



OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

Abaye unsuccessfully challenges Rava's explanation of R' Elazar's opinion.

Abaye suggests his own resolution to the apparent contradiction between the two rulings of R' Elazar.

Abaye's assumption that the offspring automatically take on the status of the mother is unsuccessfully challenged.

Mar Zutra the son of R' Mari points out the logical basis of Ravina's explanation of the cited Baraisa.

R' Yosi the son of R' Chanina asserts that R' Elazar agrees that the male offspring of a female designated as an asham does not become an asham.

The necessity for this ruling is explained.

2) **MISHNAH:** The Mishnah discusses what should be done with a female animal that was sanctified as an asham.

3) Graze until it becomes blemished

R' Yehudah in the name of Rav explains the reason the female sanctified as an asham should graze until she becomes blemished before she is sold.

Rava infers from this explanation that a ram that is sanctified for its monetary value assumes physical sanctity.

A discussion about this point is recorded.

R' Yochanan explains to R' Chiya bar Avin why R' Shimon disagrees with Tanna Kamma and maintains that an animal that is sanctified for monetary sanctity does not become physically sanctified.

This explanation is successfully challenged and an alternative explanation of R' Shimon's position is suggested. ■

REVIEW and Remember

1. What is done with the male offspring of a female animal designated as a Korban Pesach?

2. Is it possible to sanctify a female animal and exclude her fetus from that sanctity?

3. Explain מגו דנחתא לה קדושת דמים נחתא נמי קדושת הגוף.

4. What is an example of a premature offering?

Distinctive INSIGHT

Sanctifying an animal for its value

אמר רבא זאת אומרת הקדיש זכר לדמיו קדוש קדושת הגוף

An asham offering may only be brought from a male animal. The Mishnah taught that if someone consecrates a female animal for an asham, because such an animal may not be brought as an asham, she must be allowed to graze until she develops a blemish. At that point, the blemished animal may be sold, and the money of the sale is to be used to buy a male animal for the asham offering.

The Gemara begins by asking why this animal must be allowed to graze and to develop a blemish before being redeemed. It is already not eligible to be brought as an asham, it should already be considered blemished as is. Rav Yehuda in the name of Rav answers that although it is not fitting to be brought on the Altar, the animal is at least sanctified for its value. Because the animal is sanctified for its value, it possesses sanctification for itself. It therefore cannot be redeemed without having a blemish.

Rava concludes based upon this rule that if someone consecrates a male animal for his value, he automatically becomes consecrated bodily. Because this animal itself is fit for an offering, we say that that animal must be the one brought for an offering, rather than being redeemed for another.

Sfas Emes writes that the words of Rava indicate that this rule is only true in a case where a male animal is consecrated for his value, but if a female animal is consecrated for her value for an olah, we would not say that the sanctification automatically transfers to the body of this same animal. Although Tanna Kamma holds that when one designates a female for an asham that she becomes sanctified bodily and must graze until it develops a blemish, that is because the person sanctified the animal herself for an asham. Here, where he consecrated her for her value, she does not automatically become sanctified bodily unless the animal itself is fit for that offering.

Nevertheless, Sfas Emes notes that there are other explanations to why Rava specifically used an example of consecrating a male. Rashi, for example, says that most people who brought offerings brought an olah,

HALACHAH Highlight

Declaring meat for Pesach

הקדיש זכר לדמיו קדוש קדושת הגוף

If one sanctified a male for his value he assumes physical sanctity

Shulchan Aruch¹ rules that it is prohibited to declare regarding any animal, whether alive or dead, “this meat is for Pesach,” since it appears as though he is sanctifying the meat for the Korban Pesach and it would turn out that he is eating kodoshim outside of the Beis HaMikdash. Rather one should declare, “This meat is for Yom Tov.” Magen Avrohom² notes that according to Maharil this restriction includes even birds that are slaughtered but excludes fish which are not slaughtered. He then asserts that Maharil’s position represents a stringency but technically the only prohibition is to make this declaration for items that are brought on the altar.

Magen Avrohom explains that the reason this statement could take effect on animals other than a lamb or goat is that one could sanctify other animals monetarily – קדושת דמים. Accordingly, why does the restriction only include other animals that could be slaughtered? It should include any item since any item’s value could be sanctified towards the purchase of a Korban Pesach? He answers that if one sanctified non-korban items there is no prohibition against eating them since they are redeemable and the

(Insight...continued from page 1)

which is from a male, and which can therefore become sanctified bodily although the person only said that he was consecrating him for his value. R”I (Shitta Mikubetzes, Bechoros 14b) says that if Rava said that a person consecrates “an animal for its value” we might have thought that this process only works for a shelamim, but that an olah, which has a greater sanctity, cannot become sanctified through this extension process. ■

proceeds would be used to fund the Korban Pesach. However, if one sanctifies an animal that could be offered as a korban the Gemara taught that monetary sanctity spreads and the animal becomes infused with physical sanctity that cannot be redeemed. Therefore, the only circumstance in which one has to be concerned that it will appear as though one is eating a kodoshim outside of the Beis HaMikdash is regarding animals that are slaughtered rather than other items.

Teshuvos Rivevos Ephraim³ questions the permissibility for a kashrus organization to write “Kosher for Pesach” on meat when seemingly it violates Shulchan Aruch’s ruling against designating meat for Pesach. He suggests that this restriction is limited to an oral declaration but this restriction does not apply in writing. ■

1. שו"ע או"ח סי' תס"ט סעי' א'.

2. מג"א שם סק"א ובי'.

3. שו"ת רבבות אפרים ח"ד או"ח סי' קי"ג אות ל'.

STORIES Off the Daf

A Desirable Offering?

המפריש נקבה לפסחו

Today’s daf discusses the halachos of korban Pesach.

Some speak of the possibility of bringing the korban Pesach today. After all, it is permitted to bring a communal sacrifice even when the majority is impure, so why not?

Besides the obvious logistical problems—which may change—they most often do not know that this question is actually quite old.

In תרצ"ד Rav Shimon Sofer, zt”l,

had a similar plan. He asked his nephew, Rav Avrahaom Chaim Dovid Schreiber, zt”l, to use his many connections to obtain permission from the Turkish Sultan to bring the korban Pesach on Har HaBayis. But Rav Shreiber was unsure whether this was wise. After all, although his uncle—a huge scholar in his own right—held that they should bring this sacrifice now, who knew whether he was correct? To catalyze such serious acts without at least the blessings of another huge scholar and tzaddik he respected was unacceptable. And who could he trust to rule responsibly on such a serious subject more than Belzer Rav, Rav Aharon of Belz, zt”l?

When he sent his son, Rav Moshe Schreiber, to the Belzer Rav to ask his opinion on the matter, the rav answered tersely. “What does Rav Dovid Karliner, zt”l, say about this in his *שו"ת שאילת דוד*?”

Rav Moshe went into the beis midrash and located the relevant responsa. He read through it and found that Rav Dovid Karliner prohibits for various reasons. He then went back to the rav and said, “Rav Dovid Karliner prohibits.”

“In that case, how can you ignore his words and bring the sacrifice?” asked the rav.¹ ■

1. רבי שמעון חסידא, ע"ק קפ"ז