

Rav Meir Simcha returns to our passage. Hashem tells Moshe to give a 'מִכָּס לֵה' from the spoils, וְהַבָּקָר וְהַחֲמִירִים וּמִן הַצֹּאן וּמִן הַבָּקָר וּמִן הָאֲדָמָה / *of persons, oxen, donkeys, and sheep*. This is very similar to the Mishna's הַמִּקְדָּשִׁים נִכְסֵי וְהַבְּרִיתָה and where the Donor does not specify what He is consecrating it for i.e., the Altar or הַבְּרִיתָה. In this case then, R' Papias would say that we follow the opinion of R' Yehoshua and therefore with regards to the appropriate animals, the בָּקָר and צֹאן, the males are sacrificed as עוֹלוֹת, and the females are sold for שְׂלָמִים, and those monies will be used to bring עוֹלוֹת. The אֲדָמָה and the חֲמִירִים, which obviously cannot be brought as עוֹלוֹת, would be sold and their proceeds directed to the הַבְּרִיתָה.

And now Rav Meir Simcha can focus on our pasuk's הַיְדִיעָה וּמִכָּס. הַיְדִיעָה is after Hashem's command and is a report of what Moshe counted of the spoils and informing us that Moshe, as Hashem told him, was מִקְדָּשִׁים seventy-two as בָּקָרִים as 'מִכָּס לֵה'. As opposed to הַמִּקְדָּשִׁים נִכְסֵי, where we had a מַחְלָקָה between R' Eliezer and R' Yehoshua and the intermediate position of R' Papias, our pasuk would be a case of הַמִּקְדָּשִׁים where in בְּהִמּוֹתָיו we are told, according to the אֲחֵרֵיכֶם, even R' Eliezer would concede that all the animals are consecrated for the Altar i.e., the males are brought as עוֹלוֹת, and the females are sold for שְׂלָמִים, and the funds are used to bring עוֹלוֹת. The reason for this, as Rav Adda bar Ahava there tells us is that a person does not set aside his ability to consecrate for קְדָשִׁי מִזְבֵּחַ and instead consecrate it for הַבְּרִיתָה. Rav Meir Simcha proposes that our הַיְדִיעָה's הַיְדִיעָה is alluding to the significant *preeminence* of this donation to the *Mishkan* i.e., that *all* would agree that these seventy-two animals would end up, whether directly or through exchange purchases, as עוֹלוֹת, the purest and most elevated method of giving to הַקְדָּשִׁים! And that is why later, in פְּסוּקַת מִד, when the Torah enumerates the spoils given to the Nation, it writes וּבָקָר שְׂנֵי וּשְׂלָמִים אֶלְפֵי, *without* הַיְדִיעָה, as these animals were being given to the people for mundane use.

Once again, as our author has shown us numerous times, even a seemingly extra letter in the Torah must be accounted for and from it, in the right "hands", a much more profound understanding of the שְׂלָמִים can be developed!

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