

## OVERVIEW of the Daf

1) **Mishnah (cont.):** The Mishnah continues its list of cases in which "the permitter" was not offered as required, thereby precluding piggul from taking effect. A related disagreement between R' Yehudah and Chachamim is recorded followed by one last ruling.

### 2) Bird-Olah

A lengthy Baraisa is recorded that expounds the verses related to the bird-olah.

Abaye and Rava explain the point of dispute at the end of the Baraisa.

### 3) Removing the crop, feathers and entrails

A Baraisa presents a dispute concerning which parts of the bird are removed.

Another related Baraisa is cited.

### 4) Tearing open the bird

A Baraisa teaches that the bird was torn open by hand.

### 5) Separating the head from the body

It is noted that the Mishnah that invalidates a bird-chattas if the head is separated from its body does not follow the opinion of R' Eliezer the son of R' Shimon.

R' Chisda offers one explanation of the dispute.

Rava suggests another explanation of the dispute.

Abaye presents a third understanding of the dispute.

The Gemara explains why Abaye and Rava offer different explanations.

### 6) Cutting through the greater part of the flesh

The Gemara notes that the implication of the previous discussion is that it is necessary for one to cut through the

(Continued on page 2)

## Distinctive INSIGHT

*What parts of the bird-olah are tossed on the Ash Pile?*

תלמוד לומר בנצתה — נוטל את הנוצה עמה, אבא יוסי בן חנן אומר  
 נוטלה ונוטל קורקבנה עמה

The Mishnah which began on 64b taught the details of the bird-olah. After performing the melikah, the kohen would separate the head of the bird from its body. After squeezing the blood from the body and from the head against the south-east corner of the Altar, the head was saturated with salt and tossed onto the fire of the Altar. The kohen then took the body and removed the bird's crop with the skin and feathers which covered it. These were tossed on to the Ash Pile (מקום) below, which was near the southeast corner of the Altar, at the floor of the courtyard. This spot is where the ashes from the main pyre of the Altar were placed every morning (see Vayikra 6:3).

On our daf, a Baraisa elaborates upon the procedure of removal of the crop with its feathers. The Baraisa cites verse (Vayikra 1:16) which states, "he shall remove מראתו—with its feathers." The Baraisa explains that we should not think that the kohen removes the crop alone, but he should cut out the crop with the skin and feathers which cover it. Abba Yose ben Chanan says that the kohen should take the crop and the gizzard. Abba Yose interprets the words נוצתה to refer not to the feathers, but to a part of the bird which is repulsive (from the root נצה, which means to quarrel, or to destroy). According to Abba Yose, the kohen removes the crop and rest of the pipe down to the gizzard, but not the skin and feathers which cover the crop. The Academy of R' Yishmael says that the kohen removes the crop "with its feathers" only. The kohen takes the feathers directly on the area of the crop, but not beyond. The crop is cut out with a window-like hole in the body of the bird with a knife.

Ramban on the Torah (Vayikra 1:16) explains that our Mishnah which says that the crop with נצתה is removed is the opinion of Abba Yose ben Chanan of the Baraisa. Ramban learns that the crop is removed together with the gizzard. Yet, Ramban also explains that נצתה in the verse refers to feathers. It seems that Ramban understands that the term מראתו refers to the crop and the entire section of the digestive system of the bird, including the gizzard. The word נצתה then refers to feathers. The first opinion of the Baraisa does not agree that the gizzard is removed and thrown on to the Ash Pile.

R' Eliyahu Mizrachi disagrees with Ramban. He says that our Mishnah is the opinion of Tanna Kamma of the Baraisa. Mizrachi explains that Tanna Kamma agrees with Abba Chanan that the gizzard is removed, and they understand that נצתה denotes the feathers, whereas Abba Chanan says that נצתה is the gizzard. ■

## REVIEW and Remember

1. What is the point of dispute between R' Yehudah and Chachamim?

2. What was removed from the bird-olah?

3. What is the point of dispute between our Mishnah and R' Elazar the son of R' Shimon?

4. What was the procedure for melikah of a bird-chattas?

## HALACHAH Highlight

### Pausing while performing melikah

שהייה בסימן שני בעולת העוף איכא בינייהו

Pausing before severing the second pipe of a Bird Olah is the point under dispute

The Rishonim disagree whether melikah, the method of slaughtering birds for korbanos, becomes invalidated by pausing in the middle of doing melikah, the same as shechita becomes invalidated if one were to pause in the middle of the shechita. Ran<sup>1</sup> in the name of Re'ah maintains that pausing while doing melikah does invalidate the korban whereas Rashba<sup>2</sup> asserts that the disqualifications of shechita do not apply when doing melikah. Rav Akiva Eiger<sup>3</sup> cites our Gemara as proof to Ran's position that pausing during melikah invalidates the korban. Rava explains that there is disagreement between Tannaim whether pausing between the severing of one pipe and the second invalidate the korban. Tanna Kamma maintains that as far as melikah is concerned severing a single pipe is sufficient for a bird-chattas. The reason the kohen severs the second pipe is that there is an obligation to separate the head of the bird from its body. Consequently, pausing between the severing of one pipe and the severing of the second pipe is not a disqualification in the melikah, since the melikah is completed after the first pipe is severed. R' Elazar the son of R' Shimon disagrees and maintains that pausing in between the severing of the two pipes does disqualify the korban. It is evident from

(Overview...continued from page 1)

greater part of the flesh after one pipe was cut.

It is confirmed that this is true, and a related Baraisa is cited that teaches this requirement.

### 7) Separating the head from the body (cont.)

R' Yirmiyah offers another explanation of the opinion of Eliezer the son of R' Shimon. ■

this dispute that according to all opinions a korban could become disqualified if one were to pause in the middle of doing melikah. The only disagreement is whether severing the second pipe is part of the melikah or not.

Sefer Kava D'kashaisa<sup>4</sup> asserts that this issue has practical relevance as well. He cites a disagreement whether moving the slaughtering knife back and forth but not cutting is considered a pause in the middle of the shechita. He observes that the process of melikah involves severing through the birds backbone followed by the severing of the two pipes. It is not possible to sever the bone as well as the pipes in the same moment, and yet even according to Ran who maintains that pausing during melikah will invalidate the korban there is no issue for there to be a slight delay as long as one is still engaged in the activity of severing the pipes. So too, one who continues to move the knife back and forth is considered to be engaged in the act of shechita even if he is not cutting anything. ■

1. ר"ן חולין כ' ד"ה וכדרב
2. רשב"א חולין שם ד"ה וכדרב
3. רעק"א חולין שם ד"ה מאי ראשו
4. קבא דקשייתא קושיא ס"ו ■

## STORIES Off the Daf

### The Crop and the Feathers

נוטל את הנוצה עמה

Stealing is one of the worst possible sins. The Alshich, zt"l, teaches a practical lesson about stealing from today's daf. "In Zevachim 65 when the gemara discusses the olah brought from fowl, it learns from the verse, והסיר את מוראת, בנוצתה, that the bird's crop must be removed. Why? Because birds are often nourished from theft, we throw away the crop, where what they eat is deposited. Yet it is certainly interesting that

this limud is regarding the olah of fowl which is a poor man's sacrifice. We see from this that there is no excuse for theft. Even one who is poor should never be moreh heter that this is permitted for him since he lacks his basic needs. One must never lift a hand to expropriate funds that are not his lawful property, chalilah."

The M'orah Shel Torah, zt"l, makes a different point. "Stealing explains why we do not sacrifice the crop. Yet the gemara wonders if we just cut the crop out. It learns from the word בנוצתה that we also remove the surrounding skin and the feathers with it. We may well wonder why the feath-

ers are also removed. Are they also somehow more connected with theft than any other part of the bird?

"The answer is that the feathers allude to one of the main reason people steal. They wish to adorn themselves and purchase things that are not really essential. This gets them in debt from which they cannot extricate themselves without dealing dishonestly or stealing outright. We remove the feathers to remind ourselves not to chase luxuries so as not to be pushed into morally sticky situations..."<sup>1</sup> ■

1. מאורה של תורה פרשת ויקרא