

Zevachim – Simanim

פרק יב – טבול יומ

דף קא – ד

1. Rebbe Nechemiah: מפני אוניות שרפהו

Tannaim debate why the שער חטא of Rosh Chodesh was burned on the day that Aharon and his sons became אביהם upon the deaths of and נבד of אוניות. Rebbe Nechemiah says: – מפני אוניות שרפהו *they burned it because of aninus* (i.e., because they were not permitted to eat it). The pesukim hint to an exchange between Moshe and Aharon about why the שער חטא was burned: After Moshe asked if the 血 was brought into the היבול, or if the meat left the 血 (disqualifying it), and Aharon denied both, Moshe asked if the קרבתני was sacrificed in a state of אוניות. Aharon replied: – וכי הם הקריבו אני הקרבתי as a Kohen Gadol, his avodah as an אונן was valid. Aharon explained why the 血 was burned: – ותקראננה אוטי באלה, if I would eat the 血, would Hashem approve? Although Moshe was explicitly instructed they could eat that day's korbanos as perhaps that was only – *regarding that time's korbanos* (of the inaugural ceremony), but not for – *קדשי דורות korbanos for all generations* (i.e., the 血 שער ראש הוידיש), which should be prohibited based on a *kal vachomer* from *maaser sheni*.

2. Rebbe Yehudah and Rebbe Shimon: מפני טומאה נשרפה

Rebbe Yehudah and Rebbe Shimon disagree with Rebbe Nechemiah, and say: [the] שער ראש – מפני טומאה נשרפה was burned because of tumah it contracted. According to them, a similar exchange took place between Moshe and Aharon, but then Moshe asked if perhaps, because of their anguish, they were negligent in guarding the 血 from tumah. To this, Aharon replied: – משה! Is this how I am in your eyes, שאני מבזה קדשי שםם – that I would disgrace Heavenly korbanos?! – ותקראננה אוטי באלה ואפלו אלה וכאללה, meaning even if these things and more things like them would occur to me, I would not disgrace קדשי שםם! Aharon then explained why the 血 was not eaten: although Moshe was told they could eat it while, perhaps that was only that night, but during the day, it was prohibited, based on a *kal vachomer* from *maaser sheni*. This delay until night caused the 血 to accidentally become tamei. According to all Tannaim, the story concludes that “Moshe heard and he approved,” meaning he admitted Aharon was right, and perhaps that – לא בוש משה לומר לא שמעתי ושבחתי – אלא אמר שמעתי ושבחתי – rather, he said, “I heard it, but I forgot it.”

3. When did פינחס become a Kohen?

Rebbe Yehudah and Rebbe Shimon asked Rebbe Nechemiah (among other questions), why would the 血 be burned because they were and could not eat it, since פינחס was also a Kohen and was not an אונן? The Gemara answers that he holds like Rebbe Elazar, who said: – לא נתכחן פינחס עד שהרגו זימרי *Pinchas did not become a Kohen until he killed Zimri*, as the passuk says afterwards: – והיתה לו ולרשו אחורי ברית כהונת עולם – it shall be for him and offspring after him a covenant of eternal priesthood (implying he was not a Kohen beforehand). Thus, he was not a Kohen at the time of this incident. Rav Ashi says Pinchas did not become a Kohen until he made peace among the shevatim in the days of Yehoshua, when he prevented a war over suspected idolatry. Rav Ashi explains that the earlier passuk was merely a blessing informing him that his descendants would be Kohanim, but he did not yet become a Kohen. According to Rebbe Elazar, the passuk in refers to Pinchas there as “Pinchas the Kohen” – *ליום זרעו אחורי – to attribute his descendants to him*, meaning that future would be from his offspring.

Siman – Bird caller going “caw-caw”

At the monthly Kohen **bird calling** meet where one group practiced the call אונן to commemorate why the 血 was burnt at the Mishkan's inauguration, and another answered with the 血 call, a man named Pinchas stood alone dreaming of the day he would become a Kohen.

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Bird caller going "caw-caw"



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3 things to remember

1. **Rebbe Nechemiah:** מפני אנינות שרפוה
2. **Rebbe Yehudah and Rebbe Shimon:** מפני טומאה נשרפוה
3. **When did Pinchas become a Kohen?**

