

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara responds to the challenge to R' Yishmael's exposition.

Another unsuccessful challenge to R' Huna's position that the Mishnah should say הונה is presented.

Tangentially the Gemara notes a contradiction between two teachings of R' Yishmael.

The Gemara answers that there is indeed a dispute regarding R' Yishmael's position.

2) **MISHNAH:** The Mishnah enumerates many different kodshei kodoshim korbanos and identifies when they become subject to me'ilah and when they become susceptible to disqualification.

3) Mound of ash

Rav and R' Yochanan dispute whether one who benefits from the mound of ash on the altar violates the me'ilah prohibition.

The point of dispute is clarified.

Two unsuccessful challenges to Rav's position that one does not violate me'ilah are recorded.

According to an alternate version the second challenge was unsuccessfully directed towards R' Yochanan.

4) Me'ilah

Rav and Levi disagree about how the money collected for me'ilah violations is used.

A Baraisa in support of Levi's position that the money is used for something that is burned entirely on the altar is cited.

Another Baraisa is cited which supports Rav's position that the money is used for voluntary communal offerings.

A contradiction in the previously-cited Baraisa is noted.

The contradiction is resolved. ■

REVIEW and Remember

1. What removes the me'ilah prohibition from a bird olah?

2. What is the point of dispute between Rav and R' Yochanan?

3. What is the point of dispute between Rav and Levi?

4. What is the penalty for benefitting from money designated for a chattas?

Today's Daf Digest is dedicated
לעילוי נשמת דבורה בת יוסף מאניס ע"ה
From the Rimel family, Neve Tzuf, Israel

Distinctive INSIGHT

Benefitting from the ashes from on the Altar

הנהנה מאפר תפוח שעל גבי המזבח

Two services are performed with the ashes which remain after burning the offerings on the Altar. One service is the "raising of the ashes" described in Vayikra 6:3. A kohen takes a shovel and ascends the ramp to the top of the Altar. He pushes the coals at the top of the pile to the sides until he exposes the inner embers which have burned well. He fills a shovel with ashes and takes it down off the Altar. At the bottom of the ramp, he turns and walks about ten amos along the eastern side of the ramp, where he piles the coals on the floor of the courtyard at a designated spot, about three tefachim away from the edge of the ramp.

The second service of the ashes is the "removal of the ashes," described in Vayikra 6:4. This is the removal of the remaining ashes from the Altar to a place outside the camp. Rashi learns that this was not done every day. Rather, when the pile of ashes on the Altar would grow to be too large, until there was not enough room to place new offerings, the pile was removed. Rambam (Hilchos T'midin u'Musafin 2:13) writes that the general removal of the ashes off the Altar was done daily, after the raising of the ashes. The exception to this was during the festivals, when the pile of ashes was intentionally left on the Altar to grow, in order to show the pilgrims the beauty and function of the Altar.

The Gemara brings a discussion which took place in the beis midrash regarding one who benefits from the pile of ashes left on the Altar after the raising of the ashes daily. Rav says that me'ilah does not apply to these ashes, while R' Yochanan holds that me'ilah is applicable to one who benefits from them.

The Mishnah in Tamid (28b) teaches that at one point during the service, "they took the ashes and placed them on the 'tapuach'." This 'tapuach' was given its name because it was a rounded shaped heap of ashes, which resembled the shape of an apple. This procedure is cited by Rambam in his Commentary to the Mishneh, and codified in Hilchos T'midin u'Musafin

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Today's Daf Digest is dedicated (in Hebrew)
לזכר נשמת הרב נתן בן החבר מנחם
the Magid Shiur of the MTJ Daf Yomi Shiur for many years
and who was my Rebbi muvhak for over 50 years.
Mr. Aaron Katz

Today's Daf Digest is dedicated
By Dr. and Mrs. Merrill Zahtz
In loving memory of their father
ר' חיים אלטער בן ר' יחזקאל ע"ה

HALACHAH Highlight

Reciting a second beracha on leftovers

נזרק דמן...

Once the blood was thrown...

Teshuvos L'horos Nossan¹ cited the Gemara in Berachos (35a) that states that one who derives physical benefit from this world without first reciting a beracha is considered to have benefitted from sacred property. After reciting a beracha, the pasuk (Tehillim 115:16), "And the land was given to mankind" is fulfilled and it is permitted to benefit from that food. This implies that the beracha that one recites on food is comparable to redeeming a sacred item. As such if a person recited a beracha on a food expecting to eat the entire food but ate only part of it why should he have to repeat the beracha when he eats the leftovers? Once the food was redeemed it should remain redeemed and another beracha should not be required.

He answers that when a person recites a beracha on a food he is not acquiring the food so that it becomes his property. This is noted by Maharal² who questions how a beracha can redeem a food when redemption requires the replacement of a sacred object with another object and when reciting a beracha nothing replaces the "sacred" object. Rather the role a beracha serves is similar to what is discussed in our Gemara when we are taught that once the blood of kodshei kodoshim is properly applied to the altar the me'ilah prohibition is removed. This process is not one of redemption whereby the meat becomes the property of the kohen. This is evident from

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(2:7). Ra'aved disagrees and says that Rambam erred in his description. The Mishnah in Tamid continues to say that after the raising of the ashes, the remaining ashes were taken from the main pyre and placed on the 'tapuach'. Now, if the entire main pile of ashes was removed daily, which ashes were then placed on the 'tapuach'? Therefore, Ra'aved explains that the 'tapuach' was a platform one amah tall and 22 by 22 amos wide. Its height completed the ten amos height of the Altar. He adds that it may have been rounded at the corners to allow space for the main pyre.

Sefer Be'er Sheva notes that our Gemara refers to the 'tapuach' according to Rambam's view, as we refer to the ashes upon the 'tapuach'. According to Ra'aved the Mishnah in Tamid should have written "ashes from on top of the 'tapuach'." ■

the fact that the kohen cannot give a portion of the meat of a kodshei kodoshim korban to a woman for kiddushin since it is not his. Rather the blood application serves as a permitter that licenses the kohen to eat the meat even though it remains sacred. Similarly, a beracha serves to give the person license to eat food but it does not become his. In the event that some of it is not eaten a new beracha is required to permit consumption of the part that remains since it still belongs to God. The citation of the pasuk in Tehillim merely explains why it is permitted to eat the food but is not an expression of ownership of that food. ■

1. שו"ת להורות נתן ח"ד סי' כ"ב אות ט'.
2. נתיבות עולם נתיב העבודה פי"ד. ■

STORIES Off the Daf

The Showbreads of Shabbos

לחם הפנים

On today's amud we find that me'ilah also applies to the lechem hapanim.

Rav Shlomo Leib of Lentshene, zt"l, was a very great tzaddik. Whenever there was a special mitzvah that was connected to one of the festivals, his love for the mitzvah was palpable. On Sukkos, when he held the lulav and especially the esrog, his adoration for the mitzvah he fulfilled was obvious. He would lovingly kiss the esrog every time he said hallel, and throughout the entire yom tov the

box with the esrog did not leave his table. It was frequently showered with loving looks.

The same was true regarding the shofar during the month of Elul. It was always near him and he often took it in his hands and brought it to his mouth, clearly yearning to blow it. He had a similar custom regarding the twelve challos—which allude to the lechem hapanim, as we find in the Zohar—that adorned his Shabbos meals. He would gaze at them with love and often could not hold himself back from kissing the one of them that he would eat himself.

One Shabbos at the tisch a certain rav saw his custom and was so inspired that he too, took the challah in his hand and kissed it. That was the last Shabbos

that Rav Shlomo Leib publicly kissed the challos.

Interestingly, Rav Shlomo Leib never took shiyarim when visiting with other tzaddikim, which is not in accordance with the prevalent custom among chassidim. He would only receive shiyarim if the rebbe offered them to him personally. When chassidim asked him for a source for this strange-seeming practice, he replied immediately. "Our sages tell us that the modest ones would refrain from taking lechem hapanim. Clearly, shiyarim are not better than the lechem hapanim. Yet the modest ones not only refrained from grabbing; they did not take at all!"¹ ■

1. רמתים צופים, עי' ש"א-ש"ב ■