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Zevachim Daf 70

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

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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

Tumah via the Throat

Rava offers a different reason as to why Rabbi Yehudah does not regard the word *tereifah*, written by *cheilev*, as extra. It is because the Torah said that the prohibition of *neveilah* should come and take effect upon the prohibition of *cheilev*, and let the prohibition of *tereifah* come and take effect upon the prohibition of *cheilev*.

The *Gemora* notes that they are both necessary. For if we were informed this regarding *neveilah*, I would argue that the reason is because it contaminates, but as for *tereifah*, I would say that it does not take effect upon the prohibition of *cheilev*. And if we were informed this regarding *tereifah*, I would argue that the reason is because its prohibition applies even from when it was alive, but as for *neveilah*, I would say that it is not so. Therefore, they are both necessary.

The *Gemora* notes: Rabbi Meir uses the word *tereifah* to teach that an unconsecrated bird slaughtered in the Courtyard does not contaminate with *tumah* through the throat.

Rabbi Yehudah derives that from another *tereifah* written in the Torah.

Rabbi Meir uses the other *tereifah* to exclude a bird from a non-kosher species (*that it does not transmit this tumah*).

Rabbi Yehudah derives that from the word *neveilah*.

Rabbi Meir uses the word *neveilah* to teach that *tumah* will only be transmitted if one eats the minimum amount to be regarded as “eating,” which is as much as an olive.

The *Gemora* notes that a different verse teaches us that the eating of an olive’s volume will transmit *tumah* only if it consumed within the amount of time it takes to eat a half a loaf of bread.

The *Gemora* cites a *braisa*: *And the cheilev of neveilah, and the cheilev of tereifah*. The Torah is speaking about the *cheilev* of a kosher animal (*that although the animal is a neveilah, its fat does not contaminate*).

The *braisa* continues that the non-kosher species is excluded, for there is no *tereifah* applicable to them at all; however, a wild beast cannot be excluded; another verse teaches us that the Torah is only referring to a species whose *cheilev* is forbidden and its meat is permitted, but a wild beast, whose *cheilev* and meat are both permitted, are therefore excluded.

Rabbi Yochanan said: Only unblemished birds did Rabbi Meir declare to be *tahor* (*after melikah*), but not blemished ones. Rabbi Elozar, however, maintained that it is *tahor* even in the case of blemished ones.

Rav Bibi said in the name of Rabbi Elozar that even geese and chickens are *tahor*.

Rabbi Yirmiyah inquired: What if one decapitated a goat? [*eglah arufah; the law is that upon finding a corpse, and*



being unable to solve the murder, the leaders of the city closest to the corpse are required to bring a calf to an untilled valley, decapitate it, wash their hands over it, and then they must recite a verse, declaring publicly that they did not kill the person.] What is the reason in the case of geese and chickens? Is it because they are species of birds (*that are fit to be offered on the altar*); but a goat is not of the same species as a calf, or perhaps, it is of the species of domesticated animal?

Abaye asked Rav Dimi: Does this mean that the beheaded calf is indeed *tahor*?

Yes, he replied: The academy of Rabbi Yannai said: 'Atonement is written by it, just as in the case of sacrifices.

Rav Nassan the father of Rav Huna objected from a *braisa* which found a verse that the *cheilev* of an ox condemned to be stoned and that of a decapitated calf is forbidden. But if you think that the beheaded calf is *tahor*, could it be *tahor* while its *cheilev* is *tamei* (*what is the necessity of the Scriptural verse*)?

The *Gemora* answers: A verse is only required where one slaughtered it (*not where it was decapitated*).

The *Gemora* asks: Then let the *shechitah* be effective in purifying it from *neveilah*?

The *Gemora* answers: The text is necessary only where it died.

Rabbi Yannai observed: I have heard the critical time limit for it (*when the calf is regarded as an eglah arufah and thereof it is forbidden for benefit*), but have forgotten it; while his disciples maintained that its descent to the rock-hard valley is what renders it forbidden. (70a – 70b)

WE SHALL RETURN TO YOU, *CHATAS HA'OF*

DAILY MASHAL

All Fat Is for Hashem

The Gerer Rebbe zt"l, author of *Imrei Emes*, had a pair of highly valued tefillin that he inherited from his forefathers and as he was very careful of their sanctity, he wore them very seldom. Once a simple person came to his beis midrash without tefillin. He boldly approached the Rebbe himself and requested his tefillin and the Rebbe gave him the precious pair. The Chassidim wondered: The Rebbe hardly puts them on but he gave them to a common person without hesitation! The Rebbe simply explained, "This is the mitzvah of doing a favor (*gemilus chasadim*) and Rambam rules (end of *Hilchos Isurei HaMizbeiach*) that for mitzvos we should use the best, as we are told: „...all fat is for Hashem”!