

## OVERVIEW of the Daf

### 1) Beis Chonyo (cont.)

The Gemara finishes discussing R' Meir's interpretation of a verse cited by R' Yehudah.

The remainder of that verse is explained.

### 2) Exiles

An exposition is cited that contrasts the Babylonian Exile and the other exiles.

R' Abba bar R' Yitzchok in the name of R' Chisda discusses how Jews influence their surroundings.

This statement is unsuccessfully challenged.

### 3) Torah study and service of the Beis HaMikdash

The Gemara further elaborates on the verse that was cited.

Three more related expositions are presented.

Rava offers an alternative explanation of the fourth verse that was cited.

A final related exposition is recorded.

**4) MISHNAH:** The Mishnah teaches that God's interest is what is in a person's heart rather than whether one gives a little or a lot.

### 5) Intent to serve God

Different Amoraim provide the source for the Mishnah's principle.

A Beraisa is presented that further elaborates on this principle.

Shmuel and R' Huna debate the last pasuk as it relates to unwitting (מתעסק) slaughter of a korban. ■

הדרן עלך הרי עלי עשרון  
 וסליקא לה מסכת מנחות



## REVIEW and Remember

1. Why was the Babylonian exile easier than the other exiles?

2. To what is the study of Torah at night compared?

3. What is the best korban to offer?

4. How is it possible to be מתעסק while bringing a korban?

## Distinctive INSIGHT

### *The Torah of the offerings*

אמר ריש לקיש כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם

**R**abbi Yitzchak said: "What is the significance of the verses 'This is the law of the sin-offering,' and 'This is the law of the guilt-offering'? They teach that whoever occupies himself with the study of the laws of the sin-offering, it is as though he were offering a sin-offering, and whoever occupies himself with the study of the laws of the guilt-offering, it is as though he were offering a guilt-offering."

This insight of our Sages is based upon the usage of the words *Toras HaChattas*, thereby suggesting that the very study of the laws (Torah) of the offering is in and of itself significant. We must understand, however, why the Gemara chose to teach its insight only at this point, when discussing the sin-offering, while the same words are used earlier in reference to the olah, the burnt-offering (see verse 6:2). We should have learned this lesson at that point, that whoever delves into the study of the laws of the olah is considered as if he had brought the animal on the altar. Why does the Torah wait until now to present this concept?

The main point of any offering is that the sinner realize that he is deserving of everything that is happening to the animal. The statement of the Gemara is precise, in that it is not sufficient for a person to study (*lomeid*) the laws of any particular offering, but rather that he delve into (*osek*) the experience, and that he take to heart the procedures, all the time considering that his sin has resulted in such a reaction.

The offering of a chattas (sin-offering) is brought to atone for an actual sinful deed that a person has committed in error. An olah is brought for improper thoughts (see *Tanchuma Tetzaveh* 15). Nevertheless, had the Torah taught us this idea in reference to the olah, we would have understood that study, which is an activity of the mind, can atone for sinful thoughts of the mind. We would not, however, realize that it is also possible to achieve atonement for sinful actions with Torah study. The fact that the experience of bringing an animal offering can atone for an actual sinful act is represented by the chattas. As a person studies this concept, he can visualize the various procedures, and even this can bring him

# HALACHAH Highlight

## Reading korbanos at night

אלו תלמידי חכמים העוסקים בתורה בלילה וכו'

*This refers to Torah scholars who engage in Torah study at night etc.*

The Gemara cites the verse in Tehillim (134:1) that mentions those who stand in Hashem's house at night (העומדים בבית ה' בלילות) and R' Yochanan explains that the verse refers to Torah scholars who engage in Torah study at night and the verse considers it as if they were involved in service of the Beis HaMikdash. The Gemara then cites a verse from Divrei HaYamim (II 2:2-3) and R' Yochanan explains that this verse also refers to Torah scholars who study the halachos of service of the Beis HaMikdash and the verse considers it as though the Beis HaMikdash was rebuilt in their days. Sefer HoEshkol<sup>1</sup> cites Rav Hai Gaon who notes that the two teachings of R' Yochanan are juxtaposed to one another to teach that Torah scholars are obligated to study Torah at night and specifically the topic of korbanos. The implication of this teaching is that one who engages in the study of korbanos at night is considered as though the Beis HaMikdash was rebuilt in his days and he offered korbanos there.

Shulchan Aruch<sup>2</sup> writes that it is laudable for one to read the parshiyos of korbanos each day. Beis Yosef<sup>3</sup> cites many places where the Gemara extols the value of reading the parshiyos of korbanos including our Gemara. Tur<sup>4</sup>

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to thoughts of repentance. It is for this reason that the Torah teaches us the lesson of Torah study and how it fulfills the need to bring offerings, and it does so when discussing a chattas. In this manner, we are taught that delving into the study of a chattas offering, as well as any other offering, can achieve atonement. ■

writes that the parshiyos of korbanos should be read during the day since the reading of these parshiyos is a replacement for the offering of the korban which was done during the day. Mishnah Berurah<sup>5</sup> explains that the only parshiyos that could be read during the night are the parshiyos of the kiyor – the laver used by kohanim to wash their hands and feet – and the terumas hadeshen – the service of removing ashes from the top of the Altar that could be done at night. Birkei Yosef<sup>6</sup> writes that it is acceptable to read the parshiyos of korbanos at night. Just as reading the parsha could be considered as though one performed the service in the correct place so too it could be considered as though it was done during the correct time. This is the deeper meaning of the comment of Rav Hai Gaon that was cited earlier regarding the value of studying korbanos at night. ■

1. ספר האשכול הלכות ברכות השחר ד.
2. שו"ע אורח חיים סי' א' סעי' ה'.
3. בית יוסף שם.
4. טור שם.
5. מ"ב שם ס"ק י"ז.
6. ברכי יוסף שם אות י"ג. ■

# STORIES Off the Daf

## More and Less

אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים

A certain Gerrer chassid had a very sharp intellect. He was also known to learn assiduously with great focus and intensity day and night. His rebbe, the Sfas Emes of Gur, זט"ל, was known for his uncanny insight into the deeper mechanics of human nature. His sharp comments and direction often guided his followers and visitors to better self-understanding

and self-improvement. When this chassid visited the rebbe, the Sfas Emes sensed that the young man was tainted with pride, the produce of his many advantages.

The rebbe's comment seemed pointed right at the young man's innermost heart. "In Menachos we find that it does not matter whether one does much or little, as long as he focuses his heart on heaven. The Taz, זט"ל, asks why they should be the same—after all, if both the one who does more and one who does less focus their hearts on heaven, the one who does more has pure intentions

for a longer span of time! And if the one who does more does not focus his heart to heaven, does not the Rema state that it is better to do a little with focus than much without kavanah?

The Sfas Emes then added, "The Taz answers in his way, but I believe there is a simple way to reconcile this. Chazal's statement teaches that both he who learns much and he who learns little are equal, since both must focus their hearts on heaven. Even one who learns much has to remember the tachlis—that he learns to serve God, and not his ego!"<sup>1</sup> ■

1. שערי תורה, ע"י קב"ט ■