

Zevachim – Simanim

פרק יב – טבול יום

דף קא – 101 Daf

1. Rebbe Nechemiah: מפני אנינות שרפוח

Tannaim debate why the שער חטאת of Rosh Chodesh was burned on the day that Aharon and his sons became אביוהו and נדב upon the deaths of אביוהו. Rebbe Nechemiah says: מפני אנינות שרפוח – *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 ראש חודש was burned: After Moshe asked if the blood was brought into the היכל, or if the meat left the עזרה (disqualifying it), and Aharon denied both, Moshe asked if the *korban* was sacrificed in a state of אנינות. Aharon replied: ובי הם הקריבו אני הקרבתי – *Did they (my sons) sacrifice it? I sacrificed it!* As a Kohen Gadol, his *avodah* as an אונן was valid. Aharon explained why the חטאת was burned, ותקראנה אותי כאלה – *now that such things befell me* (my sons' deaths, making me an אונן), if I would eat the חטאת, would Hashem approve? Although Moshe was explicitly instructed they could eat that day's *korbanos* as אוננים, perhaps that was only שעה – *regarding that time's korbanos* (of the inaugural ceremony), but not for קדשי דורות – *korbanos for all generations* (i.e., the שער ראש חודש), 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: מפני טומאה נשרפה – [the שער ראש חודש] *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 חטאת from *tumah*. To this, Aharon replied: משה כך אני בעיניך – *Moshe! Is this how I am in your eyes*, שאני מבזה קדשי שמים – *that I would disgrace Heavenly korbanos?! – ותקראנה אותי כאלה ואפילו אלה וכאלה* – *'Now that such things befell me,'* meaning *even if these things and more things like them would occur to me*, I would not disgrace קדשי שמים. Aharon then explained why the חטאת was not eaten: although Moshe was told they could eat it while אוננים, 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 חטאת to accidentally become *tamei*. According to all Tannaim, the story concludes that “Moshe heard and he approved,” meaning he admitted Aharon was right, and לא בוש משה לומר לא שמעתי – *he was not ashamed of his mistake to say, “I never heard this distinction,”* אלא – *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 חטאת be burned because they were אוננים 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 נתכנה פינחס עד שהרגו לזמרי – *Pinchas did not become a Kohen until he killed Zimri*, as the *passuk* says afterwards: והיתה לו ולזרעו אחריו 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 השבטים בין – *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 יהושע refers to Pinchas there as “Pinchas the Kohen” – *to attribute his descendants to him*, meaning that future כהנים גדולים would be from his offspring.

Siman – Bird caller going “caw-caw”

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

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3 things to remember

1. Rebbe Nechemiah: מפני אנינות שרפה
2. Rebbe Yehudah and Rebbe Shimon: מפני טומאה נשרפה
3. When did פינחס become a Kohen?

