



OVERVIEW of the Daf

1) Possible metzora (cont.)

The Gemara continues to explore the procedure for one who is a possible metzora.

The possibility of donating oil according to R' Shimon is challenged.

The discussion concludes with a clarification of what should be done with an asham of the possible metzora.

2) MISHNAH: R' Eliezer and Chachamim disagree about what should be done if limbs from a chattas become intermingled with the limbs of an olah.

3) Explaining the dispute in the Mishnah

The Gemara presents the sources for R' Eliezer and Chachamim's respective opinions and explains how R' Eliezer expounds the phrase cited by Chachamim.

R' Yehudah, quoted in a Baraisa, presents an alternative understanding of the dispute between R' Eliezer and Chachamim.

The Gemara searches for the rationale behind R' Eliezer's position, as understood by R' Yehudah.

The exchange between Rabanan and R' Eliezer regarding their respective expositions is presented.

4) MISHNAH: R' Eliezer and Chachamim disagree about what should be done if limbs from an olah become mixed with limbs from a blemished olah.

5) Clarifying R' Eliezer's view

R' Elazar explains R' Eliezer's position.

This explanation is unsuccessfully challenged.

6) MISHNAH: The Mishnah discusses what happens when blood of korbanos becomes intermingled with other liquids or even bloods that are not from a valid korban. ■

REVIEW and Remember

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

2. How does R' Yehudah understand the dispute between R' Eliezer and Chachamim?

3. What is done when limbs of an olah become intermingled with limbs of a blemished olah?

4. What is the status of blood of a korban that becomes intermingled with water?

Distinctive INSIGHT

Understanding the disagreement between R' Eliezer and Chachamim

מתניתין דלא כי האי תנא

Meat from a chattas offering is given to male kohanim to eat in the courtyard of the Mikdash. If this meat becomes mixed together with the flesh of olah offerings, which is to be burned on the Altar, R' Eliezer rules that the mixture should be placed on top of the Altar to be burned. The olah limbs burn, as they should, and the chattas meat is viewed as wood (fuel) for the fire. The Chachamim disagree and they say that all the meat is left overnight to become ruined, at which point it will be taken out of the Mikdash to be destroyed in a designated place (בית הדשן).

This same disagreement appears in the subsequent Mishnah in a case where limbs of a healthy animal (תמימה) become mixed with limbs of blemished animals. R' Eliezer holds that if a head or limb was offered, the corresponding parts of the mixture may also be placed on the Altar. The Chachamim disagree and say that the entire mixture should be taken out and destroyed.

A Baraisa brought in the Gemara presents the disagreement between R' Eliezer and Chachamim differently than we find it in our Mishnayos. There, R' Yehuda reports that R' Eliezer and Chachamim agree that limbs of chattas and asham which become mixed may be placed upon the Altar. They also agree that if limbs of a chattas become mixed with limbs of an animal which was disqualified due to its being used for sin, this mixture may not be placed upon the Altar. They only disagree where limbs of a healthy animal and a blemished one become mixed. R' Eliezer holds that the mixture may be placed upon the Altar, and the limbs of the blemished animal are viewed as fuel for the fire, whereas Chachamim hold that the mixture must be destroyed.

Rashi explains that not only does this Baraisa present the disagreement between R' Eliezer and Chachamim differently than it appears in our Mishnah, but the opinion of R' Eliezer itself regarding the case of the mixture of limbs of a healthy and blemished animal is also different. R' Yehuda reports that R' Eliezer holds that a mixture of limbs from healthy and blemished animals can be offered, and the pieces from the blemished animals are con-

HALACHAH Highlight

Defining "ben yomo"

תעובר צורתן ויצאו לבית השריפה

They should be left until their form is ruined and then taken to the place invalid korbanos are burned

The Mishnah teaches that if limbs of a Chatas become intermingled with the limbs of an Olah, according to Chachamim it is prohibited to offer these limbs as a korban. The limbs must be left out overnight until their form is ruined and then they may be taken out to the place where invalidated korbanos are burned. The Gemara Avodah Zarah (76a) teaches that Biblically, prohibited taste that is absorbed in a utensil does not prohibit food cooked in that utensil if the utensil is not "ben yomo" – lit. "son of the day." Once it is not "ben yomo" the taste is ruined and a ruined taste does not cause a food to become prohibited. Rabbeinu Tam¹ in the name of his Rabbeim contends that the passage of a single night already damages the taste that is absorbed in the walls of the utensil and it is not necessary for 24 hours to pass for a utensil to be considered "aino ben yomo." Therefore, if a prohibited food was cooked in a pot on Sunday evening and then a permitted food was cooked in that same pot on Monday morning the food is permitted since the passage of the night ruined the absorbed taste and thus it does not have the capacity to prohibit the permitted

(Insight...continued from page 1)

sidered as wood for the fire. In the Mishnah later, R' Eliezer says that we can only offer the remaining limbs if some had already been placed upon the Altar. Rashi apparently could have said that R' Yehuda is speaking of where the head or limbs had not been offered on the Altar, so we say that the limbs of the blemished animal are like fuel for the fire. The Mishnah is speaking of where a head or limbs were offered, so the remaining limbs of the blemished animal are accepted as a full offering.

See Sfas Emes who deals with this issue. ■

food. He writes that although he does not have a definitive proof to his position, nevertheless our Gemara is a support for his position. The Mishnah teaches that once limbs of a korban are left out overnight they have lost their form. If the passage of a night causes actual food to lose its form, certainly prohibited taste absorbed in a utensil will lose its form or taste with the passage of a single night.

Shulchan Aruch², however, follows the more stringent approach of R"l who maintains that 24 hours must pass from the time the prohibited food was cooked in order for a utensil to be considered "aino ben yomo." Even though Rabbeinu Tam's position is rejected, Rema³ utilizes that position in conjunction with other factors to generate a lenient ruling. ■

1. מובא דבריו בתוס' ע"ז שם ד"ה בת יומא

2. שו"ע יו"ד סי' צ"ג סע' א'

3. רמ"א יו"ד סי' ק"ג סע' ה' ■

STORIES Off the Daf

The Blemished Offering

מום בם... לא ירצו

Rav Zalman Sorotzkin, zt"l, explains non-Jewish aggression through a verse brought on today's daf. "The verse tells us not to accept a blemished sacrifice from a non-Jew since משכתם בם. This seems to be redundant. Rashi on that verse writes that you will not have atonement through a blemished sacrifice. This is puzzling since the context is that we bring the sacrifice for the non-Jews, not Jews.

"It is possible that this comes to defend the actions of Zechariah ben Avkulas. After Kamtza was humiliated in front of the sages, he ran to the Roman government and claimed that the Jews were rebelling. To test this assertion he suggested that the Roman emperor send a sacrifice to Yerushalayim to see if they would bring it on the altar. "He brought it and made a blemish on it which is permissible for non-Jews but halachically forbids us to offer it. Rabbi Zechariah refused to offer it and also ruled out the execution of Kamtza. This caused the Roman emperor to send troops to put down the supposed rebellion and led to the destruction of the Beis HaMikdash.

"Our verse is saying that even without Rabbi Zechariah's psak the Romans would have found another reason to destroy the Beis HaMikdash. This is the meaning of the verse that we should not offer even those blemishes which are acceptable to them. Why not? Because משכתם בהם. Their destructiveness—which stems from avodah zarah and gilui arayos—is within them. 'The Romans are the blemished ones.' לא ירצו לכם—Even if you bring their sacrifice they will find another pretext. If we fail to do teshuvah, we will be just like the myriad of nations trampled under the mighty foot of Rome."¹ ■

1. אזניים לתורה ויקרא כב:כח