

OVERVIEW of the Daf

1) Nechunyah the digger of ditches (cont.)

The Gemara completes its description of Nechunyah's talents.

It is noted that Nechunyah's son died from thirst pointing to the fact that Hashem is very precise with keeping track of mitzvos and sins and is particularly exacting with the righteous.

A related story is retold.

2) Clarifying the job description of different administrators

The Gemara describes the responsibility of different administrators.

The skill of baking the lechem hapanim and preparing the ketores is recounted with a number of related incidents.

3) HALACHAH 2: MISHNAH: The Mishnah identifies different officials who served in the Beis HaMikdash and notes that officials who had authority over monetary issues had to work with a partner.

4) Elaborating on the Mishnah

A Baraisa notes that there were two overseers above the supervisors.

A pasuk is cited that alludes to the presence of different supervisors in the Beis HaMikdash and the Gemara presents a description of the process of storing and removing money from its storage place.

A pasuk is cited to demonstrate that supervisors in charge of money had to work in pairs.

The Gemara relates how Moshe became wealthy and cites two opinions whether he was looked upon negatively or positively.

5) HALACHAH 3: MISHNAH: The Mishnah describes the process of obtaining the necessary supplies from the Beis HaMikdash for the nesachim to accompany a korban.

6) The dispute regarding a token for the poor sinner

A dispute between Ben Azzai and Tanna Kamma is explained.

7) The nesachim of an adult female sheep

The Gemara demonstrates from our Mishnah that the nesachim of an adult female sheep is the same nesachim used for a kid.

A pasuk is cited to prove this halachah true.

The Gemara begins to elaborate upon the different phrases in the pasuk. ■

Distinctive INSIGHT

Divine protection for those who do mitzvos

נחוניא חופר שיחין...ומת בנו בצמא

Nechunia was famous for dedicating his life for the welfare of the nation. In anticipation of the arrival of the multitudes of pilgrims for the festivals, he dug many wells and maintained those in service in order to provide for the basic needs of the people coming to Yerushalayim. In consideration of his devotion in this regard, the Gemara (here, and Bava Kamma 50a) tells us that when his own daughter fell into a well and was presumed dead, Rabbi Chanina ben Dosa declared that it could not be that he would suffer the loss of a child due to water. Hashem would not allow him to suffer specifically in the area in which he served Klal Yisroel.

The Rishonim (תוס' ב"ק נ. ד"ה דבר שנצטער) therefore note that it is truly shocking to hear that his own son suffered the tragic death of dying of thirst.

Tiklin Chadtin comments that a person who applies himself to perform a great mitzvah is then held accountable to the highest degree. It must be that Nechunia was recognized for his achievement, but because he assumed this responsibility, he was later treated with exacting scrutiny for any failures in this regard. As a result, his son was not protected from this type of death.

Tosafos (ibid.) answers that Nechunia and his family were treated with special divine protection in the area of the mitzvah of the wells. This is why his daughter was saved. However, the threat of dying of thirst was not precisely within the realm of that area of protection. This is why his son was vulnerable to thirst.

שיטה מקובצת answers that these cases do not fall under the strict category of a tzaddik being protected from harm in the area in which he serves. Nevertheless, in the case of the daughter falling into the well, R' Chanina ben Dosa prayed on her behalf, as he claimed to Hashem that the girl should not die in the well. As a result of his prayers, she was miraculously saved. Here, however, as the son was dying of thirst, R' Chanina ben Dosa was no longer alive to pray for him, and the son succumbed. ■

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By the Weinberger family, Brooklyn, N.Y.*

HALACHAH Highlight

Hoarding one's Torah knowledge

של בית אבטינסס היו בקיאים על מעשי פיתום הקטורת ובמעלה עשן ולא רצו ללמד וכו' מעתה אין אנו צריכין להזכירם לגנאי. ופירש הקרבן העדה וז"ל אין להזכירם לגנאי שהרי ניכר שכונתם היתה לשמים שהרי עכשיו מסרה "להגון" אע"פ שאינו ממשפחתו. עכ"ל

The Avtinus family was expert at making the ketores as well as identifying the grass that would cause the smoke to rise up. They did not want to teach their methods to others. "...Now we do not have to remember them negatively." The Korban HaEidah explains, "It is inappropriate to recall them negatively because we now see that their intention was for the sake of Heaven since they later shared their secret with someone trustworthy even though he was not a member of the family."

The following guidelines emerge from our Gemara: It is improper for one to refrain from teaching Torah to others because he wants to keep the knowledge in his family. If, however, one's motive is for the sake of Heaven it is acceptable to refrain from teaching. Furthermore, it is prohibited, for example, to teach an unworthy student¹. On the other hand, one must teach a student who is worthy, even if he possesses only average abilities². The Gemara in Eruvin³ goes so far as to write that one who is remiss in his responsibility to teach others will ultimately forget his Torah. [It is even possible that one who refrains from teaching others when obligated to do so will be liable to death in the hands of Heaven⁴.] Nonetheless, R. Chaim Kanievsky, shlit⁵, writes that one whose motivation is for the sake of Heaven, and needs the time to review his learning, does not have to spend all his time teaching and answering questions. However, each circumstance must be looked at independantly⁶. See footnotes below for more details. ■

REVIEW and Remember

1. How did R' Yosi persuade others to take leadership positions?
2. What are the two unique skills involved in preparing the ketores?
3. Why do authorities that oversee financial matters need partners?
4. Why did they include the day of the week on the receipts in the Beis HaMikdash?

1. בתענית ז' ע"א [וע"ע בתוס' בע"ז דף ל"ה ע"א בד"ה מאי, בשם הירושלמי שאפילו בסתם תלמיד שאינו יודע אם הגון אין ללמוד, אבל לבבלי אינו כל וכדלהלן].
2. ב"י ביו"ד סימן רמ"ו שלכך ניתכוננו הרמב"ם וטור. וכ"ה ביש"ש דלהלן. וכן בשו"ע שם ס"ז אלא שכתב דאם אינו הגון אין ללמדו. ועי"ש בערוה"ש סי' כ"א דר"ל שלומד לקנטר. וביש"ש חולין פרק הזרוע סימן י"ג פירש וז"ל פי' שאינו נוהר במעשיו וכו' ונראה דוקא שנדע בו שלא היה הגון. עכ"ל
3. בעירובין נ"ד ע"א, וכן עי"ש נ"ג ע"א בגלי מסכתא
4. שכתוב במסכת שמחות פ"ח, וז"ל אני בוכה על שאני נהרגין כשופכי דמים וכמחללי שבתות א"ל שמא בסעודה היה יושב וישן ובאה אשה לשאול על נדתה על טהרות שלה וא"ל השמש ישן הוא והתורה אמרה אם ענה תענה אותו ומה כתיב והרגתי אתכם בחרב וכו'. עכ"ל
5. כ"כ לי מרן הגר"ח"ק שליט"א במכתב, עפ"י הגמ' בגיטין דף ס' ע"ב וז"ל הגמ', א"ל לותבן מר בעידנא א"ל אית לי עידנא לדידי וכו' עכ"ל
6. כ"כ הגר"ח"ק שליט"א במכתב. ודע שאג"מ כתב שצריך ליתן "מעשר" מוזננו ללמד אחרים ■

STORIES Off the Daf

The Luchos of Moshe Rabbeinu

מפסולת של לוחות העשיר משה...

Moshe Rabbeinu was enriched by the shavings of the second set of luchos, but the obvious question is, of what possible use was money in the wilderness? Their every need was provided for!

The Shem MiShmuel, ז"ל, explains that the luchos symbolize the Jewish people. Just as we are made up of a neshamah clothed within a physical body, so too were the luchos. When we were given the first set, our bodies were completely sanctified because we accepted the Torah without any reserva-

tions—נעשה ונשמע. This state of purity was reflected in the luchos, which were entirely from Hashem, transcending any human intervention.

The second set, on the other hand, were carved by Moshe; only the writing was through the Divine Hand. This is because we only received the second luchos in the merit of Moshe Rabbeinu. The second set had to be physically carved out, just as the bodies of the Jewish people again needed to be refined and sanctified through effort with fulfillment of the Torah. The wealth of Moshe is his spiritual wealth, as it says: "Who is wealthy? He who is happy with what he has." Moshe Rabbeinu achieved all his great levels—his wealth—only in the merit of Bnei Yisrael. And we too, through the

merit of Moshe Rabbeinu and studying the Torah he passed down to us, can come to purify our bodies and souls completely.

On one of the last days of the life of Rav Shach, ז"ל, his strength was completely gone. One of the Rav's relatives was at the bedside, and he called the doctor in immediately. The doctor examined the Rav closely and declared, "The Rav is in a coma!"

The relative was surprisingly unperturbed. "Wait a few minutes," he said, "and then decide."

The relative put tefillin on the Rav and said quite loudly, "The Rosh Yeshivah has his tefilin on."

The doctor could not believe his eyes. The Rav he had just diagnosed as comatose began to whisper the morning prayers! ■

