), "Return, wayward sons." Even sons who are acting improperly are encouraged to do teshuva. R' Yitzchok in the name of R' Yochanan rules according to this pair, that we always accept the teshuva of one who returns to conduct himself as a chaver.

The Gemara in Sanhedrin (25a) discusses a case of a butcher who had a reputation of selling meat that was tereifah. When this person does teshuva he has no recourse unless he go to a location where he is unknown and perform a mitzvah that shows that he has repented. For example, if he returns a lost valuable object to its owner, or if he forfeits a tereifah at his own expense. Ra"n asks why the Gemara in Sanhedrin demands such extreme measures for the person to demonstrate that he has improved his ways, when our Gemara says that we accept a person's promise to change if he declares his intent in front of a panel of three Jews acting as a court.

Ra"n cites Ra'aved who says that the case of the butcher was worse, because the person provided tereifah for others to eat. This is a serious offense, and it requires a more convincing response to show that the butcher has changed his

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By Mr. and Mrs. Boruch Weinberg
in loving memory of their grandmother
Gella bas Zalman Shevach ע"ה

HALACHAH Highlight

Repeating a teaching in the name of its author

כל תלמיד חכם שאומרים דבר שמועה מפיו בעולם הזה וכו'

Any Torah scholar in whose name a Torah teaching is repeated in this world etc.

The Gemara relates that it happened once that a contradiction was noted between our Mishnah and a Baraisa concerning the permissibility of selling a ma'aser animal and R' Sheishes reconciled the two sources. R' Idi his assistant heard the answer and repeated it in the Beis HaMidrash but did not attribute the teaching to R' Sheishes. When R' Sheishes heard that his answer was repeated but that it was not repeated in his name he was upset. The reason he was upset, the Gemara explains, was based on R' Yochanan's teaching in the name of R' Shimon ben Yochai that any Torah teaching repeated in the name of its originator causes the scholar's lips to move in the grave.

Teshuvos Panim Meiros¹ questions the teaching R' Yochanan cites in the name of R' Shimon ben Yochai. If God knows the true author of the statement and will reward him accordingly why should it matter whether people in this world properly attribute the teaching to the deceased author? He answered that when a teaching is cited in the name of a great person the listeners will rely on that teaching. If the same teaching is not cited in the name of a great person the

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ways. Our case is where a person did not follow guidelines of tum'ah and taharah closely. This is just negligence, but not a wanton violation.

Ra'n rejects this approach, because our case could also be where the person sold Terumah as regular food, which is a serious offense. Ra'n answers that the butcher is treated more severely because he acted in violation of the public trust, and he misled the multitudes. This is as opposed to our case where the misconduct was not done to hurt the public. ■

listeners may not rely upon the teaching. If the teaching is not accepted people will stop repeating it and it will be forgotten altogether. This will cause the mouth of the deceased to stop moving.

Teshuvos Chelkas Yaakov² asks the same question but proposes a different answer. He also agrees that in Heaven it will certainly be the actual author of the teaching who will receive credit and will be duly rewarded for his contribution. Nevertheless, if a teaching is not cited in the name of the author it diminishes the honor that is due that author. Denying the author the honor that is due to him is a form of theft and that is why it is necessary to properly attribute a teaching to its author. ■

1. שו"ת פנים מאירות בהקדמה.
2. שו"ת חלקת יעקב אור"ח סי' מ"ו. ■

STORIES Off the Daf

A Torah Melody

שפתותיו דובבות בקבר

A Jewish niggun is a very precious creation. When the niggun is a deep outpouring of the soul it can awaken the deep-seated longing for God that is inherent in our neshamos.

Rav Meir Blecher, a close student of Reb Nosson of Nemirov, was terribly destitute when his daughter got engaged. He did his utmost to raise the money for the wedding—a laughably simple affair compared to today's standards—and just managed to get the money together. The kallah thanked her father with all of her heart, but had one tearful request left. "I know this may be impossible—and I will

understand if it is—but there is only one thing that I wish for: please find a way to buy me a new dress for my wedding."

Unfortunately, her father failed to raise the money for a dress and this pained him to no end. When pouring out his soul to God to plead for a dress for the kallah, he had a sudden inspiration. A niggun came to him for the words of Eishes Chayil: עוז והדר לבושה ותשחק ליום אחרון.

Just before the wedding, Rav Meir turned to his daughter and said, "I was unable to get a new dress for you, but I have a beautiful garment for you all the same. He sang the song with tears in his eyes and she was also moved to tears, by his devotion to her and by the inspiring melody. Much of the wedding was spent singing this holy niggun which is popular to this day.

When Rav Yaakov of Pshorsk, zt"l, met the Kalishitzer Rav, הי"ד, he asked a burning question about such niggunim. "When people sing an original melody composed by another, does this forge a spiritual connection with the composer like a chiddush in Torah? Our sages teach that when one learns the Torah teachings of a departed sage, the lips of the scholar move in the grave. Can the same apply to a niggun?"

"Absolutely," the Kalishitzer rav replied with conviction.¹

When the Pardes Yosef, zt"l, was asked how the lips of a rigid corpse could move, he replied that this is not literal. "This alludes to the joy that the deceased experiences when people learn his portion of Torah..."² ■

1. ניצוצי אורות, במדבר תשס"ה, ע' ד'
2. פרדס יוסף, פי וישלח, ל"ה כ"י. ■