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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

If the sacrifices of two metzoras were mixed up and after the sacrifice of one of them was offered¹ one of them died, what is to be done about the other?² He replied: He assigns his possessions to others so that he becomes a poor man and then³ brings a bird chatas which may be brought even in a case of doubt. But is there not also an asham?⁴ — Shmuel replied: This⁵ applies only where his asham had been duly offered.⁶ Rav Sheishes observed: A great man like Shmuel should say such a thing! In agreement with whose view [could his answer have been given]? If in agreement with that of Rabbi Yehudah⁷ [the difficulty

arises:] Did he not state that the asham⁸ determines a person's status,⁹ so that since the asham determined for him a status of wealth he could no longer bring a chatas in the state of poverty? For we have learned, 'If a metzora brought the sacrifice of a poor man¹⁰ and then¹¹ became rich or if he brought that of a rich man and became poor, all depends on the chatas; these are the words of Rabbi Shimon. Rabbi Yehudah ruled: All depends on the asham. Rabbi Eliezer ben Yaakov ruled: All depends on the birds'.¹² And if [Shmuel has given his answer] in agreement with the view of Rabbi Shimon who ruled that the chatas¹³ determines the man's status,¹⁴ why

¹ It being unknown whose sacrifice it was.

² The survivor. Sc. how is he to attain taharah? He cannot bring the second sacrifice, since it may possibly be the one that belonged to the dead man and a chatas whose owner is dead may not be offered upon the altar; and he cannot bring a new sacrifice, since it is possible that the one that was already offered was his so that he is now exempt from bringing any other sacrifice and the new one he would bring would have no sanctity and, as an unconsecrated animal, is forbidden to be brought into the Temple court.

³ Exercising the privilege of the poor.

⁴ Which a metzora whether rich or poor, must bring. Of course there is. Now since the sacrifice (presumably both the chatas and the asham) were mixed up, how can he bring an animal as an asham in a case of doubt?

⁵ Rabbi Yehoshua's ruling.

⁶ Before the other metzora died.

⁷ Who, holding that an asham may not be brought conditionally, could find no remedy for the metzora if his asham had not been offered up before.

⁸ The first of the three sacrifices which a metzora must bring at the termination of his tumah.

⁹ Sc. if at that time he was rich or poor his other two sacrifices must be those prescribed for a rich or poor man respectively, irrespective of whether at the time he brings the latter his condition has changed from wealth to poverty or from poverty to wealth.

¹⁰ A bird.

¹¹ Before bringing his olah, the last of the prescribed sacrifices.

¹² Which the metzora brings seven days before the ritual cutting of his hair. His financial condition at that time determines whether the sacrifices he is to bring later are to be those of a rich man or of a poor man.

¹³ And not the asham.

¹⁴ So that even though the asham was brought when the man was rich he may still bring a poor man's chatas if he subsequently became poor.



should he not bring another sacrifice¹⁵ even where the asham had not been offered,¹⁶ for, surely, we have heard Rabbi Shimon say, 'Let him bring one and make his stipulation'; for it was taught: Rabbi Shimon ruled, On the morrow¹⁷ he brings his asham and its log¹⁸ with it, places it at the Nikanor gate¹⁹ and pronounces over it the following stipulation: If he is a metzora, behold his asham and its log with it, and if he is not, let this asham be a freewill shelamim. Now this asham²⁰ is to be slaughtered in the north and is subject to the requirements of application in the thumbs, leaning, drink-offerings, waving and the presentation of the breast and shoulder to the Kohen. It may also be eaten by the male Kohanim on the same day and the following night; but the Sages did not agree with Rabbi Shimon because²¹ one might²² cause holy things²³ to be brought into the place of disqualified sacrifices.²⁴ — Shmuel may hold the same view as Rabbi Shimon in one respect²⁵ while differing from him in another.²⁶

'Three were matters of Aaggadah'; One verse says, For I have no pleasure in the death of him that dies, but another verse says, Because Hashem would slay them? — The former refers to those who are

penitents while the latter refers to those who are not penitent. One verse says, who regards not persons, nor takes reward, but another verse says, Hashem lifts up his countenance upon you? — The former refers to the time before sentence is passed while the latter refers to the time after the sentence has been passed. One verse says, For Hashem has chosen Zion, but another verse says, For this city has been to me a provocation of My anger and of My fury from the day that they built it even unto this day? The former applied to the time before Solomon married the daughter of Pharaoh while the latter applied to the time after Solomon married the daughter of Pharaoh.

'Three were mere nonsense': Does the wife of Lot convey tumah? He replied: A corpse conveys tumah but no pillar of salt conveys tumah. Does the son of the Shunamite convey tumah? He replied: A corpse conveys tumah but no live person conveys tumah. Will the dead in the hereafter ²⁷require to be sprinkled upon²⁸ on the third and the seventh²⁹ or will they not require it? He replied: When they will be resurrected we shall go into the matter. Others say: When our Master Moses will come with them.

¹⁵ As a conditional asham.

¹⁶ And the adoption of this procedure would remove the necessity for Shmuel to limit the previous case to one who had already brought his asham.

¹⁷ The day following immersion on which the sacrifices have to be brought.

¹⁸ Of oil.

¹⁹ Of the Temple court. A metzora is not permitted to enter into the court.

²⁰ Being subject to the requirements of both an asham and shelamim.

²¹ By restricting the time of consumption to a day and a night.

²² If some of the sacrificial meat remained after the day and the night have passed.

²³ Sc. this sacrifice which, in case the man was no metzora, is a shelamim that may be eaten on two days.

²⁴ Lit., 'the house of disqualification', the enclosure where disqualified sacrificial meat was burnt. Now since Shmuel follows Rabbi Shimon and the latter allows a conditional sacrifice why was it necessary for the former to explain that the asham had been offered while the man was rich?

²⁵ That the asham of a metzora does not determine his financial condition in regard to his other two sacrifices.

²⁶ Maintaining, contrary to Rabbi Shimon's view, that an asham may not be offered up conditionally.

²⁷ At the resurrection.

²⁸ As is the case with one who was in contact with a corpse.

²⁹ Of the seven days that are to be counted after one had contracted corpse tumah.



‘Three were concerned with matters of conduct’: What must a man do that he may become wise? He replied: Let him engage much in study and a little in business. Did not many, they said, do so and it was of no avail to them? — Rather, let them pray for mercy from Him to whom is the wisdom, for it is said, For Hashem gives wisdom, out of His mouth comes knowledge and discernment. (70a – 70b)

Rabbi Chiya taught: This may be compared to the action of a mortal king who prepared for his servants a banquet but to his friends he sent from that which he had before himself. What then³⁰ does he teach us? That one without the other does not suffice. What must a man do that he may become rich? He replied: Let him engage much in business and deal honestly. Didn’t many, they said to him, do so but it was of no avail to them? — Rather, let him pray for mercy from Him to whom are the riches, for it is said, Mine is the silver, and Mine the gold. What then does he teach us? — That one without the other does not suffice. What must a man do that he may have male children? He replied: He shall marry a wife that is worthy of him and conduct himself in modesty at the time of marital intercourse. Did not many, they said to him, act in this manner but it did not avail them? — Rather, let him pray for mercy from Him to whom are the children, for it is said, Lo, children are a heritage of Hashem; the fruit of the womb is a reward. What then does he teach us? That one without the other does not suffice. What is exactly meant by ‘the fruit of the womb is a reward’? — Rabbi Chama son of Rabbi Chanina replied: As a reward for containing oneself during intercourse in the womb, in order that one's wife may emit the semen first, the Holy One, Blessed be He,

gives one the reward of the fruit of the womb. (70b – 71a)

DAILY MASHAL

You Can't Say a *Shi'ur* Without Crying in Prayer

Hagaon Rabbi Isser Zalman Meltzer zt”l learnt in his youth with the Netziv of Volozhin zt”l when he would prepare his *shi'ur*. Once the students waited for his *shi'ur* till he sent a messenger to tell them that there would be no *shi'ur* that day. Rabbi Isser Zalman, who joined in preparing the *shi'ur* the previous night, rushed to ask the Netziv for the reason and he replied, “Today, as opposed to other days, I didn’t weep while saying *Ahavah rabah* in *shacharis*. On such a day I can’t say a *shi'ur*.”

³⁰ Seeing that one has in any case to pray for mercy.