



OVERVIEW of the Daf

1) Sacrificial blood

Three different expositions are presented for the ruling that sacrificial blood is excluded from the nosar and tamei prohibitions.

The Gemara analyzes R' Yochanan's exposition and that discussion digresses into a discussion related to the principle that the prohibition of meilah does not apply to an object that has had its requirements carried out.

The reason three different expositions are needed is explained.

2) Non-edible items

R' Yochanan teaches that one of the kareis references that appears in the context of the Shelamim is to include non-edible items in the kareis punishment for eating a korban that is tamei.

The reason a third reference is made according to R' Shimon, who maintains that one does not receive kareis for non-edible items, is explained.

3) The disagreement between Tanna Kamma and R' Shimon

The Gemara reports that there is a disagreement between different Amoraim regarding the scope of the dispute between Tanna Kamma and R' Shimon.

A second version of this dispute is recorded.

Rava throws his support for one of the explanations of the dispute.

Rava's exposition is unsuccessfully challenged.

4) MISHNAH: The Mishnah enumerates the correct intentions that a person should have when offering a korban. R' Yosi rules that even if one did not have these intentions that korban is still valid.

5) The sources for the Mishnah's rulings

R' Yehudah in the name of Rav identifies the sources for the Mishnah's rulings.

6) Slaughtering for the sake of chullin

R' Yehudah in the name of Rav rules that a Chatas slaughtered for the sake of chullin is valid.

R' Elazar cites a source for this ruling.

Rabbah unsuccessfully challenges this ruling.

R' Elazar rules that if the animal was slaughtered because it was assumed the animal was chullin it is invalid. ■

Distinctive INSIGHT

The six intents necessary when bringing an offering

לשם ששה דברים הזבח נזבח: לשם זבח, לשם זובח, לשם השם, לשם אשים, לשם ריח, לשם ניחוח.

Our Mishnah expounds upon the six essential intents which must be in mind when an offering is brought. The Mishnah at the beginning of the massechta taught that an offering must be brought having in mind the proper owner and the proper type of offering being brought. This Mishnah adds four more aspects of the offering which must be done with the correct understanding.

The source for the halachos in this Mishnah is the verse (Vayikra 1:9), "An olah for the fire, a pleasant fragrance for God." This verse discusses the burning of the offering on the altar. Accordingly, Tosafos (2a, ד"ה כל) writes that the six lessons of the Mishnah refer to placing the offering on the altar and burning it with these intents. Tosafos notes that the Mishnah adds that these intents are for the slaughter of the animal and for the service of the blood, which we know from different verses must be done for the sake of the particular offering and for its owner.

Tosafos explains that the only two intents which are critical are that the offering be brought for the correct offering (לשם זבח), and for the correct owner (לשם זובח), but the other four intentions are not critical. If, for example, the offering was brought without proper intention that it be for God, for the fire, or that it create a pleasant fragrance, the offering is still kosher, and it even atones for its owner. The reason for this is that, as we stated, the source for these intentions is from the verse which discusses the burning of the offering. The burning of the offering itself is not critical for atonement, so it is not appropriate for a disqualifying intent to invalidate the offering at that point.

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REVIEW and Remember

1. What are the source that sacrificial blood is excluded from the prohibition of nosar?
2. Why are three expositions needed to teach that sacrificial blood is excluded from the prohibition of tumah?
3. What are the two initial ways the Gemara explains the dispute between Tanna Kamma and R' Shimon?
4. What are the six intents one should have while bringing a korban?

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HALACHAH Highlight

Using something for a lesser degree of sanctity

"והניחם שם" מלמד שטעונין גניזה

"And he will place it there," this teaches that it (The Kohen Gadol's garments) must be buried

The Gemara presents a dispute between Chachamim and R' Dosa about the status of the garments worn by the Kohen Gadol on Yom Kippur. According to Chachamim they must be buried whereas according to R' Dosa they could be used by a regular kohen. In the Gemara Yoma (12b) R' Dosa's position is challenged from the principle that once something has been used for a higher degree of sanctity it may not be used for something of a lesser degree of sanctity. This serves as the basis for a broad discussion amongst the Poskim about lowering items from a higher degree of sanctity to a lower degree of sanctity.

Taz¹ ruled that if a small Aron Kodesh was constructed to hold a Sefer Torah while a larger permanent Aron Kodesh is constructed it will be permitted to use the small Aron Kodesh for other sefarim which carry a lower degree of sanctity once the larger Aron is completed. The prohibition against using something for a lower degree of sanctity is limited to when it could still be used for the function that carries the higher degree of sanctity but once the object will not be used for the more sacred purpose it is permitted and better to use it for a less sacred purpose than to leave it unused altogether.

Chiddushei B'chor Shor² challenges the Taz from the dispute between Chachamim and R' Dosa. If the Kohen Gadol is prohibited from reusing his garments its only use is to use it for a less sacred purpose. According to Taz it should be permitted for a regular kohen to wear those garments and yet the Gemara challenged R' Dosa based on the assumption that the garments may not be used by a regular kohen since that would involve lowering their

(Insight...continued from page 1)

Rambam (Hilchos Ma'asei HaKorbanos 4:10-11) rules according to this Mishnah. He states that all offerings must have these intents at the moment of their slaughter, while collecting the blood, while transporting the blood and when applying the blood to the altar. If, however, any of these services were done without having any particular intent, the offering is valid, and the owner is credited with having brought his offering properly.

Lechem Mishneh comments that Rambam's words imply that the offering's owner could achieve atonement only if, at worst, the offering was brought without any intent. However, if one of these services was performed with the wrong intent, the owner would not be credited with bringing his offering. Yet, this is problematic, as we learned that the only situation where we have a failure to atone is where the intent was for the wrong owner or for the wrong offering. All other mistaken intents do not ruin the effect of the offering. Lechem Mishneh explains that Rambam's words regarding "without intent" refer only to a change in owner or the type of offering, but not to the other intents, as they may be mistaken and the offering remains valid for its owner. ■

sanctity. Teshuvos Avnei Zikaron³ answered by distinguishing between those items that have to be altered to make them usable for the less sacred purpose and those that could be used as is. Taz's ruling is limited to those objects that could be used for the less sacred purpose without having to alter them but if it would be necessary to alter the object to make it usable for the less sacred purpose, Taz would agree that it is prohibited. Since a regular kohen does not wear the same belt as the Kohen Gadol some type of change would have to be made to the garments and thus all opinions agree that it may not be used for a less sacred purpose. ■

1. ט"ת או"ח סי' קנ"ד סק"ז.

2. חידושי בכור שור למגילה כ"ו:

3. שו"ת אבני זכרון ח"ב סי' צ"ט אות ד'. ■

STORIES Off the Daf

"For the Sake of Giving Hashem Satisfaction"

לשם ששה דברים הזבח נזבח

Rav Levi Yitzchak of Berditchev, ז"ל, offered practical advice to serve Hashem with joy based on today's daf. "The main purpose of creation was to take pleasure in one's Divine service. In order to feel this pleasure one must consider that when one davens or learns Torah this gives Hashem great joy. This fact is readily apparent from the Mishnah in Zevachim 46. There we find a list of six things for which a sacrifice

must be brought. 'L'shem reyach, l'shem nichoach'-Rashi explains that this means that Hashem takes pleasure when we bring sacrifices since we are following His commands. This is our main task: to give nachas to Hashem.

"We need only consider that every positive action draws down bounty from on high. Every good action we do matters so much! Our hearts will be enflamed with enthusiasm and we should all say to ourselves, 'Here I am, a human being formed from a putrid drop; one day I will leave this world and my body will rot in the grave, yet right now I can give pleasure to the Creator! My every mitzvah makes such

a difference!'

"Every Jew is obligated to feel immense joy and satisfaction that he merits such favor from on high. But what if he is filled with doubts due to humility, and wonders to himself, "Yet what am I that I should think that Hashem has bestowed upon my avodah such importance?" He must respond to this question in the following manner, "This is a kindness from Hashem which has nothing to do with anything I have done. It is truly a wonder that a human being fashioned from mere flesh and blood can give pleasure and joy to the King of kings!"¹ ■

1. קדושת לוי, קדושה שלישית, פורים. ■