



OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah begins with a list of animals that are unfit for korbanos and prohibits animals with which they become intermingled. The Mishnah defines the terms **מוקצה** and **נעבד** and then rules that these animals are permitted for consumption.

2) Clarifying the Mishnah

The Gemara questions the need for the Mishnah's ruling that the prohibited animals prohibit animals with which they become intermingled.

An explanation for the Mishnah's ruling is given.

The necessity for the Mishnah's ruling regarding a **רובע** and **נרבע** is explained.

The necessity for the Mishnah's ruling concerning unconsecrated animals is given.

3) רובע ונרבע

A Baraisa is cited that provides the source that a **רובע** and **נרבע** cannot be brought as a korban.

R' Ashi clarifies a point regarding R' Shimon's position.

The Gemara resumes its citation of the Baraisa.

Another point in the Baraisa is clarified.

One of the expositions of the Baraisa is unsuccessfully challenged

The Gemara concludes its citation of the Baraisa.

Another Tanna cites an alternative source for the rulings related to some of the disqualified animals.

The exposition is further clarified.

The exchange between the two Tannaim regarding their respective expositions is recorded.

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REVIEW and Remember

1. What is an animal that is **מוקצה**?
2. Are all animals used for a sin prohibited for the Altar?
3. What are the differences between a **רובע** and a **נוגע**?
4. What is the source that a sick animal may not be offered as a korban?

Distinctive INSIGHT

Materials used as coverings for items used for idolatry
אם בן בטלת לא תחמוד כסף וזהב עליהם ולקחת לך אני אקיימנו
לא תחמוד כסף וזהב שאין בו רוח חיים וכו'

The Baraisa taught that the phrase in the posuk (Vayikra 1:2) "מן הבקר—from among the cattle" teaches us that an animal which was worshipped for idolatry may not be used for an offering. The Baraisa asks why it is necessary at all to have a specific source to teach this rule, when we would be able to arrive at this conclusion based upon a **kal vachomer** from the law of **אתנן** and **מחיר כלב**. An animal presented to a prostitute or an animal given in exchange for a dog are both disqualified from being offerings, but we know that materials used to cover them are not prohibited, and these coverings may be given to the Mikdash to cover the Altar. We also know that in regard to animals which were worshipped the materials used as covering for them become prohibited for the Mikdash. This leads us to conclude that a worshipped animal must certainly be prohibited.

The Gemara challenges this approach using a different **kal vachomer** and suggests that materials used as coverings for worshiped animals might be permitted. The Gemara then notes that the Torah commands (Devarim 7:25) that we may not covet the gold and silver used on top of items worshiped for idolatry, so it must be that the coverings of animals which were worshiped are prohibited. The Gemara responds that we might have applied this restriction only to coverings of inanimate objects, and we might have thought that coverings for animals which are worshiped are permitted, as well as the worshiped animals themselves. This is the reason the Baraisa had to teach based upon the verse in Vayikra 1:2 that worshiped animals are prohibited.

Tosafos raises the question that we have a rule that if we can use a **kal vachomer** to be either lenient or more strict, we choose the lesson which is more strict (Bava Kamma 3a). Therefore, the original **kal vachomer** based upon **אתנן** and **מחיר כלב** which leads us to the conclusion that the coverings for worshiped animals are prohibited is more correct than the **kal vachomer** which results in teaching that these coverings and the animals which were worshiped are all permitted. We should also not need a posuk to arrive at this conclusion.

Tosafos answers that live animals are different than

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HALACHAH Highlight

Looking at the clock on a house of idolatry

ההוא לכנות להם שם הוא דאתא

That is coming to teach that one should call them a name

Teshuvos Minchas Elazar¹ raised the question of the permissibility of looking at the clock that is atop a house of idolatry. Seemingly the practice should be prohibited since looking at the clock violates the prohibition against benefiting from an adornment of idolatry and yet even people who are scrupulous mitzvah observers do not avoid using such a clock. He suggests that the practice could be justified based on Rema's ruling² that one may bow to an official who is wearing a cross since it is known that the person is not bowing to the cross but out of respect for the official who happens to be wearing the cross. Similarly, the clock atop the house of worship is not an object that is worshipped, it is placed there because the house of worship is tall and allows the clock to be seen from a great distance. Rema does add, however, that it is appropriate to be stringent and avoid bowing, so too one who avoids looking at such a clock will be blessed. Teshuvos Mishnah Halachos³ asserts that the practice is permitted based on Shach's ruling⁴ that it is permitted to look at images that are made as an adornment rather than to be worshipped. Similarly,

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inanimate objects in this regard, and we would prefer a kal vachomer which teaches that they are not prohibited if it is available.

Sefer Mayim Kedoshim explains that the rule of using a kal vachomer to be strict is only applied when we must resort to using a kal vachomer to derive a halacha. However, here the Gemara is using a direct lesson to permit the covering and the worshiped animal. The kal vachomer is presented merely to elaborate upon this lesson, but it is not the lesson itself. ■

since the clock was not made to be worshipped it is permitted.

Rav Moshe Sternbuch⁵ contends that it is prohibited to look at the clock that is atop an idolatrous house of worship since there is a mitzvah to destroy idolatry and by gazing at the clock one indicates that he is satisfied with the ongoing existence of that clock. Furthermore, our Gemara teaches that one is obligated to make fun of idolatry and one who takes advantage of the clock that is atop the idolatrous house of worship will be less motivated to make fun of it. Therefore, one should avoid looking at such a clock. ■

1. שו"ת מנחת אלעזר ח"ב סי' ע"ג.
2. רמ"א יו"ד סי' ק"ג סעי' ג'.
3. שו"ת משנה הלכות ח"ד סי' קי"א.
4. שו"ת יו"ד סי' קמ"ב ס"ק ל"ג.
5. שו"ת תשובות והנהגות ח"ב סי' תי"ב. ■

STORIES Off the Daf

The Offering that Rises

מן הצאן להוציא את המוקצה

The Chesed L'Avraham, ז"ל, applies the avodah of korbanos based on a statement from today's daf. The verse writes, "ואם עולה קרבנו מן הבקר זכר" — If his sacrifice is an olah, from a perfect male calf he shall sacrifice." Our sages explain in Temurah 28 that "מן הבקר" excludes an animal which was worshipped for idolatry. The Hebrew word בקר is the root of ביקור as in ביקור חולים, which means to check. The verse is hinting that one who wishes to give an olah offering must check himself for weak-

nesses and then work on improving himself. A sacrifice which is נעבד can also refer to a person who feels that he has no flaws. In this context, נעבד means a person who feels full of avodah. The Torah and tefilah of such a person cannot ascend on high since he is filled with pride.

"זכר תמים." The word זכר also means to remember; "תמים" alludes to "תמים תהיה עם ה' אלוקיך". This teaches that when one always remembers that he must do mitzvos simply and as completely as possible, his actions are like a sacrifice on high. As we find in the verse "ויתפללו אליך דרך" ¹. The Gemara in Brachos 30 determines from this verse that one should always face Eretz Yisrael while davening, and this is the halachah in

Shulchan Aruch Orach Chaim 94. The Zohar learns from this verse that all prayers go to the har habayis and worthy prayers ascend on high from that place. This is how we bring sacrifices today, and we must take care that our tefillos are the type that can soar to the heights!² ■

1. מלכים א', ח: מ"ח.
2. חסד לאברהם, ויקרא. ■

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4) An animal designated for worship
Reish Lakish offers a definition of an animal that was designated for worship.

The source for this definition is challenged.

Two answers to this challenge are presented. ■