



OVERVIEW of the Daf

1) Inner offerings (cont.)

Rava wonders why a ruling relevant for the time of Moshiach was necessary.

Abaye responds to Rava and then he clarifies what he intended by his remark.

2) **MISHNAH:** R' Shimon and R' Yosi disagree whether various korban transgressions apply to korbanos of non-Jews.

3) Non-Jews' offering

A Baraisa elaborates on the dispute between R' Shimon and R' Yosi concerning the laws of a non-Jew's offering.

The Gemara identifies the source for each of R' Shimon's rulings that korban transgressions apply to korbanos of non-Jews.

The rationale to distinguish between those sacred items used for a korban and those used for Beis HaMikdash upkeep is explained.

Another related Baraisa is cited.

The rabbis suggested that this Baraisa is not consistent with R' Yosi's position.

R' Pappa explained how the Baraisa could be explained according to R' Yosi.

This explanation is challenged and revised slightly by R' Ashi.

4) **MISHNAH:** The Mishnah discusses whether other prohibitions apply to those items that are not subject to the

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REVIEW and Remember

1. What is the point of dispute in the Mishnah between R' Shimon and R' Yosi?

2. Explain וכי דבר הלמד בהיקש חוזר ומלמד בהיקש.

3. What is the point of dispute between Tanna Kamma and R' Shimon?

4. At what point is there liability for eating something that does not have a permit?

Distinctive INSIGHT

Are the rules of the offerings in the Beis HaMikdash irrelevant?

הלכתא למשיחא

In the Baraisa, R' Eliezer in the name of R' Yose stated that an example of when the law of piggul applies is when a kohen's improper intent is made in reference to a service which is done in the courtyard while he is performing a service in the courtyard. However if the kohen performs a service outside in the courtyard, but his intent is in regard to a service that is done in the heichal, this does not effect piggul. The rule is that the service which the kohen performs and the service about which he has the improper intent must either both be in the courtyard, or both in the heichal, in order for piggul to apply.

After the Gemara identifies the verse from which this rule is learned, Rav Nachman declared that the halacha follows this opinion of R' Eliezer in the name of R' Yose. Immediately, R' Yosef questioned this ruling. "Why," he asked, "is it necessary to declare a halacha that will only be relevant for when the Moshaiach arrives and has no practical meaning to us now?" Abaye quickly responded that based upon this criticism, the entire study of Masseches Zevachim would be impractical! The Gemara concludes that obviously, it is our duty to study these laws, and we will invariably earn merit.

Alternatively, R' Yosef's question was not that these laws are not relevant, but the need to declare the halacha is not necessary. The Moshaiach's arrival will usher in an era when we will certainly find out whether this detail regarding piggul is accurate or not.

Chiddushei HaGri"z notes that there is an opinion (62a) which holds that under certain circumstances we could bring offerings even in our days, even without the rebuilding of the Beis HaMikdash. How does this opinion understand this Gemara which suggests that the bringing of offerings is something that will not occur until the arrival of the Moshaiach?

Gri"z answers that although according to this opinion it is possible for offerings to be brought, nevertheless, this specific statement of R' Eliezer in the name of R' Yose certainly is not applicable until such time as the Moshaiach arrives and the Beis HaMikdash is rebuilt. The bull of the Kohen Gadol cannot exist without a kohen who is anointed, and the bull of the Sanhedrin which rules in error is a communal offering which is not brought at a specific time, and it therefore cannot be brought as long as the community is impure. ■

HALACHAH Highlight

The prayer of idolaters

ועובדי כוכבים לא בני הרצאה נינהו

And idolaters are not fit for finding favor

The Gemara explains that the *tzitz* is not effective to make the *korban* of an idolater acceptable if it became tamei. The rationale for this is that regarding the *tzitz* the Torah states (Shemos 28:38), לרצון להם – to bring them favor – and idolaters are not fit for finding favor. Poskim elaborate on this principle and its application to the question of whether idolaters are obligated to pray. Or Sameach¹ asserts that since prayer is an obligation that is rooted in logic, as explained by R' Saadya Gaon, it follows that idolaters are obligated to pray as well.

Rav Moshe Feinstein² wrote that idolaters are not obligated to pray and proof to this is the fact that it is not included in the Seven Noahide laws. It is, however, considered to be a mitzvah for an idolater to pray and this is evident from the pasuk that states (Yishayahu 56:7), כי ביתי בית – For My house will be called a house of prayer for all the nations. This clearly indicates that although idolaters are exempt from the obligation to pray, in the event that they pray they are credited with having performed a mitzvah. Rav Feinstein then proceeds to suggest that his comments are limited to establishing prayer as an obligatory activity for idolaters. However, when an idolater has a need, for example, someone is ill or in need of

pigul prohibition.

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5) Substances that have no permitter

A Baraisa is cited that elaborates on the topic of the prohibitions that apply to those items that do not have a permitter.

It is noted that the Baraisa only identified the source that tum'ah applies to substances that do not have a permitter so the Gemara searches for the source that nosar applies to these substances as well.

This source is successfully challenged and Levi cites a Baraisa that provides another source for this ruling. ■

financial assistance, it is obligatory for the idolater to pray. The rationale for this is that one of the fundamental aspects of belief in Hashem as the Creator is that He, amongst other things, is the One who provides financial support and restores good health. Therefore, someone who does not turn to Hashem for assistance in these areas demonstrates that his belief in Hashem is lacking.

Rav Menashe Klein³ also addressed the question of whether the concept of prayer applies to idolaters and he cited Sefer HaEshkol who writes explicitly that the prayers of idolaters do not rise to Hashem in the heavens. That is the meaning, asserts Rav Klein, of the statement in our Gemara that idolaters are not fit to find favor. ■

1. אור שמח פ"א מהל' תפילה ה"ב.
2. שו"ת אג"מ או"ח ח"ב סי' כ"ה.
3. שו"ת משנה הלכות ח"יג סי' ח'.

STORIES Off the Daf

The Laws of the Future

הלכתא למשיחא אלא דרוש ומקבל שכן

Many people wonder why there are so many halachos which don't seem to have any application today. Of course on a simple level they explain the halachos of what used to be, and we can certainly learn various halachos from how these cases were dealt with. Nevertheless, why learn what is mostly not applicable today? The Chasam Sofer, ז"ל, answered this question while dealing with a different query.

"Once a certain Rav asked me to ex-

plain what will happen to the parshah of Amalek in the ultimate future. Surely this evil nation will be eradicated, so why have verses discussing this in the Torah? To me this did not present a problem since there are many parshios in the Torah which will not apply in times to come on a simple level. Take Parshas Terumah, Tetzaveh and the like, which discuss the halachos of building the Mishkan. How could this possibly apply in the ultimate future?

"The answer can be understood through a statement on Zevachim 45. The Gemara there wonders why we learn Meseches Zevachim; after all, these halachos will not apply until Moshiach arrives. The Gemara responds that alt-

hough they are truly laws that will only apply with the coming of Moshiach, we should still learn and expound them since we will be rewarded for their study.

"The same is true regarding all other parshios that apparently no longer apply. We will receive reward for learning them since we can learn many lessons in the realm of derech eretz, mussar, and yir'as shamayim from them even if we do not apply right now in the simple sense. Is learning lessons of midos tovos, derech eretz, and yir'as shamayim any less important than learning actual halachos?"¹

1. תורת משה, פרשת זכור ■