

OVERVIEW of the Daf

1) Terumah purchased with shemittah funds (cont.)

Rava's explanation that the Baraisa could follow R' Shimon because R' Shimon's lenient ruling in the Mishnah concerned a mixture after the fact is unsuccessfully challenged by Abaye.

Abaye presents another challenge to Rava's ruling which leaves Rava without a response.

R' Yosef and Abaye debate whether Abaye could have challenged Rava from another Mishnah than the one he utilized.

Abaye presented another unsuccessful challenge to Rava's explanation.

2) Possible metzora

R' Shimon's position about the procedure for a person who is possibly a metzora is challenged from many different angles but each challenge is rejected with an explanation as to the proper procedure of the possible metzora. ■

HALACHAH Highlight

Reading Mizmor L'soda on Erev Yom HaKippurim

אין לוקחין תרומה בכסף מעשר מפני שממעט באכילתה

One may not purchase terumah with ma'aser sheni money since this will limit the number of people who could eat it

Rema¹ writes that we do not recite the paragraph of Mizmor L'soda on Erev Yom HaKippurim. The reason, explains Mishnah Berurah² in the name of Chaye Adam, is that in the time of the Beis HaMikdash it was prohibited to offer korbanos that are eaten on Erev Yom HaKippurim. Korbanos are eaten for the day they are offered and the night that follows or for some korbanos two days and a night and if one were to offer these korbanos on Erev Yom HaKippurim one would only be allowed to eat the korban that day but not that night. It would thus emerge that offering a korban on Erev Yom HaKippurim would diminish the time available to eat the korban thus bringing it to a state of disqualification which is prohibited. Based on this explanation Sha'ar Hatzion³ writes that on Erev Yom HaKippurim one should not read the paragraphs related to offering korbanos other than Parshas Olah since an olah is not eaten and offering one on Erev Yom HaKippurim does not bring it to a state of disqualification.

(Continued on page 2)

Distinctive INSIGHT

The limits when buying teruma with ma'aser sheni funds

אין לוקחין תרומה בכסף מעשר מפני שממעט באכילתה

Rava said that the view of R' Shimon is that it is prohibited to cause items of kodoshim to be diminished in the time in which they may be eaten. This causes the kodoshim to become invalid quicker than necessary, and they will have to be destroyed sooner. According to Rava, R' Shimon explained that he agrees that this is not allowed לכתחילה, but, for example where a shelamim and asham animal become mixed, as we find in our Mishnah, then after the fact (בדיעבד) the only solution may be to slaughter them both as asham, although this limits the shelamim from being able to be eaten two days to now being eaten for only one day.

Abaye brought a challenge against Rava's explanation of R' Shimon's opinion. The Mishnah in Ma'aser Sheni (3:2) teaches that one may not purchase teruma fruits with ma'aser sheni money, because this limits and restricts the consumption of the teruma. Rashi explains that when the teruma acquires the limits of ma'aser sheni, it may only be eaten in Yerushalayim. Tosafos quotes Rashi as saying that in addition to limiting where it may be eaten, the ma'aser sheni status also adds a limit of who may eat it. Teruma itself may be eaten by an onen (one whose close relative just died), whereas ma'aser sheni may not be eaten by an onen. R' Shimon disagrees, and he allows teruma to be bought with ma'aser sheni funds. Rava was silenced by this question, and he accepted the

(Continued on page 2)

REVIEW and Remember

1. Why is it not allowed to use ma'aser sheni funds to purchase terumah?
2. Why is squeezing terumah oil out of shevi'is vegetables not an option?
3. What is done with the oil brought by a doubtful metzora?
4. What is the prohibition of בל תקטירו?

(Highlight...Continued from page 1)

Sefer Nefesh Chaya⁴ questions Rema's ruling. The source for this halacha is the Gemara Pesachim (13b) but the restriction that is stated there is that one should not offer a Korban Todah on Erev Pesach since after midday it is prohibited to eat the chometz loaves that are part of the korban. Erev Yom HaKippurim is not mentioned in the Gemara and logically there is no reason to equate Erev Pesach with Erev Yom HaKippurim. On Erev Yom HaKippurim, although when night arrives adults may not eat the korban, children may eat the korban so there is no reason that it should have to become disqualified. He then mentions that Rav Meir Arik answered, based on our Gemara, that limiting the number of people who may partake of a korban also falls into the category of bringing a korban to a state of disqualification. The Gemara mentions that one may not use ma'aser sheni funds to purchase terumah since it limits the number of people who will be able to partake of the ma'aser sheni⁵. Therefore, offering the korban when adults will not be able to eat it is also considered bringing a korban to a state of disqualification. ■

1. רמ"א או"ח סי' תר"ד סע' ב'
2. מ"ב שם סק"ד
3. שעה"צ שם ס"ק י"ב
4. ספר נפש חיה (מרגליות) על הרמ"א הנ"ל
5. ע' תוס' ד"ה אין ■

(Insight...continued from page 1)

view that R' Shimon allows bringing kodoshim to a state of being disqualified even לכתחילה.

Regarding ma'aser sheni, it is clear from the verse (Devarim 26:14) that it may not be eaten by an onen. Aruch LaNer explains that Rashi on our daf, who does not mention the limit of an onen, holds that whereas ma'aser sheni may not be eaten by an onen, food purchased with ma'aser sheni funds may be eaten by an onen. Tosafos, however, holds that even foods purchased with ma'aser sheni money may not be eaten by an onen.

Tosafos notes that the Mishnah in Ma'aser Sheni (ibid.) seems to be concerned about the limits applied to the ma'aser sheni, and not the limits placed upon the teruma. In the Mishnah, R' Shimon notes that since ma'aser sheni money may be used to purchase an animal for a shelamim, which is susceptible to piggul and nosar, it certainly may be used to buy teruma. The sages responded that it is only allowed to purchase shelamim, which may be eaten by non-kohanim. However, buying teruma will limit the ma'aser sheni to consumption by kohanim only. We see, notes Tosafos, that the concern of the Mishnah is the limit which is placed upon the ma'aser sheni, and not the limitation upon the teruma. ■

STORIES Off the Daf

Undesirable Additives

לריח ניחוח אי אתה מעלה

On today's daf we find that we may not bring chametz or honey onto the altar to give Hashem pleasure.

Rav Zalman Sorotzkin, zt"l, learns a very practical lesson from this halacha. "This teaches that it is only when we accept ourselves for who we are that we can truly draw near to Hashem. Focusing on some act or the like to sweeten our character defects to Hashem, or puff us up, is valueless. We can only have a true relationship with Hashem by being exactly who we are, not pretending we are someone else. We bring a korban minchah without these additives to teach this important lesson."

Rabeinu Bachayah, zt"l, gives another reason why we may not bring honey or se'or on the mizbeach. "Se'or alludes to the yetzer hara as we find in Berachos, 'מי מעכב? שאר שבעיסה'—the sourdough in the dough holds us back from doing Your will..."¹

"The word דבש has a numerical value of three hundred and six, the same as אשה. Since a woman convinced Adam to eat from the Tree of Knowledge we may not bring any kind of honey on the altar..."

Rav Zalman Sorotzkin, wonders what this could possibly mean. "The explanation why honey is forbidden requires its own explanation. Doesn't this contradict the verse, מצא אשה מצא along with, אשת חיל מי ימצא, טוב

"We can understand the answer by analyzing the two evil inclinations חז"ל explained in the verse, ולא תתור אחרי

לבבכם ואחרי עיניכם. The first is the evil in the heart. This refers to heresy and negative value systems which must be absolutely repudiated. The second is the evil caused by going after one's eyes. This refers to physical desires which must be carefully guarded. When desire is unbridled it causes a descent to the depths of depravity. Yet we cannot absolutely eradicate our ta'avos since we must eat, drink and the like—but in a healthy manner.

"Since the pleasures of this world drag one down when he selfishly indulges—and becoming l'shem shamayim is a great struggle—we may not bring devash on the altar to give Hashem pleasure. But the more we persevere in this battle, the higher we will soar because of it."² ■

1. ברכות י"ז
2. אזניים לתורה ויקרא ב:יא