

Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

### **Mishna**

Once every thirty days they would set the prices for the Chamber (as to how much they would pay the sellers of the wine, oil and fine flour). If someone accepted to provide flour (*for the flour-offerings in the Temple*) at a price of four *se’ahs per sela*, and the price then rose to three (*se’ahs per sela*), he must provide it at the accepted price of four *se’ahs per sela*. If he accepted to provide it at a price of three *se’ahs per sela*, and the price then fell to four (*se’ahs per sela*), he must provide it at the new price of four *se’ahs per sela*, for *hekadesh* always has the upper hand.

A *braisa* was taught in the name of Rabbi Shimon: The sellers would receive their money from the Kohanim immediately, for the Kohanim were diligent (in making sure that the flour was offered before it became wormy, and that the wine was offered before it soured). (13a3 – 13a4)

**WE SHALL RETURN TO YOU, HATEMURAH**

### **Appointments in the Beis Hamikdosh**

The Mishna list many appointments over various tasks that were in the Beis Hamikdosh, as follows:

1. vouchers (for purchasing items for korbanos) – Yochanon Ben Pinchos
2. *Nesochim* (wine libations with korbanos) – Achaya
3. drawing lots (who will perform which service) – Masya Ben Shmuel
4. *kinnin* (bird offerings for certain types of *tumah*) – Mordechai Habalshan (some say this is the same Mordechai from Purim)
5. digestive problems (for Kohanim who ate a lot of meat, and weren't permitted to drink wine, all while walking barefoot) – Ben Achaya
6. digging wells (so that water shall be found for the people) – Nechunia
7. Calling out to the Kohanim, Leviim, and Yisroelim to begin the service – Gevini
8. opening and closing the gates of the Beis Hamikdosh – Ben Gever
9. wicks – Ben Bechi
10. musical instruments (for the Leviim's song) – Ben Arza
11. the actual song of the Leviim – Hugas Ben Levi
12. the *Lechem Haponim* – the Garmu household



13. the Ketores – the Avtinas household
14. the *Paroches* – Elazar
15. dressing the Kohen Godol – Pinchos

There's a machlokes in the Gemora about why these specific people were chosen to be named in the Mishna. Surely there were many people who were appointed for these tasks during the 420 years that the second Beis Hamikdosh stood. One opinion is that the most fitting people for the specific positions throughout the 420 years are mentioned, while the other opinion is that these were the appointments at the time of the beginning of the Beis Hamikdosh. (13a5 – 13b1)

### ***Why the Chachamim are called Sofrim***

The word “sofrim” also means counters, and the Chachamim got this name since they enumerated various halachos of some mitzvos. Some examples are:

1. 5 types of people can't remove Teruma
2. 5 types of grain are obligated in *hafroschas challa*
3. 15 women exempt their co-wives from *yibum*
4. 36 types of *kores* in the Torah
5. 13 principles concerning a pure kosher *neveila*
6. 4 main categories of damage
7. 39 main categories of *melocha* for Shabbos

The same attribute applies to Ezra Hasofer, who enumerated many halachos. Rabbi Chagai lamented that although the previous Chachamim paved the way for us (to the make the Torah easier for us to

understand), we are still at loss to understand it. (13b1 – 13b3)

### ***Rabbi Pinchos Ben Yair's Donkey***

Connecting the previous statement, the Gemora said that if the previous generations are like angels, then we are like people. But if they are like people, then we are like donkeys, but not even the level of Rabbi Pinchos Ben Yair's donkey, who wouldn't eat from any food that wasn't tithed.

One day, this donkey was stolen, and for three straight days it wouldn't eat. The thieves finally released the donkey, fearing that it would die, and they didn't want its remains. The donkey returned to its master's home, and was let in. Even after being fed “kosher” food, the donkey still didn't eat. Rabbi Pinchos investigated, and discovered that the food given to the donkey didn't have *demai* removed from it. (Demai is food that is questionable whether the terumus and maasros were removed. People can't eat it, but it can be given to animals.) Once the demai was removed, the donkey started eating. (13b3 – 13b4)

### ***Mordechai's deep wisdom***

Mordechai was a member of the Sanhedrin, and one of the requirements to be a member was to be well versed in seventy languages. The Gemora tells a few anecdotes concerning Mordechai's great wisdom.

A few times there was a famine in and around Eretz Yisroel, and there was no produce to be found for the Omer. A deaf and mute person approached Mordechai and made strange gestures with his hands, pointing at certain articles in the room. Mordechai understood that the names of the objects



he was pointing at combined to be a name of a remote city that did have some barley growing there. He sent messengers to those cities, and indeed they found the produce.

Similarly, three women came to Mordechai about to bring their *kinnin* (korbanos for certain *tumas*). Using peculiar terminology, these women described the reason why they were bringing the korban, and the people surrounding Mordechai presumed that it was for those *tumas*. However, Mordechai with his deep wisdom understood that their statements were referring to perilous situations that each one was saved from, and they were supposed to bring a korban Todah (thanksgiving offers) instead. (13b4 – 13b5)

The Gemora relates that the Kohanim who served in the Beis ha'Mikdash had chronic gastrointestinal problems as a result of walking barefoot on the stone floor, the large quantity of meat of Korbanos that they ate, and the amount of water that they drank. Ben Achiyah knew which wine was good for them and which would cause harm. [Since they were involved in the Avodah, they were unable to drink wine to assist their digestion, because a Kohen who performs the Avodah may not drink wine.] (13b6)

## INSIGHTS TO THE DAF

Many of the commentators want to know how it is possible that each member of the Sanhedrin was fluent in seventy languages. We know that Moshe Rabbeinu wrote the Torah in seventy languages towards the end of his life. But who can say that he can be compared to Moshe Rabbeinu?

The Kessef Mishneh proves from the Rambam's words that there's a completely different way of understanding the words of the Gemora. The Rambam writes that we should try to see to it that the Sanhedrin know **most** languages. This obviously varies from the Gemora's requirements of "seventy languages." He concludes that it is only *l'chatchila* that they know all seventy languages. But since it is highly unlikely to find such people, we do not enforce it.

We can also prove the point from our Gemora, which brought a Beraissa that said that a Sanhedrin that has two members (that can converse in seventy languages) is proper to be called a Sanhedrin. If it has three such members, it is considered an average Sanhedrin. And if it has four such members, it is considered a wise Sanhedrin. And in the city of Yavne there were four Tannaim who spoke seventy languages.

From there we see that it is only *l'chatchila*. But since it is difficult to achieve, any amount of languages for any of the members is sufficient.

## DAILY MASHAL

### KORBAN-INDUCED DIGESTIVE DISORDERS

By: Kollel Iyun HaDaf

The Gemara relates that the Kohanim who served in the Beis ha'Mikdash had chronic gastro-intestinal problems as a result of the large quantity of meat of Korbanos that they ate. Since they were involved in the Avodah, they were unable to drink wine to assist

their digestion, because a Kohen who performs the Avodah may not drink wine (Vayikra 10:9).

The **RU'ACH CHAIM** (Pirkei Avos 3:3) proves from the Gemara in Yoma (73b) that when the Kohanim ate the meat of Korbanos in the Beis ha'Mikdash, they had no waste products. All of the meat was absorbed into their bodies, just as the Man (manna) was absorbed into the bodies ("Nivla b'Eivareihem") of the Jews in the desert (Yoma 73b), since it was a food comprised of spiritual components.

**RAV SHMUEL ROTHCHILD** in **SEFER PEIROS TE'ENAH** quotes the **SHALMEI TODAH** (end of 1:5) who says that the Gemara here seems to contradict the assertion of the Ru'ach Chaim. If the meat of the Korbanos was absorbed into the bodies of the Kohanim and produced no waste products, why did the meat cause digestive disorders?

In addition, the Peiros Te'elah cites the **KUNTRUS DIVREI TORAH** (9:5) who asks that the verse says, "Shomer Mitzvah Lo Yeda Davar Ra" -- "He who performs a Mitzvah will know no harm [from it]" (Koheles 8:5). The eating of the meat of Kodshim is a Mitzvah, as the Gemara says in Pesachim (85a; Rashi there, DH v'Ha Tanya). Why, then, did the Kohanim suffer from it?

**ANSWER:** The **KUNTRUS DIVREI TORAH** answers that perhaps the meat of the Korbanos caused stomach problems only when the Kohanim did not eat the meat with pure intentions, l'Shem Shamayim. The Gemara in Pesachim (3b) relates that it happened that some Kohanim did not have pure intentions

when they consumed Kodshim (for example, some Kohanim ate the Lechem ha'Panim with haughtiness). The Gemara in Pesachim (8b) implies that the principle that "he who performs a Mitzvah will know no harm" applies only when one does the Mitzvah with pure intentions, Lishmah. One who performs the Mitzvah for his own personal benefit has no guarantee of protection.

Similarly, perhaps when the Kohanim ate the meat of the Korbanos for their own personal benefit, the meat was not absorbed completely into their bodies and would cause digestive problems. (The Ru'ach Chaim himself suggests such a difference with regard to an ordinary person. When one eats his meal entirely l'Shem Shamayim, the waste products of the food are "burned by his Torah" and leave only the pure and necessary part of the food, which becomes completely absorbed into the body.)