



## OVERVIEW of the Daf

### 1) Permissibility for kohanim (cont.)

The Gemara presents three more unsuccessful attempts to determine the intent of the Mishnah's reference to "permissibility for kohanim."

2) **MISHNAH:** R' Eliezer and R' Akiva disagree about the status of kodshei kodoshim meat that was taken out of the azarah before the blood was thrown on the altar. R' Akiva suggests a proof to his position. A similar dispute concerning the sacrificial parts of kodoshim kalim that were taken out of the azarah before the blood was thrown is recorded.

### 3) Clarifying the Mishnah

The reason it is necessary to present the dispute between R' Akiva and R' Eliezer in two different contexts is explained.

### 4) The effectiveness of throwing the blood according to R' Akiva

R' Yochanan asserts that R' Akiva made his statement only when part of the meat went out of the azarah but it does not apply when all of the meat was taken out. ■

## REVIEW and Remember

1. When is nosar subject to the prohibition of me'ilah?  
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2. When is piggul subject to the prohibition of me'ilah?  
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3. What is the point of dispute between R' Eliezer and R' Akiva?  
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4. Why is it necessary for the Mishnah to present two cases of the dispute between R' Eliezer and R' Akiva?  
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## Distinctive INSIGHT

*Me'ilah is not released from an offering which is removed from the Mikdash*

בשר קדשים שיצא לפני זריקת דם ר' אליעזר אומר מועלין בו

In the Mishnah at the beginning of the perek, R' Yehoshua taught that me'ilah no longer applies to any korban (kodshei kodoshim) which has become permitted for the kohanim, even if the korban ultimately cannot be eaten due to other complications which disqualify it. The Gemara (4b-5b) brought three opinions regarding the stage at which a korban is considered "permitted." One view was that it refers to the moment of shechita. A second opinion is that it is when the blood is collected properly, because at that moment we say that "blood that is ready to be sprinkled is considered as if it is already sprinkled." A third view is that it is after the blood is sprinkled, when the meat can actually be eaten.

In our Mishnah, R' Eliezer says that meat of a kodshei kodoshim offering that was taken outside the courtyard of the Mikdash is disqualified, and it can no longer have its blood sprinkled on the Altar. Accordingly, the meat will not become permitted, and me'ilah is not removed from it.

Tosafos notes that the words of R' Eliezer in our Mishnah are clear, and that the view of R' Yehoshua is that me'ilah is released when the meat of an offering is permitted to be eaten. When the offering was removed from the courtyard before the blood was sprinkled, the offering becomes disqualified and will not be permitted to be eaten. Me'ilah will therefore remain an issue. However, according to the views that say that we only need a moment when the offering is shechted properly or the blood is collected properly, these were accomplished, and the animal's being removed from the courtyard of the Mikdash afterward should not be a factor. Why does R' Eliezer say that me'ilah is not released?

Tosafos answers that the one who says that the blood must be sprinkled properly would say that the removal of the animal designated for the offering must have been before the blood was collected, so the blood was never fit to be sprinkled. And the view that holds that shechita causes the offering to be considered permitted would say that the animal was removed before the blood could have been collected, and such a shechita is not valid.

# HALACHAH Highlight

## Citing a teaching in the presence of one's rebbi

כבר לימדוני חבירי שבגולה

*My friends in the Diaspora have already taught me*

**S**hulchan Aruch<sup>1</sup> writes that when one mentions a teaching in front of his rebbi he should say, “The rebbi taught...” Vilna Gaon<sup>2</sup> asserts that this is true even if the rebbi never taught this point since it is an expression of honor. He cites three different proofs to this principle. One proof is from the Gemara in Moed Katan (9a). The Gemara there relates that R’ Yonason ben Asmai and R’ Yehudah ben Gerim studied the parsha of nedarim with R’ Shimon ben Yochai. They took leave of him at night and the following morning returned to take leave of him a second time. R’ Shimon ben Yochai asked why they returned when they had already taken leave of him the night before. They responded, “The rebbi taught that when a student takes leave of his rebbi and then spends the night in town he must take leave of him again.” Clearly R’ Shimon ben Yochai did not teach them this halacha and yet they cited it in his name.

Another proof is found in the Gemara in Sanhedrin (101a) where R’ Akiva says to R’ Eliezer, “The rebbi taught that ‘there is no righteous person in the land who did good and did not sin (Koheles 7:20).’ ” Even though R’ Akiva merely cited a pasuk he nevertheless introduced his statement that this was a teaching of his rebbi. Teshuvah Torah

*(Insight...continued from page 1)*

The commentators discuss this comment of Tosafos, that the animal was removed from the Mikdash before the shechita was completed, including the collecting of the blood. Once the shechita is done while the animal was in the courtyard, the moment is immediately fit for the blood to be collected. How can the animal’s removal interfere with this process at this point?

Shitta Mikubetzes suggests that when the shechita took place, the animal was very close to the edge of the courtyard such that it was evident that as the shechita began, the animal was about to fall out or jump out due to its death throes. This shechita was not fit to have its blood collected, and me’ilah is not released. ■

Lishmah<sup>3</sup> proves from this Gemara that even when one cites a pasuk in front of his rebbi it is necessary to introduce that citation with the phrase, “The rebbi taught...” Rashash<sup>4</sup> cites an additional proof to this principle from the Gemara in Rosh Hashanah (25a) but then questions this principle from our Gemara. In our Gemara R’ Assi says to R’ Yochanan, “My friends in exile have taught me...” and chronologically R’ Assi was like a student to R’ Yochanan and did not attribute the teaching to R’ Yochanan. ■

1. שוייע יו"ד ס"י רמ"ב סעי' כ"ג.
2. ביאור הגר"א שם אות נ"ט.
3. שו"ת תורה לשמה ס"י רמ"ט.
4. רש"י חולין ל: ■

# STORIES Off the Daf

## The End of the Day

סמוך לשקיעת החמה

**O**n today’s daf we find that sunset is a cut-off point for various halachos.

The author of Doleh U’mashkeh, shlit”a, asked Rav Chaim Kanievsky if one who wished to put on his tefillin shortly after sunset may still do so. Perhaps just as the Mishnah Berurah permits one to daven Mincha shortly after that point, tefillin may also be donned at this time?

Rav Chaim Kanievsky answered “The Chazon Ish, zt”l, did not agree

with the Mishnah Berurah in this regard. According to his ruling, everything is forbidden even only a second after sunset.”<sup>1</sup>

When someone once asked the Chazon Ish about davening after sunset, pointing out that the Mishnah Berurah basically permits this, the Chazon Ish emphatically disagreed. “Although I would normally say ‘halevai’ that people would adhere to every other בדיעבד psak of the Mishnah Berurah, this one is different. On this one בדיעבד ruling it is absolutely forbidden to rely!”<sup>2</sup>

On another occasion, when someone asked the Chazon Ish about if he should pray Minchah close to sunset if

he will finish a small amount of Shemoneh Esrei after sundown, the Chazon Ish forbade this as well. “Even if you will finish Shemoneh Esrei an instant after sunset, it is still forbidden to begin.”<sup>3</sup>

But Rav Yosef Shalom Eliashiv, zt”l, argued. “The Mishnah Berurah certainly permits finishing Shemoneh Esrei after sunset. In Eretz Yisrael, his calculation works out to be thirteen and a half minutes after sunset. If one completed his davening before thirteen and a half minutes after sunset, he has discharged his obligation.”<sup>4</sup> ■

1. דולה ומשקה, ע"י ל"ט
2. זכור לדוד, ע"י שמ"ג
3. הליכות חיים, תשובה רכ"ה
4. תפילה כהלכתה, פי"ח, ס"י מ"ה ■