

OVERVIEW of the Daf

1) The debate between R' Eliezer and R' Yehoshua (cont.)

The Gemara concludes its unsuccessful attempt to refute R' Ada bar Ahava's understanding of R' Yehoshua that a bird-olah offered below using the chattas procedure for the sake of a chattas becomes a chattas after melikah was done to one pipe.

2) **MISHNAH:** The Mishnah enumerates certain improper ways of doing melikah that do not render the bird a neveilah and other ways that do render the bird a neveilah. The Mishnah concludes with a general rule that explains the different halachos.

3) **The tum'ah status of a bird killed with an improper melikah**

Rav rules that a bird killed by melikah with the left hand or at night does not render the bird tamei whereas if it was killed by a non-kohen or with a knife the bird is tamei.

In order to explain why the melikah of a non-Kohen renders the bird tamei the Gemara asserts that it is because slaughtering is not considered an avodah.

The assertion that slaughtering is not a service is unsuccessfully challenged from the halacha requiring a kohen to slaughter the parah adumah.

The assertion of the Gemara that we do not derive laws of the Beis HaMikdash from bamah law is unsuccessfully challenged.

R' Yochanan disagrees with Rav and maintains that a non-kohen does not make the bird tamei but using a knife for melikah does make the bird tamei.

An unsuccessful attempt to refute Rav is presented.

The Gemara begins another attempt to refute Rav. ■

REVIEW and Remember

1. Explain כשהוא חי קולו אחד וכשהוא מת קולו ז'.
2. What is the status of a bird if the kohen performed melikah with his left hand?
3. What is the point of dispute between Rav and R' Yochanan?
4. What type of sanctity does the parah adumah possess?

Distinctive INSIGHT

When it is alive, its voice is one

זהו שאמרו כשהוא חי קולו אחד וכשהוא מת קולו ז'

The Gemara had cited several Mishnayos from Masseches Kinim in reference to the opinion of R' Yehoshua in our Mishnah on 66b. The cases in Kinim discuss various situations where errors and mishaps occur regarding chattas and olah bird offerings, and the solutions available to rectify those issues.

The Gemara (67b) presents a scenario of a woman who originally had to offer two birds as olos and two as chattaos, but due to various complications she must now bring an additional seven birds according to Tanna Kamma, or eight according to Ben Azzai, to satisfy the various issues which arose.

As the discussion comes to its conclusion, R' Yehoshua presents a metaphor, where we see that something which begins as a small issue can ultimately increase and expand to multiple issues. The metaphor is about a sheep or ram, which has one voice when it is alive, but, after it dies, seven sounds can emerge from this animal. The simple meaning of this is that while the animal is alive the only sound it makes is its own voice which comes from its mouth. After it dies, its two horns can be used to sound trumpet blasts. The bones of its thighs can be hollowed out and fashioned into flutes. Its skin can be used as a drum, its intestines can be made into a lyre, and its small intestines used for a harp.

This statement of R' Yehoshua originates in the Mishnah (Kinim 3:6). Sefer Degel Machanei Ephraim expounds upon this enigmatic statement, and this comment provides an insightful explanation for the metaphor.

The Holy One, blessed be He, is One. The Jewish people is also special and unique, as we find (Divrei HaYamim 1, 17:21), "Who is like your nation, Yisrael, one nation in the land." It is most fitting that God and the Jewish people cling together, as they each are singular and unique. God created the world for the sake of the Jewish people, and He also created the nations of the world. There are seven nations which are the essence of the entire world, as we find (Nechemiah 9:8), "And He entered into a covenant to give them the land of the Canaanites, etc."

If the Jewish people do not fulfill God's will, they are in a state of death and failure. In this case, they will be given into the hands of these seven nations and in their power.

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HALACHAH Highlight

Putting tefillin on a paralyzed arm

שיבשה גפה ... מטמא בבית הבליעה

If its wing dried up ... it will transmit tum'ah via the throat

Avnei Nezer¹ was asked about the halacha of putting tefillin on an arm that no longer senses pain. There was a person afflicted with some disease that left him without any feeling in his arm. The basis of the uncertainty comes from the Mishnah in our Gemara that teaches that if a bird's wing dries up it is invalid for use as a korban since it is considered as though it is missing that limb. Rashba² explains that although the wing is still attached to the bird's body it is considered missing since a bird's strength comes from its wings. Accordingly, the question is whether the same halacha applies to a person. Do we say that once his arm dried up it is as if the arm is not there and he may not put tefillin on that arm or perhaps one cannot equate the arm of a person with the wing of a bird? In his response Avnei Nezer asserts that there is a difference between a bird's wing and a person's arm; therefore, an arm without feeling is not considered as though it was already removed and one is permitted to continue to put tefillin on the arm. It is only if the

(Insight...continued from page 1)

er, both physically and metaphysically, as the nations of the world will subdue them. The Jews will also be subject to confusion and be distracted from their pursuit of Torah and spiritual perfection.

When, however, the Jews fulfill the will of God, they are considered alive, and they are released from the power of these seven nations and they are devoted only to God, who is One. ■

arm is so dry that one could puncture it and blood would not come out that it is considered as though it is no longer there.

Rav Moshe Feinstein³ also addressed this question and drew the same distinction. He wrote that if the arm is merely paralyzed but blood flows in and out of the limb one continues to put tefillin on that arm. It is only if the arm has dried to the point that it no longer has blood flowing in and out (gangrene) that it is considered as though it has been removed. He then relates that his father's left side was paralyzed the last number of months of his life and he continued to put tefillin on his left arm. ■

1. שו"ת אבני נזר אר"ח סי' א'
2. רשב"א קידושין כ"ד ד"ה יבשה
3. שו"ת אגרות משה אר"ח ח"א סי' ח' ■

STORIES Off the Daf

The Seven Voices

כשהוא חי קולו אחד וכשהוא מת קולו שבעה

We cannot understand the greatness of every good action, word, and thought since we hardly discern their impact in this physical world. How much less do we have a grasp of the greatness of a tzaddik who struggles to overcome his yetzer hara and live in absolute accordance with Hashem's will.

This is how the Pri Ha'aretz, zt"l, explains a statement brought on today's daf. "Our sages teach that while a live ram has one voice, a dead ram forms seven sound-producing instruments. This alludes to the tzaddik who

will be recognized as is fitting only in the ultimate future. Although while in this world he attains a certain degree of renown, this is not nearly as much as is fitting since we cannot discern his vast greatness with our physical eyes. To us, great and small tsaddikim appear essentially the same. In the world-to-come we will see the precise greatness of each tzaddik in accordance with how much he toiled to come closer to Hashem. The praise of a true tzaddik—even those who attain great prominence in this world—will be at least seven-fold. It is only then that each tzaddik will be treated as he truly deserves."¹

The Ohel Yosef Yitzchak, zt"l, explains differently. "We find in the Midrash that the Jewish people are compared to a vineyard. Just as a vineyard is propagated upon dead branches, so too, Yisrael survives on the great merit

of the Avos. The Midrash adds that our prayers are also only accepted due to the merit of the Avos. This is clear from the prayers of Eliyahu on Mount Carmel. Although he petitioned Hashem with many prayers he was only answered when he mentioned the departed."²

"This is the meaning of the words of our sages that the live ram has one voice but the dead ram has seven. 'Seven voices' alludes to diversity among the Jewish people. Even though we are very diverse, we are still unified because we stem from the live ram, the Avos, whose voice is only for the Creator. Although there is much apparent diversity, at our source the Jewish people are one."³ ■

1. פרי הארץ ח"ב
2. שמות רבה מ"ד א'
3. אוהל יצחק על תהלים