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Mumar for Idolatry

The *Gemora* attempts to prove Rav Anan’s ruling (*one who is a mumar with respect of idolatry - we may eat of his slaughtering; for he maintains that he is not regarded as a mumar for the entire Torah*) from the following verse: And the (*orvim*) ravens brought him (*Eliyahu*) bread and meat in the morning, and bread and meat in the evening; and Rav Yehudah explained this in the name of Rav that the meat was taken from Achav’s kitchen.

The *Gemora* deflects the proof by saying that it is different being that it was from the Word of God (*since Hashem had told Eliyahu to go into hiding and that the ravens will feed him*).

Ravina said that they were actually ravens.

Rav Adda bar Manyumi asked: Perhaps there were two men whose names were Orev, and that is why they were referred to as ‘*Orvim*’ (*in the plural form*)?

He replied: Could it have happened that both were named (*the unusual name of*) Orev? [*It is highly unlikely!*]

The *Gemora* asks: But perhaps they were named after the place in which they lived?

The *Gemora* answers: If so, the verse should read: ‘*Orvi’im*.’

The *Gemora* cites another *braisa* as an attempt to prove Rav Anan’s ruling: All may slaughter, even a Cuthean, even an uncircumcised person, even a *mumar* (*a Jewish apostate or renegade; one that violates one of the Torah’s mitzvos*). Now, what is meant by an uncircumcised person? It cannot be referring to one whose brothers have died as a result of circumcision, for surely such a person is an ordinary Jew! Clearly, then, it can only be referring to one who is a *mumar* regarding the law of circumcision; and the *Tanna* is of the opinion that one who is a *mumar* with respect of one law is not regarded as a *mumar* for the entire Torah (*and that is why he is qualified to slaughter*). But let us consider the last ruling, which states: even a *mumar*. What is this referring to? If it means one who is a *mumar* to one particular law, then it is in essence the same as an uncircumcised Jew. It must therefore be referring to one who is a *mumar* for idolatry, and yet he is permitted to slaughter – like Rav Anan!

The *Gemora* deflects the proof: In truth, a *mumar* for idolatry is not permitted to slaughter, for the master had stated: Idolatry is very stringent, as whoever renounces idolatry is as if he admits to the truth of the entire Torah. And the *braisa*, when it mentions a *mumar*, is referring to one who is a *mumar* for this matter itself (*he is not concerned about eating meat that hasn’t been slaughtered*), and yet he is permitted to slaughter – like Rava (*who states that one that who eats neveilah in order to satisfy his appetite; we may eat of his slaughtering*).

The *Gemora* asks on Rav Anan from a *braisa*: among you - but not all of you; this excludes a *mumar*; among you - among you (*Jewish people*) does this distinction apply (*that a mumar cannot offer a sacrifice*), but not among other nations (*and they all can offer*); from the animals - includes people who are similar to animals (*by disobeying the Torah and acting like animals*). From here they said: We may accept sacrifices from the sinners in Israel, so that they may return to repent, but not from a *mumar*, from one who pours a wine libation to idols, or from one who desecrates *Shabbos* publicly.

Now this *braisa* is self-contradictory, for first it says: among you - but not all of you; this excludes a *mumar*; and then it says: We may accept sacrifices from the sinners in Israel!?

The *Gemora* answers: This is no difficulty, for the first ruling refers to one who is a *mumar* to the entire Torah, whereas the second ruling refers to one who is a *mumar* to one particular law.

The *Gemora* asks: But let us consider the last ruling of the *braisa*, which states: but not from a *mumar*, from one who pours a wine libation to idols, or from one who desecrates *Shabbos* publicly. Now, what is meant by a *mumar* in this ruling? It cannot mean one who is a *mumar* to the entire Torah, for then it is identical with the first ruling; and it cannot be referring to one who is a *mumar* to one particular law, for then it is inconsistent with the middle ruling. We are compelled to say that the meaning of the last ruling is as follows: but not from a *mumar* who pours a wine libation to idols, or from one who desecrates *Shabbos* publicly. This proves that one who is a *mumar* with respect of idolatry is regarded as a *mumar* to the entire Torah! It emerges that Rav Anan's opinion is refuted. This is indeed a refutation. (5a)

Source to Exclude a Mumar

The *Gemora* asks: But is this *halachah* (*that a mumar cannot bring an offering*) derived from here? Surely it is derived from the following *braisa*: The *braisa* exempts a *mumar* from bringing a *chatas* when he accidentally transgresses this prohibition. The first opinion excludes him from the verse which specifies that one who is *mai'am haaretz* – from the nation of the land offers a *chatas* when they accidentally transgress. The limiting clause of *mai* – from excludes a *mumar*. Rabbi Shimon ben Yossi quotes Rabbi Shimon who excludes him from the verse that says that the person did one of the *mitzvos asher lo sai'asena v'ashem* – which shall not be done, and he is guilty. This verse limits the *chatas* to one who would have refrained from his act had he known what he was doing, excluding a *mumar* who would have done it anyway. And Rav Hamnuna said that the difference between them would be in the case of one who is a *mumar* in respect of the eating of forbidden fat, and he is bringing a *chatas* for inadvertently eating blood. [According to the *Tanna Kamma*, his offering is not accepted because he is a *mumar*, whereas according to Rabbi Shimon's opinion, it is, for he is not a *mumar* in respect of that particular law for which he is bringing his sacrifice. It is evident, however, that the rule precluding a *mumar* from offering sacrifices is derived from the verse quoted in this *braisa*, and not from the verse quoted above 'among you.']

The *Gemora* answers: Two verses are necessary, for one is dealing with a *chatas* offering, and the other is about an *olah*. If it were taught only in respect of a *chatas*, it could have been argued that the reason why the *mumar* is precluded is because a *chatas* is brought for atonement, but an *olah*, which is a gift to Hashem, we might have thought that it should be accepted from him. And if it were taught only in respect of an *olah*, it could have been argued that the reason why he is precluded is because he has no

obligation to offer it, but a *chatas*, which is obligatory, we might have thought that it should be accepted from him. Therefore both verses are necessary.

The *Gemora* discusses the term ‘animal’ mentioned in the Torah, and whether it

Verse	Exposition	Degradin g/Superi or?	Explanatio n
<i>from the animals</i>	includes people who are similar to animals (<i>by disobeying the Torah and acting like animals</i>)	Degradin g	Since it just says ‘man’
You save man and animal, Hashem	those who are wise in knowledge and conduct themselves humbly like animals	Superior	For it says ‘man’ and ‘animal’
And I will sow the house of Israel with the seed of man and with the seed of animals	Seed of animals refers to ignorant people	Degradin g	‘Man’ and ‘animal’ are separated in the verse

(5a – 5b)

Slaughtering of a Cuthean

[Mnemonic: NiKLaPh] Rav Chanan said in the name of Rav Yaakov bar Idi, who said in the name of Rabbi Yehoshua

ben Levi, who said in the name of Bar Kappara: Rabban Gamliel and his Court took a vote concerning the slaughtering of a Cuthean, and declared that it is prohibited.

Rabbi Zaira asked to Rav Yaakov bar Idi: Perhaps my master heard this ruling only in the case where no Jew was standing over him?

He replied: This Rabbi is as one who has never studied a Talmudic law! Where no Jew was standing over him is it even necessary to rule that it is prohibited?!

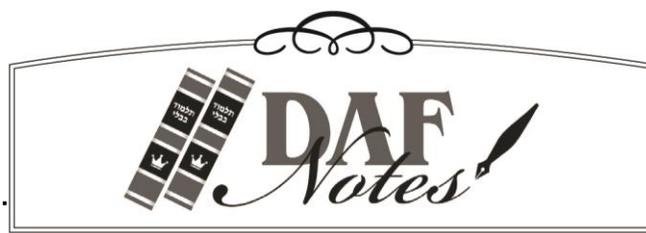
The *Gemora* discusses if Rabbi Zaira accepted this retort or not. (5b)

DAILY MASHAL

Likened to Animals

The *Gemora* notes that a person is likened to an animal for various traits. It is noteworthy that although there were vegetarian offerings in the sacred service of the Temple, the majority of the offerings in the Temple were animal offerings. As Rabbi Samson Raphael Hirsch points out, the animals used for the offerings were those from the flock that by their nature submit to the human being, but animals of the wild were not used (Commentary to Leviticus 1:2). In what way does this animal offering enable the Shechinah to dwell within our bodies? The beginning of an answer can be found in the following explanation of Rabbi Hirsch:

"The one who brings it offers the 'animal' side within himself, that which still needs to be refined. He sanctifies and purifies his sensory drives by bringing near the 'animal' within himself." (Commentary to Leviticus 1:2 – based on a teaching in Chullin 5a)



Rabbi Elie Munk, a noted Torah educator of 20th century, elaborates on the above idea in his biblical commentary, "The Call of the Torah," which includes the insights of Rabbi Hirsch, as well as the insights of kabbalistic commentators, such as the Ramban. In his commentary on Leviticus 1:9, Rabbi Munk reminds us that the Hebrew word for "offering" is korban, and he writes:

"The kabbalists point to the origin of the word korban which is based on the word karev - to come closer (Sefer Habahir, 78); thus, korban signifies a coming together of the upper and lower spheres...This means that by offering korbanos on Hashem's Altar, the human being elevates his animal soul so that it can temporarily rejoin its spiritual source. Furthermore, this ritual serves to elevate all of his sensual instincts to the level of holiness, with the result that the offerings bring the human being closer to his God. (This is elucidated in Shiurei Daas 1:15, by Rabbi Bloch of Telz. A similar approach is developed by the Maharal in Gevuras Hashem 69.)"

For our ancestors, the offering of the korban was an intense holistic experience which helped to elevate and purify their physical nature. In addition, many offerings, such as the communal offerings, were accompanied by the beautiful singing of the Levite choir and instrumental music. In fact, the thanksgiving and peace offerings were actually joyous feasts where the person bringing the korban would invite family and friends to share in the sacred meal. (Parts of the animal were offered on the Altar, and the rest was eaten.) There were also atonement offerings which helped a person to feel cleansed and renewed.

One of the major reasons why we mourn the loss of our Temple is because we no longer have the intense holistic and spiritual experience that the korban provided. Our

sages, however, remind us that our spiritual path offers other ways of elevating and purifying our physical nature. For example, the table upon which we eat can become an altar, as the Talmud states:

"Rabbi Yochanan and Rabbi Eleazar both explain that as long as the Temple stood, the Altar atoned for Israel, but now a person's table atones for him." (Brochos 55a)