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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

All those who are disqualified (*from doing avodah*) that perform *melikah*, the *melikah* is invalid, but it does not contaminate with *tumah* through the throat (*like an ordinary neveilah from a kosher bird; we say that the melikah accomplished to remove its “neveilah” status*). If he did *melikah* with his left hand or at night, or he slaughtered an unconsecrated bird inside the Courtyard or a consecrated bird outside the Courtyard, they do not contaminate with *tumah* through the throat. If he performed the *melikah* with a knife, or did *melikah* on an unconsecrated bird inside the Courtyard, or with a consecrated bird outside the Courtyard, or if he offered turtledoves that were not yet old enough to be brought as *korbanos*, or pigeons that were too old to be brought as *korbanos*, or if its wing has dried out, its eye was blinded, or if its foot was cut off, a person contaminates with *tumah* through the throat. This is the rule: Any bird that is invalid in the Holy (*after being brought to the Courtyard*) does not contaminate with *tumah* through the throat. Any bird that is not invalid in the Holy contaminates with *tumah* through the throat. (68a – 68b)

Improper Melikah

Rav says: Service done with one’s left hand, or at night, does not contaminate with *tumah* through the throat. If

the service is done by a non-Kohen or with a knife, it contaminates with *tumah* through the throat.

The *Gemora* asks: Why is one not *tamei* if the service was done with the left hand? It must be because we find on *Yom Kippur* that some of the service may be done with the left hand. The same holds true for service at night, as we know that the limbs and fats of the *korbanos* were burned at night. Why don’t we say that the same applies to service of a non-Kohen, as slaughtering can be done by a non-Kohen!?

The *Gemora* answers: Slaughtering is not a service at all.

Abaye asked them: Is it not? Surely Rabbi Zeira said in the name of Rav that the slaughtering of the red heifer by a non-Kohen is invalid!?

The *Gemora* answers: The red heifer is different, because it is like the holy things designated for the Temple repair (*which is merely a monetary sanctity; it is therefore not regarded as a service*).

The *Gemora* asks: But can we not make a *kal vachomer*: If slaughtering is a service in the case of the holy things designated for the Temple repair (*the Gemora is retracting from its previously held position*), yet it is not a service in the case of holy things designated to the Altar!?



Rav Shisha the son of Rav Idi answered: Let it be compared to the examination of *tzara'as* afflictions, which is not a service, and yet requires a *Kohen*!

The *Gemora* asks: Why don't we derive from the law that a non-*Kohen* can do *melikah* at a *bamah* (private altar which was permitted during certain times before the construction of the *Beis HaMikdash*)? [Being that this can be done by a non-*Kohen*, we should say that *melikah* done in the Temple by a non-*Kohen* should not contaminate with *tumah* through the throat!]

The *Gemora* answers: We do not derive laws of the Temple from the laws of a private altar.

The *Gemora* asks: Is this so? Doesn't the *braisa* state: How do we know that sacrificial parts of a *korban* that left the Temple Courtyard remain on the altar (and are not taken down although they are invalid) if they were placed on it? We derive this from the fact that such limbs are valid for a private altar!

The *Gemora* answers: The *Tanna* of this *braisa* primarily relied on the teaching from the verse: *This is the law of the olah* to teach this law (this is not really derived from a private altar).

Rabbi Yochanan says: Rav says: If the service is done by a non-*Kohen*, it does not contaminate with *tumah* through the throat. If the service (*melikah*) is done with a knife, it does contaminate with *tumah* through the throat.

The *Mishna* had stated: If anyone who is disqualified performs *melikah*, their *melikah* is invalid.

The *Gemora* asks: This is understandable according to Rabbi Yochanan, as "anyone" includes a non-*Kohen*. However, according to Rav, what does "anyone" include?

It must include someone who performs *melikah* with his left hand or at night.

The *Gemora* asks: This is difficult, as the *Mishna* already explicitly discussed doing *melikah* with one's left hand and at night! (Why should it say it again?)

The *Gemora* answers: It stated it, and then explained it. (68b)

DAILY MASHAL

It's Also Not Easy to Die

Some say that the reason for slaughtering with a knife is to prevent cruelty to animals. Why, then, is there *melikah* in *kodashim*, which causes pain to a bird?

HaGaon Rav Zalman Sorotzkin zt"l commented: Slaughtering sacrifices explains to the sinner that the same should have been done to him. For a rich person, who brings a sacrifice from a large animal, it suffices to contemplate the slaughtering but for a poor person, who sometimes wants to die because of his poverty, it does not suffice. We should show him that even death is not always easy (*Ezkor LaTorah*, Vayikra).