

## OVERVIEW of the Daf

### 1) Identifying the author of the Mishnah (cont.)

The Gemara continues to search for the author of the Mishnah and notes that the first part of the Mishnah seems to follow Rabanan and the latter part follows Rebbi.

The novelty of this interpretation of the Mishnah is explained.

R' Huna in the name of Rav offers one explanation of the dispute between Rebbi and Rabanan.

R' Mesharshiya unsuccessfully challenges this interpretation of Rebbi's position.

R' Abba in the name of Rav offers an alternative explanation of the dispute between Rebbi and Rabanan.

This interpretation of the dispute is unsuccessfully challenged.

Two unsuccessful attempts at refuting both of these interpretations are recorded.

### 2) Two chattaos

R' Ami rules that one who sets aside two piles of money to pay for a chattas should use one of the piles to purchase the chattas and the other will fund voluntary communal olos.

The Gemara searched for the Tanna that is the basis for this ruling and concludes that it is R' Shimon.

This interpretation is unsuccessfully challenged. ■

## REVIEW and Remember

1. How does Rav Huna in the name of Rav explain the dispute between Rebbi and Rabanan?

2. How does R' Abba in the name of Rav explain the dispute between Rebbi and Rabanan?

3. What is done with money that was set aside for a Chatas that is no longer needed?

4. What was done with the money collected in the thirteen collection chests of the Beis HaMikdash?

## Distinctive INSIGHT

### *Proper consumption of a minchah*

כדי שלא תהא נאכלת על הגסה

The posuk (Vayikra 6:9) teaches that the remains of a minchah are distributed to the kohanim and eaten. The posuk first states that this flour is given to the kohanim to eat, and it concludes by restating "in the courtyard of the Ohel Moed **יאכלה** - *they shall eat it.*" The Baraisa expounds upon this extra emphasis, and it determined many details regarding the rules how to eat a minchah. If a kohen receives only a small portion, he should eat chullin or terumah before partaking of the minchah, in order that it should leave the kohen with a satisfying feeling. If the portion is plentiful, he should not eat chullin or terumah before eating it, in order that the eating of the minchah not be an unpleasant experience of overeating, or the kohen may end up not finishing it, which will be wasteful for kodoshim.

Sefer Chayei Aryeh explains that when Rashi explains that the minchah should be eaten with a satisfying feeling, this is a fulfillment of the Gemara (Zevachim 91a) which learns from Bamidbar (18:8) that all kodoshim shall be eaten "**למשחה**," which means with greatness and dignity. Important and elegant foods are those that are eaten at the end of a meal, when a person is not eating them to satisfy his hunger and needs, but to fulfill his desires and yearnings. A minchah, as well, should be eaten by the kohen as a king who enjoys his delicacies only after his hunger has been settled. Tosafos in Pesachim (120a) however, explains that the point of eating before partaking of the minchah is in order not to leave the table of one's master while still hungry. Chayei Aryeh explains that a practical difference between these explanations would be a case where a kohen has many menachos to eat. According to Tosafos, the kohen may have his meal completely from these menachos, because he will eventually leave the table satisfied. However, according to Rashi, the kohen should not eat from the minchah during the meal, until his hunger is quelled. Such consump-

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ר' אליעזר בן ר' משה הכהן, ע"ה

## HALACHAH Highlight

### Money received by a Beis HaKnesses for an insurance claim

המפריש שני ציבורי מעות לאחריות

One who sets aside two piles of money as insurance

**R'** Ami teaches that one who sets aside two piles of money to guarantee that he will have the needed funds for atonement should use one pile of money for his korban and the second pile of money should be used for voluntary offerings and does not revert back to non-sacred status. Mishnah LaMelech<sup>1</sup> explains that the reason both piles of money are sacred even though they were to fund a single korban is that both piles became sanctified due to the potential that they may be used to pay for the korban. At the time the piles were set aside he essentially declared that if one pile is lost the second pile should pay for the korban and since it was not known which pile would ultimately be used for the korban they both attain a degree of sanctity. This is in contrast with one who initially set aside a single pile of money to pay for a korban and then set aside a second pile of money to guarantee that if something happens to the first pile of money he would have funds available for a korban. In such a case the second pile does not become sanctified unless something happens to the first pile of money. Therefore, if the first pile of money is used the second pile of money reverts back to non-sacred status.

Based on this approach Dayan Weiss<sup>2</sup> ruled that if a Beis HaKnesses paid money to an insurance company to

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tion would not be of a royal nature. He could finish his meal with the minchah food, but not earlier.

Regarding the concern not to eat in "an overeating manner," Rashi explains that the concern is that if one eats before partaking of the minchah he will not have an appetite, and he will end up leaving the minchah uneaten and it will be left over. Ra'aved (to Toras Kohanim Tzav, 2:7) writes that the concern is "not to eat in an overeating manner, and also that the minchah not be left over." This shows that Ra'aved understood the eating in and of itself in this manner as being problematic.

Mahar"i Kurkos (to Ma'aseh HaKorbanos 10:11) explains this in two ways. If one is supposed to eat a minchah in an important manner, then when one is not hungry the eating is no longer important. If the idea is not to leave one's master's table while hungry, the problem would be that it may be left over. ■

insure some of the sacred items, the money that the Beis HaKnesses receives for a claim is already sacred funds and must be used accordingly. The money that the insurance company pays out is considered money that was set aside from the outset to replace sacred items and as such is automatically sacred. For this reason he wrote to the members of the Beis HaKnesses who were concerned that buying replacement sacred items for the ones that were stolen would encourage more theft that the money is already sacred and as such must be used for a sacred purpose. ■

1. משנה למלך פ"ד מהלי פסולי המוקדשין הכ"א.

2. שו"ת מנחת יצחק ח"ב סי' ע"ו. ■

## STORIES Off the Daf

### Ba'alei Chaim

רב סבר בעלי חיים אינם נדחים

**R**av Simcha Bunim of Peshischa, zt"l, taught great inspiration from a statement on today's daf.

"A person who has sinned and fallen to the lowest place, banished from God's presence, should also never despair. A sacrifice that was fitting but then lost its status is no longer accepted even if afterward it regained its original status. But Rav holds that if the

animal is still alive, it is not rejected absolutely. This fallen soul is no different. As long as he has some chiyus, some vitality, it is always possible to start again and attain forgiveness. This is the deeper meaning of the words, 'וסלחת לעווננו כי רב הוא' — Forgive our sins for they are many.' This can be also be read, 'Forgive our sins, because the halachah follows Rav—that ba'alei chaim are not rejected.'"<sup>1</sup>

The Lechivitcher, zt"l, offered a parable to help understand this better. "A Jew is like a valuable coin. Even if it rusts and has mud crusted over it, it still retains its original value. The own-

er must clean the coin by removing the rust and the caked mud, but once he does so it shines just the same as it did when it was new."

Rav Moshe of Kovrin, zt"l, was once encouraging some young chassidim who were struggling in spiritual matters. "Even if one falls again and again—even one hundred times—he must strengthen himself again and again. It is incumbent upon us to always find a way to encourage ourselves again and again, until we climb out of our spiritual rut!"<sup>2</sup> ■

<sup>1</sup>שיח שרפי קודש, ח"א, תרמ"ב

<sup>2</sup>תורת אבות, ע' קע"ג ■