

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

A Baraisa is cited that records the opinions of Rebbi and R' Elazar the son of R' Shimon concerning the question of whether blood effects acceptance for a hide.

It is suggested that the dispute between Rebbi and R' Elazar the son of R' Shimon is related to a dispute between R' Eliezer and R' Yehoshua.

This suggested link between these two disputes is rejected.

2) R' Chanina Sgan HaKohanim

The Gemara seeks clarification on R' Chanina Sgan HaKohanim's statement in the Mishnah that he never saw a hide taken out to the place of burning.

In the course of this discussion it emerges that if a korban was discovered to be a tereifah in its internal organs, the blood application effects acceptance of the hide.

Proof to this conclusion is cited in the name of R' Akiva.

The novelty of R' Akiva's statement is identified.

Final rulings about these matters are decided.

3) **MISHNAH:** The Mishnah discusses when the bulls and goats that are burned make the people involved tmei'im. The procedure for burning these animals and the moment at which the people involved become tmei'im is discussed.

4) Birah

Rabbah bar Chana in the name of R' Yochanan offers one interpretation of the term birah used in the Mishnah.

Reish Lakish suggests an alternative meaning of the term.

5) Beis HaDeshen

R' Nachman in the name of Rabbah bar Avuha identifies the three areas called Beis HaDeshen and explains the function of each one.

Levi cites a Baraisa that presents a different version of the functions of these places.

6) Bulls and goats that are burned

R' Yirmiyah inquires whether the disqualification of being left out overnight applies to the bulls and goats that are burned.

Rava unsuccessfully attempts to prove that the disqualification does apply.

Another unsuccessful attempt to resolve this inquiry is presented and the matter is left unresolved.

R' Elazar inquires whether the disqualifications of leaving the Beis HaMikdash apply to the bulls and goats that are burned.

R' Yirmiyah bar Abba clarifies the question.

An unsuccessful attempt to resolve this issue is presented.

R' Elazar asks a question regarding a case in which only part of the bull or goat that is burned was removed from the Beis HaMikdash.

The Gemara is forced to reinterpret the question and the matter is left unresolved. ■

Distinctive INSIGHT

The disqualified offerings which were burned in the "Birah"

מאי בירה? אמר רבה בר בר חנה אמר רבי יוחנן מקום יש בהר הבית ובירה שמו

The Mishnah taught that if the bulls and goats which are to be burned become disqualified and cannot be burned properly, they are to be destroyed in a place called "בית הבירה." Rashi explains that this means that they are sometimes burned in the courtyard, and they are sometimes burned outside the courtyard in the Temple Mount (הר הבית). In the Gemara we find a clarification of these cases. According to R' Nachman, if the bulls or goats which are supposed to be burned become disqualified before the blood was sprinkled, they are burned in the courtyard. If they become disqualified after the sprinkling of the blood, they are burned on the Temple Mount (outside the courtyard). Levi taught a Baraisa which disagrees with R' Nachman, and it says that the key factor which determines where the burning takes place is not when the disqualification occurs vis-à-vis the sprinkling of the blood, but rather where it took place. If these offerings become invalid in the courtyard, that is where they are burned. If they become invalid outside the courtyard, they are burned in the Temple Mount, outside the courtyard.

We have just shown that according to all opinions, the disqualified offerings are sometimes burned in the courtyard. Therefore, according to the views of R' Nachman and Levi, how are we to understand that the Birah was a place on the Temple Mount?

Sfas Emes explains that the place called Birah straddled

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REVIEW and Remember

1. What is the point of dispute between Rebbi and R' Elazar the son of R' Shimon?
2. What was the novelty of R' Akiva's teaching?
3. What is a בירה?
4. Do bulls and goats that are burned become disqualified if left out overnight?

HALACHAH Highlight

How awareness plays a role in questions of issur v'heter

קסבר נמצאת טריפה בבני מעיים מרצה

He holds that if a korban is discovered to be a tereifah in its internal organs the throwing of the blood effects acceptance of the hide.

R' Chanina Sgan HaKohanim related that he never saw the hide of a korban burned in the place of burning. The Gemara further clarifies that even if the animal is discovered to have an internal tereifah wound after it is skinned and it is obvious that the wound was there before the animal was killed, nevertheless, the hide is not burned as a hide from an invalid korban since before the animal was skinned the wound was not known. Rosh¹ proves from this an important principle that applies for mixtures involving permitted and prohibited substances. He asserts that the principle of nullification apply only from the moment that one is aware of the mixture. This is similar to what is stated in our Gemara that awareness of the animal as a tereifah is what causes a korban to become invalidated as a tereifah. As long as one is unaware of the animal's mortal wound it does not have the status of a tereifah and thus when the hide was removed it does not have the status of a hide being taken from a tereifah.

One application of this principle is the following. One ounce of prohibited food fell into sixty ounces of permitted food and the halacha should be that the prohibited food is nullified and the mixture is permitted. Thus if another ounce of prohibited food falls into what is now sixty-one ounces of permitted food the mixture would remain permitted. However, if one was not aware of the fact that the first ounce fell into the sixty ounces and only became aware when the second ounce

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the border of these domains, as it was partially in the courtyard, but it was situated mostly outside the courtyard, on the Temple Mount. The statement of R' Yochanan is that it was on the Temple Mount because it was mostly on the Temple Mount. When these offerings became disqualified, they were then burned in the appropriate section of this building.

Rambam (Hilchos Ma'aseh HaKorbanos 7:4) rules according to R' Yochanan, that the Birah was in the Temple Mount area, and that they burned the offerings which became disqualified in the Temple Mount. According to Rambam, we once again face our dilemma, as both R' Nachman and Levi hold that there were situations where these offerings were burned in the courtyard.

Zevach Todah explains that Rambam understood that our Mishnah is only discussing the cases where the offerings became disqualified outside the courtyard. The reason he says this is that if the case is where it became disqualified in the courtyard and was burned in the courtyard, there would be no novelty in the ruling of the Mishnah that the one burning it does not become tamei. Even when the bulls to be burned are processed properly, the one officiating does not become tamei, so there would be no reason to emphasize this point. ■

fell into the mixture the mixture is prohibited. The reason is that the principles of nullification require an awareness of what is happening. Since it was not known that the first ounce fell into the permitted food the principle of nullification was not activated. When the person became aware of the mixture the ratio was already at 60:2 and as such the prohibited food is not nullified. ■

1. רא"ש חולין פ"ז סי' ל"ז. ■

STORIES Off the Daf

The Meat and the Blood

"אם אין בשר אין דם..."

The Vayageid Yaakov, zt"l, provides an incisive explanation of a statement on today's daf. "The mussar works explain that it is easier to fulfill a mitzvah that does not impart physical pleasure than a mitzvah which elevates the physical realm. The reason for this is the well-known dictum: 'רחמנא ליבא בעי' —the Merciful One wants the heart.' Clearly it is much easier to be l'shem shamayim while doing a mitzvah which does not naturally stimulate one's

physical sensations."

He explained further, "Obviously, if one manages to do a mitzvah that involves something which gives physical pleasure this is much higher, but it is also much harder than putting on tefillin or the like. Such mitzvos involve no physical incentive to distract us from focusing absolutely on acting for the sake of heaven. This is the meaning of Rabbi Yehoshua's statement: 'אם אין דם אין בשר אם אין בשר אין דם' — Without blood there is no meat and without meat there is no blood.' On the surface, the second part of this statement is difficult. The first part is readily understood: since throwing the blood onto the altar is what effects the atonement, if it

becomes defiled the meat is useless. But if the meat becomes defiled, how is this relevant to the atonement of the blood?"

He concluded, "The answer is that there are two stages to the rectification of a sacrifice. The first is throwing the blood and the second is the kohanim eating the meat which is also a mitzvah and atones. Since the more efficacious mitzvah is elevating physical pleasure by acting for Hashem's sake, if the meat becomes defiled, there is a lack in the atonement. Just the blood is not enough, since the meat must also be eaten in a state of purity. For this reason, if there is no meat there is no blood."¹ ■

1. ויגד יעקב, וירא. ■

