

OVERVIEW of the Daf

1) Leaving peah from vegetables (cont.)

The Gemara asks whether the opinions in the two Baraisos represent three opinions, and the Gemara concludes that there are only two opinions that are expressed in the two Baraisos.

A Baraisa records an incident of a person who left פאה from vegetables.

2) Corruption in the Beis HaMikdash

A Baraisa retells how powerful kohanim would steal the hides from korbonos and the reaction of the other kohanim.

A second Baraisa recounts the names and practices of other corrupt kohanim.

A Baraisa relates that the Beis HaMikdash called out four times, two calls were from pain and two were a reaction to positive behavior.

The Gemara describes the punishment received by Yissachar from the village of Barkai for serving in the Beis HaMikdash with a gloved hand.

R' Ashi proves that Yissachar from the village of Barkai did not study Mishnayos and Ravina proves that he did not even study the Torah. ■

הדרן עלך מקום שנהגו

REVIEW and Remember

1. What did the Gemara find unusual about Bohayan's son?

2. How were the sanctified hides utilized?

3. What caused the Beis HaMikdash to call out four times?

4. How did Ravina know that Yissachar from the village of Barkai did not study Chumash?

Distinctive INSIGHT

The royal treat – Which one to eat?

מלכה ומלכתא הוו יתבי מלכא אמר גדיא יאי ומלכתא אמרה אימרה יאי

Rashi identifies the king and queen who argued about the meat of the sheep and of the kid as being royal members of the Chashmonai dynasty. Chasam Sofer points out, though, that if this was the case, they were themselves kohanim, and they should have been experts in the various tastes of meats. Why did they have to consult with the Kohen Gadol? He suggests, however, that they might have been from the line of Hordos, who was not a kohen, or from Aristobulus, who was not a Kohen Gadol. The Gemara (כריתות כ:) records this story featuring Yannai HaMelech and his wife.

Ben Yehoyada explains that the argument between the King and the Queen was not at all a simple thing, for it involved sublime inferences. They were actually arguing whether Chanukah or Pesach was a more significant holiday in the calendar year. Pesach is in Nisan, with the zodiac sign of a sheep – טלה. Chanukah is celebrated at the end of Kislev, the month which corresponds to the tribe of Gad. The end of Chanukah is in Teves, with the zodiac sign of a goat – גדי. The king argued that Chanukah is more significant, in that it is celebrated for eight days, not only seven, as is Pesach. We also finish the entire Hallel each day, unlike Pesach, and the miracle of Chanukah occurred in Eretz Yisroel, unlike Pesach which took place outside Israel, in Egypt.

The queen countered and claimed that Pesach was more meaningful, with its sign of the sheep. The king pointed out that if Chanukah was better, then it would be offered constantly (נסקיה לתמידא) meaning that Chanukah would be featured in the prayers on a daily basis, something we do find regarding Pesach (זכר ליציאת מצרים). ■

Today's Daf Digest is dedicated
Mr. and Mrs. Avi Goldfeder
In loving memory of their mother
מרת רחל לאה בת ר' אברהם צבי חיים ע"ה

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HALACHAH Highlight

Fighting in order to grab a mitzvah

ת"ר בראשונה היו מניחין עורות קדשים בלשכת בית הפרוה לערב היו מחלקין אותן וכו' והוי בעלי זרועות נוטלין אותן בזרוע וכו'. ומעין זה כתוב כשגררנים היו חוטפים כשחילקו לחם הפנים. והגמ' מגנה את החוטפים. [ובסוגיין הבעלי זרועות חוץ מגררנות ג"כ גונבים מאחיהם הכהנים.]

Our Rabbis taught: Originally they would leave the skins in the Pareve chamber, but at night the strong-armed ones would take the hides forcefully. Similarly¹, when the gluttonous ones would snatch, they would divide the showbread. The Gemara² looks down upon "snatchers."

Based on this, the Poskim³ write that one should not get into arguments in order to perform any mitzvah (as seen in the case of the showbread). The Mishna Berura⁴ writes, even a mourner who has the right to serve as the chazan, still should not get into an argument for that right. [The Rema⁵ adds: "A congregation should not answer amen to a leader who takes the position by force."]

The Nodah BiYehuda⁶ and Chasam Sofer write, in our

days it's rare to find an argument which is truly for the sake of heaven, and "Satan dances at such occasions" (i.e. he instigates such "righteous arguments"). The Gri"z warns people to stay away from machlokes especially one that's "for the sake of heaven," because most troubles and life's difficulties come from "machlokos which are for the sake of heaven."

Nonetheless, the Mishna Berura⁷ writes that the prohibition of fighting for a mitzvah is specifically if the mitzvah will be performed by someone else. However, where the mitzvah will not be performed at all and one has the opportunity to stand up and do something about it, he is obligated to insure that the mitzvah is indeed performed. ■

1. בקידושין נ"ג א' וביומא ל"ט א'
2. שקראה להם גררנים
3. בשו"ת בנימין זאב בסוף סימן קס"ג והביאו בד"מ ומ"א באו"ח סימן נ"ג ובמ"ב שם בס"ק ס"ה וס"א
4. שם ס"ק ס"א ועע"ש בס"ק נ"ג
5. הרמ"א שם סכ"ב והביאו הא"ר וש"פ
6. הנר"ב חת"ס וגר"ז הובאו בפ"ת קנ"ו אות י"ג
7. במ"ב סנ"ג ס"ק ס"ה. וכן עי' בבאה"ל סימן א' סס"א בד"ה ולא. כשהאפקורסים רוצים לתקן תקנות בעיר שימנעו את העם ממצות. ע"ש ■

STORIES Off the Daf

There is no outwitting Hashgocha!

"שמע מלכא ופסקיה לימיניה. אמר רב יוסף: בריך רחמנא דאשקליה ליששכר איש כפר ברקאי למיטרפסיה מיניה בהאי עלמא..."

Let his right hand be severed! Said Rav Yosef: "Blessed is the Merciful One, Who exacted from Yissachar, from the village of Barkai, his punishment in this world!"

The brothers Rebbi Elimelech and Reb Zusha once stopped at a tavern, and the innkeeper suggested that they find themselves a spot to rest behind the pot-bellied stove in the common room. As evening drew on, the local peasants rolled in to drink and carouse. The spirits got to their heads, and they began to sing and dance and revel around the room.

Suddenly, one of them noticed the

two Jews bunked down in the corner. "Grab one, make him dance!" he cried. The louts dragged the one nearest to them, Reb Zusha, to the middle of the floor and forced him to do a dance. When they decided he wasn't lively enough, they took out their sticks and beat him viciously. After a while the joke wore thin, and they allowed Reb Zusha to crawl back to his corner. Half an hour passed, they revived a bit, and decided to pick up where they had left off. Again, they dragged Reb Zusha out of the shadows and kept him dancing against his will, finally allowing him to rest when he could carry on no longer.

Reb Zusha stumbled back to his corner, and Rebbi Elimelech insisted that they trade places to spare his poor brother any further abuse. But the next time around, the drunks had second thoughts—wasn't it unfair that the only Jew getting picked on was the one

nearest to them? To even things out, they grabbed the one sitting further away...Reb Zusha, yet again! Despite his pain, he laughed at his brother. "Don't you see that your idea wasn't really yours at all! You only get a beating if you have it coming to you—there's no outwitting hashgocha!"

In today's daf, it seems as though the bribing of the guard was Yissachar's own idea. But it was really planted into his mind from Above for a reason: so that he would lose both the right hand and its accomplice, the left. We even see the working of hashgocha protis in the man's name: Yissachar can be read "yesh sachar"—his reward still awaits him in the next world. Why? Because he is, "the man of Kefar Barkai": the man who was granted atonement (kefar) through what seemed to be mere coincidence (b'akrai)! (Ben Ish Chai) ■

