

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah lists the types of korbanos for which one is liable when offered outside of the Beis HaMikdash.

2) Clarifying the Mishnah

A Baraisa identifies the sources for the Mishnah's rulings.

3) The meat and sacrificial parts

The Gemara infers that there is liability for offering an olive's volume of an Olah and its sacrificial parts but not for offering an olive's volume of a Shelamim and its sacrificial parts.

It is noted that this inference drawn from the Mishnah is taught explicitly in a Baraisa.

Two rulings in the Baraisa are challenged.

The challenges are resolved.

A statement in a Baraisa is clarified.

4) **MISHNAH:** The Mishnah continues its list of korbanos for which one is liable for offering them outside of the Beis HaMikdash and adds a number of related halachos.

5) Offering ketores outside of the Beis HaMikdash

A Baraisa discusses one who offers ketores outside of the Beis HaMikdash.

The second ruling in the Baraisa is clarified.

R' Zeira asks a question about the Baraisa.

Rabbah resolves this difficulty.

Abaye rejects this explanation and offers his own explanation.

Rava challenges this explanation. ■

REVIEW and Remember

1. Under what condition is one liable for offering an invalid korban outside of the Beis HaMikdash?

2. Why is one who offers an olive's volume of a Shelamim and its sacrificial parts outside of the Beis HaMikdash is not liable?

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

4. What is the halachic meaning of מלא חפניו?

Distinctive INSIGHT

Understanding the view of R' Yehoshua

רבי יהושע אומר כל הזבחים שבתורה שנשתייר בהם כזית בשר (וכו)

One is liable if he brings a k'zayis of an offering outside the courtyard of the Mikdash. The Mishnah teaches that this k'zayis can be composed of a half k'zayis of meat and a half k'zayis of the limbs which are to be burned on the Altar. The Gemara determines that this rule is only true in regard to an olah, but for a shelamim the k'zayis cannot be a combination of meat and limbs. The Gemara cites a Tosefta which corroborates this halacha taught in our Mishnah which distinguishes between an olah and a shelamim regarding the offering of the k'zayis, but the Tosefta adds that this rule of olah also applies regarding the k'zayis amount for violating piggul, nosar and tum'ah. The Gemara wonders why the rule of meat and limbs combining for the halacha of piggul and nosar should be limited to an olah, and why it does not apply to a shelamim as well as to an olah. In fact, the Mishnah in Me'ilah (15b) clearly states that all cases of piggul and nosar combine to comprise a k'zayis, including a shelamim.

After the Gemara resolves the contradiction between the Tosefta and the Mishnah in Me'ilah regarding piggul, it then offers a resolution of the contradiction regarding nosar. If the meat and limbs were left beyond their time limit, the Mishnah in Me'ilah rules that these items can combine for the k'zayis amount. The Tosefta, however, is discussing a case where the meat and limbs were lost before the blood of the offering was sprinkled, and all that remained was a half k'zayis of meat and a half k'zayis of limbs. The halacha here is that for an olah, where all these items are burned on the Altar together, these half amounts can combine. However, for a shelamim, where the meat is for the kohanim and the limbs are for the Altar, we cannot sprinkle the blood of this offering, and there would be no liability for eating nosar for someone who eats this combined k'zayis. This is precisely the view of R' Yehoshua, who says that the blood cannot be sprinkled unless we have a k'zayis remaining of either meat for the owner or a k'zayis of fat for the Altar.

Rashi explains that the source for the opinion of R' Yehoshua is the verse (Devarim 12:27), "you shall bring the olah, the flesh and the blood," which teaches that the blood may not be sprinkled unless some flesh remains. The Gemara earlier (104a) cited this verse as the source for this

HALACHAH Highlight

Adding a greater quantity to a mitzvah

בהקטרה דהיכל דכולי עלמא לא פליגי

When it comes to the burning of the incense of the Sanctuary no one disagrees

An established principle found in the writings of many later authorities is that even when a mitzvah could be fulfilled using a small quantity if one increases the quantity used for the mitzvah it is considered part of the mitzvah and the mitzvah is fulfilled with that additional amount. For example, Teshuvos Avnei Nezer¹ cites Maharal who writes that although the mitzvah of eating matzah is fulfilled when one eats a single olive's volume of matzah, nevertheless, if a person eats a larger quantity of matzah that larger amount is included in the fulfillment of the mitzvah. Therefore, any time one eats matzah at the Seder it should be eaten while reclining since it is all part of the mitzvah.

Gevuras Ari² develops this principle from Rashi's comment to our Gemara. Rashi writes that the measure of burning half a peras of ketores in the morning and half a peras of ketores in the afternoon is a Rabbinic requirement since Biblically, it is sufficient to burn an olive's volume. The difficulty with this statement is that the same quantity of ketores that was burned during the week was burned on

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halacha. Rashi adds that the end of that same verse also teaches that the sprinkling of the blood is dependent upon the flesh of the offering, as it says, "The blood shall be spilled and the flesh shall be eaten." Rashi's emphasis is that the function of sprinkling the blood is to permit the flesh to be eaten. If no flesh will become permitted to be eaten with this sprinkling of the blood, the sprinkling should not be done. This is why R' Yehoshua requires that there be a full k'zayis of meat (for a person) or of limbs (for the Altar). ■

Shabbos. Being that the mitzvah could be fulfilled with an olive's volume-worth, why was it permitted to burn an additional amount, seemingly violating the prohibition against burning something when it was unnecessary? He resolves this difficulty with the principle that we stated earlier. Even though the mitzvah could be fulfilled with an olive's volume, nevertheless, whatever quantity is added to that minimal amount is included in the mitzvah and the fulfillment of the mitzvah overrides the Shabbos prohibition. Additionally, since the Torah was not given to angels who can be precise to not add even the minutest amount it is assumed that adding extra to the mitzvah is allowed and included in the mitzvah. ■

1. שו"ת אבני נזר יו"ד סי' של"ח אות י"ג.

2. גבורת ארי יומא מ"ד: ■

STORIES Off the Daf

The Statute of Limitations

כל הנותרין מצטרפין

The Alter of Kelm, zt"l, explained that even positive attributes that one was born with require work. "The good character traits also require development. If a person does not work to build up the good—and even more so if he acts contrary to a good middah—it atrophies and is eventually completely ruined. Later, even if he desires to arouse the good, it will be virtually impossible and he will have to start cultivating it as if he had never had it in the first place.

He explained further, "Every quality has a particular 'statute of limitations' during which it can still be revived even if its strength has waned. But if one does not begin to work on awakening these positive attributes while there is still time, it will be too late. This is another meaning of the verse, 'ככלות כוחינו אל תעזבינו' —Do not allow us to wait until we are abandoned and cannot really rectify the damage we have done..."¹

Rav Yisrael Salanter, zt"l, explained this with a vivid parable. "If one sits on his hand or foot and stops circulation by avoiding any movement it is only a matter of time until he can no longer use the motionless limb no matter what he does to restore its vitality. Emunah is no different than the physical world

in this regard. If one does not develop his emunah or any positive character trait due to his laziness or any other reason, it dissolves into nothingness and unfortunately withers and dies."²

This is the message of nosar which is discussed on today's daf. When a korban was duly brought, one has a limited opportunity to do the mitzvah of eating its meat, since there is a time limit before it becomes forbidden due to nosar. Similarly, one who is born with a good middah has a limited time only to develop it. If he fails to do so, he loses his opportunity and must start again from scratch. ■

1. רבי יוסף לייב נגדיק, ס' היובל להר"ש שקופ, ל"ב

2. ר' יצחק מלצין זצ"ל בהקדמתו לסידור הגר"א