

OVERVIEW of the Daf

1) Melikah (cont.)

The last statement of the Baraisa that presented numerous opinions regarding the correct procedure for melikah is clarified.

The derivation of Tanna Kamma is further explained.

The sources for the three laws of the animal Chatas that are applied to the bird Olah are identified and clarified.

The Gemara identifies the source for the other two Tan-naim that melikah is done from the back of the neck of the bird.

2) **MISHNAH:** The Mishnah contrasts turtledoves and pigeons with respect to the age at which they may be brought as a korban.

3) Pigeons and turtledoves

A Baraisa further elaborates on the Mishnah.

Another Baraisa emphasizes that only mature turtledoves and young pigeons may be offered as a korban.

Rava explains how we know that mature pigeons are un-fit for a korban.

This explanation is unsuccessfully challenged.

Another Baraisa discusses the middle stage in which nei-ther bird may be offered as a korban.

Yaakov Korcha taught and explained a Baraisa that teach-es when a pigeon is no longer a newborn and thus fit to be offered as a korban.

R' Zeira inquires about one who vowed to bring either a turtledove or pigeon and then brought one of each in the in-between stage.

Rava attempts to resolve this inquiry. ■

REVIEW and Remember

1. What does the word והקריבו teach according to Tanna Kamma?

2. At what stage of maturation may one bring a turtledove as a korban?

3. How do we know that mature pigeons may not be brought as a korban?

4. Explain R' Zeira's question related to one who vows to bring a korban from turtledoves or pigeons?

Distinctive INSIGHT

An olah of a bird may not be brought at night

מביום צוותו נפקא, כדי נסבה

A Baraisa (20a-b) taught that the verse (Vayika 5:10) asso-ciates an olah of a bird with an olah of an animal to teach that they share several halachos in common. These are that both these offerings must be purchased with non-consecrated funds, they can only be brought during daytime hours, and that their service is performed with the right hand of the ko-hen.

On our daf, the Gemara notes that the requirement that an olah of a bird must be brought during the day is actually derived from the general verse (Vayikra 7:38), "on the day Bnei Yisrael were commanded to bring their offerings." Why, then, does the Baraisa find it necessary to derive this halacha from the olah of a bird and its association with the olah of an animal? The Gemara answers that, in fact, the Baraisa listed this particular detail to include it in the list of common fea-tures between the olah of a bird and that of an animal, but the truth is that the source for this halacha is from the verse in Vayikra 7, and not from Vayikra 5. The only halachos which are learned from the association in the verse is that both these offerings are to be brought from non-consecrated funds and that they both must be done with the right hand of the kohen.

Rashba and Rosh cite a variant text in the answer of our Gemara where the response is that although we do have a general verse which teaches that all offerings need to be brought during the day, we might have thought that the olah of a bird is different, and that it is an exception to this rule. That is why we need a special verse, in addition to the general rule from Vayikra 7, to extend this rule to an olah of a bird.

Rashba and Rosh point out that according to this text, we see that there is some reason that we would have thought that an olah of a bird may be brought at night. They struggle to explain why this assumption would be present, and they de-termine that this text is corrupt. There is apparently no rea-son to believe that the olah of a bird would need its own verse to teach that it must be brought during daylight hours and not at night.

Sho'el u'Meishiv writes that Beis Yitzchok was asked this question, and he said that just as we find that the Torah al-

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ר' אברהם וואלף בן ר' בערל ז"ל
ר' חיים שלום בן ר' בנדיט מאיר ז"ל

HALACHAH Highlight

Birds that are beginning to yellow

האומר הרי עלי עולה מן התורים או מן בני יונה

Someone who vows to bring an Olah from a turtledove or a young pigeon

R' Zeira posed the following question. A person vows to bring an Olah from a turtledove or a pigeon and instead of bringing either one of those birds at the correct age he brought one of each species that were beginning to yellow. The crux of the question is whether a bird in this yellowing stage is at an independent stage of maturation that is neither mature nor immature or does a bird in this stage fit into one of the known categories and we are uncertain into which category it belongs. The practical difference is that if it is merely an uncertainty, when he brought both birds the mitzvah was fulfilled since he brought one of each species in this stage and one of the birds must have been the correct age. On the other hand if this stage represents an intermediate stage of maturity the mitzvah was not fulfilled. Tosafos¹ is troubled by the Gemara's question. Since one of the birds is not fit to be offered as a korban he should not be able to offer them both and consequently he should not fulfill his vow. Tosafos offers two resolutions to this question. His first answer is that R' Zeira refers to a circumstance in which the kohen offered both birds in violation of halacha and the question is whether he fulfilled his vow. The second resolution is that once he gave both birds to the kohen his vow was fulfilled since one of the birds is fit to be

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allows a poor person to bring an inexpensive offering of a bird, so too, we might think that the offering might be allowed to be brought at night. Sho'el u'Meishiv writes that there does not seem to be any benefit for a poor person to bring his offering at night.

Sho'el u'Meishiv posits that perhaps the Gemara is saying that just as a poor person may bring a bird for his offering, so too he should be able to use consecrated funds. This would show that the association to an olah of an animal does not refer to an offering at night, and the halacha to bring it during the day is to be derived from a different source. ■

brought as a korban.

Mishnah Lamelech² is troubled by Tosafos's second resolution since Rambam³ writes explicitly that one does not fulfill his vow until the korban is actually offered and giving the korban to the kohen is not sufficient. Sefer Yosef Da'as⁴ suggests that Tosafos follows the position of Maharshal that after the person gives both birds to the kohen, the kohen must wait until the turtledove fully matures and then offers it as the korban. By doing so his vow is fulfilled since he gave both birds to the kohen and one of them was in the correct stage and as far as the korban is concerned since the kohen waited until the turtledove matured before offering it, the donor has fulfilled his vow. ■

1. תוס' ד"ה והביא תחלת.
2. משנה למלך פי"ד מהל' מעשה קרבנות ה"ה.
3. רמב"ם שם.
4. יוסף דעת לסוגיין. ■

STORIES Off the Daf

Doves and Turtledoves

"כשר בתורים פסול בבני יונה כשר בבני יונה פסול בתורים..."

A certain chassid asked the rebbe of Lublin, zt"l, "How long should one feel like a youngster?"

The rebbe's reply surprised him. "Know that one remains a youngster until he becomes a rebbe..."

Rav Yechezkel of Kuzmir, zt"l, explained that the source for this teaching is from a statement on today's daf. "In Chulin 22 we find that sacrifices for which young doves are acceptable cannot be performed with older doves, and sacrifices for which older doves are acceptable

cannot be performed with young doves. Either one is a turtledove—a not yet mature youngster—or he is a grown dove, a leader..."¹

But why must a person who is not a leader feel immature compared to a bona fide leader? Aside from the question of years, what distinguishes the immature from the mature?

Rav Henoch of Alexander, zt"l, explained the difference between what he was like before he was a leader of Jews and after. "Before I became a rebbe, I thought that the distinction of becoming a rebbe can be compared to merchandise. Before becoming a rebbe, one is like slightly lesser quality merchandise compared to the next level of quality. But after I became a rebbe, I understood that the difference is really much greater. To

speaking in terms of merchandise, it is more like a sack compared to a silken garment."

The Chidushei HaRim, zt"l, explained the depths of the Gemara in Bava Kama 66 with this concept. "On the day that Rav Yosef was appointed Rosh Yeshiva, he understood that an action that causes an article to have a different name is the same as an action that physically changes an item. The reason why this novel idea came to him specifically on that day is that he experienced it. By becoming Rosh Yeshiva, he noticed that he was a completely different person spiritually. He therefore understood that a change of title is actually a kind of material change."² ■

1. דברי ישראל, כללי אורייתא, דף כ'.
2. תוספת—המודיע י"ב שבט, תשס"ט, ע"י י"ח.