



OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah begins with a discussion of which types of items are subject to me'ilah and which are not. The issue of sacred animals suckling from their sacred mothers is addressed. The Mishnah concludes with the restriction against agricultural workers and animals eating hekdesh produce.

2) Clarifying the Mishnah

The sources prohibiting a ma'aser animal and consecrated animal from suckling from its mother are presented.

The reason workers and animals may not eat hekdesh produce is explained.

A Beraisa rules that one violates me'ilah if he threshes produce in a field of hekdesh.

The reason why me'ilah is violated is explained.

3) **MISHNAH:** The Mishnah presents numerous cases of sacred items that are not subject to the prohibition of me'ilah. An exception to the last case concerning aravos is noted.

4) Water for libations

Reish Lakish asserts that the water collected in the jug is not subject to me'ilah but if it contains only three lug it is subject to me'ilah.

This ruling is challenged and the Gemara decides that his statement was made in a different context.

A contradiction between this ruling of Reish Lakish and another ruling of Reish Lakish is noted.

The contradiction is resolved.

5) **MISHNAH:** The Mishnah discusses a nest on a hekdesh tree or asheirah tree. The status of a consecrated forest is presented. ■

REVIEW and Remember

1. What is the point of dispute between Tanna Kamma and R' Yosi?

2. What is the source that laborers may not eat the hekdesh produce with which they are working?

3. What was the use of the golden jug of the Beis HaMikdash?

4. What is the point of dispute between Reish Lakish and R' Yochanan?

Distinctive INSIGHT

Using the aravos branches which were placed near the Altar
ר"א ברבי צדוק אומר נוהגין היו הזקנים שנהנים ממנו בלולביהן

The Mishnah taught that the arava branches placed next to the Altar on Sukkos may not be used for personal benefit, but the law of me'ilah does not apply to them. R' Elazar b. Tzadok reports that there were elderly men who used these branches in their personal lulavim to fulfill the mitzvah of the four species. Tosafos explains that R' Elazar b. Tzadok holds that mitzvah observance does not entail personal benefit, so using the arava branches for the mitzvah of the four species was not a violation of the restriction against using these branches for one's benefit.

Tosafos Yom Tov explains that the elderly men used to take the aravos which had been placed near the Altar because it was difficult for them to go and look for other branches. He also explains that this was not permitted for everyone to use, and it was only permitted for the elderly men to use the aravos from the Altar due to their being important people. Tiferes Yisrael explains that the term "elderly people" refers to talmidei chachamim, as we commonly find that the Torah scholars who led the community were known as "zekeinim." He also clarifies that it is prohibited for anyone to enter the courtyard area designated and restricted for the kohanim unless they were coming to perform one of the services of the Mikdash. We must say, therefore, that these men only went as far as they were allowed to go, and they asked the kohanim to bring them the branches which were leaning against the Altar. Or, we can say that one of the elderly men who himself was a kohen would bring the branches from near the Altar to where the rest of the men were standing.

Rashi seems to say that the aravos were used by these men before they were placed near the Altar. As we have seen, Tosafos understands that this was allowed because the rule is

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HALACHAH Highlight

Making kiddush on sweetened wine

אילן מלא פירות

A tree full of fruit

The Mishnah teaches that the prohibition of me'ilah applies even to items that can not be offered as a korban nor can be used for Beis HaMikdash upkeep. An example of this type of item is one who sanctifies a fruit tree. Tosafos¹ explains that such a tree is not fit for Beis HaMikdash upkeep since the tree cannot be transported to the Beis HaMikdash and to cut the branches off to use the wood would decrease the value of the sacred object. The fruit is also not fit for use as a korban since the Torah prohibits placing דבש on the Altar and anything sweet is included in this restriction. Rashi² also writes that anything sweet is considered דבש with regards to the prohibition against putting דבש on the Altar.

The restriction against putting sweet things on the Altar gives rise to the permissibility of using sweetened wine for kiddush. Rambam³ writes that one may not recite kiddush with wine that has yeast or honey mixed in since for kiddush one may only use wine that is fit to be poured on the Altar. According to others one may use wine that contains honey and the statement that one may only use wine fit to go on the Altar restricts the use of wine that has a foul odor, was left uncovered or was cooked. Shulchan Aruch⁴ rules that one may recite kiddush on cooked wine or wine that has honey mixed in and then cites Rambam's opinion in the name of "some authorities." Rema⁵ reports that the custom is to recite kiddush on cooked wine or wine with honey even if one has other wine

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that mitzvah observance is not considered personal benefit. The Achronim challenge this comment of Tosafos, because the Gemara in Rosh HaShana (28a) asks whether one may use a consecrated item to perform a mitzvah because "mitzvos are not for benefit," or is this not allowed due to the issue of me'ilah? Sefer Keren Orah adds that the Gemara notes that the only issue is after the fact whether the mitzvah is considered valid, but all agree that it is still prohibited to take a consecrated item לכתחילה and use it for a mitzvah. How can Tosafos say that it was permitted for these elderly men to use the aravos?

Keren Orah answers that the aravos were not actually consecrated, but they were restricted due to its appearing as if one were using an item of the Mikdash. When a mitzvah was being done, this was waived. Turei Even says that the aravah used by these men were not the mitzvah branches. They were others from the same place where the mitzvah branches were cut, which were normally also restricted, but were allowed for mitzvah observance. ■

available if that other wine does not taste as good as the cooked wine or wine with honey mixed into it. Mishnah Berurah⁶ cites Pri Megadim who contends that according to Rambam one may not recite kiddush on wine that has sugar mixed into it. ■

1. תוס' ד"ה כל.
2. רש"י ויקרא ב:יא.
3. רמב"ם פכ"ט מהל' שבת הי"ד.
4. שו"ע אור"ח סי' רע"ב סעי' ח'.
5. רמ"א שם.
6. מ"ב שם ס"ק כ"א. ■

STORIES Off the Daf

Wine and Water

אחד ניסוך המים ואחד ניסוך היין

Today's daf discusses the halachos of nissuch hamayim and nissuch hayayin.

Someone asked the Pardes Yosef, zt"l, why nissuch hamayim was done specifically on Sukkos. "It is well known that one of the foundations of the building of the Jewish people was Rivkah, the wife of Yitzchak. She was chosen due to deciding to give water to Eliezer and even to his camels. The day this important event occurred was the first day of Sukkos. To commemorate this, God commanded us

to do nissuch hamayim specifically on Sukkos."

When someone asked Rav Meir Shapiro of Lublin, zt"l, the reason behind nissuch hamayim and nisuch hayayin, he explained in a very inspiring manner. "Nissuch hayayin alludes to the test of wealth. We pour the wine on the altar to symbolize that we must sublimate all of our assets to God and serve him even when we are wealthy. Nissuch hamayim alludes to serving God even in times of poverty, when one has only 'bread dipped in salt and a measured amount of water.' Even when one is in dire straits he must remain joyous and serve God with a full heart.

"In light of this reason, we can under-

stand a seemingly enigmatic detail recorded by our sages. We find in the Gemara that the Saducees objected to nissuch hamayim and worked incessantly to eliminate it from the service. One must wonder why specifically this mitzvah was one to which they objected so much. The answer is that the Saducee movement originated as a reaction to Antigonus Ish Socho's teaching that one must serve God without seeking any reward. Since the Saducee worldview was to serve God only for some advantage, they naturally objected to nissuch hamayim which symbolizes that one must serve God joyously even in poverty, no matter what!"¹ ■

1. פרדס יוסף, אמור, כ"ב: מ' ■