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From where do we know that the chatas of an animal must be brought only from unconsecrated animals? Rav Chisda answered: From the verse: And Aaron shall offer the bull of the chatas which is his; [that is to say], it must come from his own means and not from the money of the community nor from ma'aser sheini.

The Gemora asks: Is not [the rule that sacrifices may only be offered] by day inferred from the verse: In the day that he commanded? The Gemora answers: It is indeed stated [above] to no purpose.

The Gemora asks: Is not [the rule that all the services in connection with it (bird olah) must be performed] with the right hand derived from the following dictum of Rabbah bar Bar Chanah; for Rabbah bar Bar Chanah declared in the name of Rabbi Shimon ben Lakish: Wherever the word 'finger' or 'Kohen' is employed it signifies that the right hand only [shall be used]. The Gemora answers: But the other [is of the opinion that the word] 'Kohen' requires [with it the word] 'finger' [in order that the above rule may apply], though [the word] 'finger' does not require [with it the word] 'Kohen'.

From where do the Tanna Kamma and Rabbi Elozar son of Rabbi Shimon derive the Jaw [that the melikah in the case of the olah bird shall be] close to the back of the neck? — They derive it from the fact that melikah is prescribed in both cases.

MISHNAH: [The age] which qualifies turtledoves [for sacrifice] disqualifies pigeons, and [the age] which qualifies pigeons [for sacrifice] disqualifies turtledoves. At the period

when the neck feathers begin to glisten in either kind they are disqualified.

GEMARA: Our Rabbis taught: Turtledoves are qualified [for sacrifice] when fully grown, but not when small; pigeons are qualified [for sacrifice] when small, but not when fully grown. It follows, therefore, that the age which qualifies turtledoves for sacrifice disqualifies pigeons, and the age which qualifies pigeons for sacrifice disqualifies turtledoves.

Our Rabbis taught: The expression, turtledoves, implies fully grown birds, but not small. For [without the Biblical direction] I would have argued by a logic (kal vachomer) argument thus: If pigeons which are disqualified for sacrifice when fully grown are nevertheless qualified when small, turtledoves which are qualified when fully grown should surely be qualified when small! It is, therefore, written: 'turtledoves', to indicate that only the fully grown are qualified for sacrifice, but not the small. Young pigeons implies small birds, but not fully grown. For [without the Biblical direction] I would have argued by a logic (kal vachomer) argument thus: If turtledoves which are disqualified for sacrifice when small are nevertheless qualified when fully grown, pigeons which are qualified for sacrifice when small should surely be qualified when fully grown! It is, therefore, written, young pigeons, to indicate that only the small are qualified for sacrifice, but not the fully grown.

Where is this indicated in the verse? — Rava explained: Because Scripture should not have omitted to state at least once [the expression], 'Of young turtledoves or of pigeons'.

The Gemora asks: But I will now say that pigeons, inasmuch as in the Divine Law they are always preceded by the epithet 'young', are qualified for sacrifice only when small, and not when fully grown; whereas turtledoves [I submit] may be offered either when fully grown or even when small!

The Gemora answers: [Turtledoves must be placed under conditions] similar to pigeons; thus, just as pigeons are qualified [for sacrifice] only when small and not when fully grown, so turtledoves are qualified [for sacrifice] only when fully grown and not when small.

Our Rabbis taught: One might conclude that all turtledoves [that are not small] and all pigeons [that are not fully grown] are qualified for sacrifice; it is, therefore, written: Of the turtledoves, implying that some, but not all, turtle doves are qualified. [Similarly, it is written] Of the young pigeons, implying that some, but not all, pigeons are qualified. Hence, there is excluded [from either kind] those whose neck feathers begin to glisten. When do turtledoves first become qualified for sacrifice? When their wing plumage becomes golden. And when do pigeons become disqualified? When their neck feathers begin to glisten.

Yaakov Korchah taught: When do pigeons first become qualified? As soon as the limbs have absorbed [ye'ale'u] the blood. He reported this passage and also explained [the word ye'ale'u by reference to the verse]: Her young ones also suck up [ye'ale'u] blood. When is this? — Abaye answered: If when a feather is plucked out there flows blood [it is an indication that the limbs have absorbed the blood].

Rabbi Zeira asked the following question: What is the law if a man said: 'Behold, I undertake to offer for an olah-offering either [a pair] of turtledoves or [a pair] of pigeons', and he brought a pair of each kind, both pairs, however, being at the stage when the neck feathers were beginning to glisten? If this stage is a period of doubt, then in this case he at all events fulfills his obligation; but if it is a distinct intermediate

stage, then he does not fulfill his obligation. — Rava said: Come and hear: 'Hence there is excluded from either kind those whose neck feathers begin to glisten?' Now if you say that it is an intermediate stage, it is well. But if you say that it is a period of doubt, [it will be asked]: Surely a verse cannot serve to exclude a condition of doubt! The verse is required to exclude birds that was sodomized or worshipped. I might have thought: For since it is written: For their corruption is in them, there is a blemish in them, and a Tanna of the school of Rabbi Yishmael taught: Wherever 'corruption' is mentioned it means either sexual perversion or idolatry — sexual perversion: for it is written: For all flesh had corrupted his way upon earth; idolatry: for it is written: Lest you corrupt yourselves and make you a graven image — it might well be argued that whatever is rendered unfit for sacrifice by reason of a blemish will similarly be rendered unfit by reason of sexual perversion or idolatry, and, on the other hand, whatever is not rendered unfit for sacrifice by reason of a blemish will not be rendered unfit by reason of sexual perversion or idolatry, with the result that birds, inasmuch as they are not rendered unfit for sacrifice by reason of a blemish — for a Master said: Flawlessness and maleness are prerequisites only to sacrifices of cattle but not of birds — will likewise not be rendered unfit by reason of sexual perversion or idolatry! The verse therefore teaches us [that they are excluded].