

Zevachim – Simanim

פרק יב – טבול יום

דף קב – Daf 102

1. Hashem was מසיג Miriam's tzaraas Himself

On the previous Daf, Rav said that Moshe was a Kohen Gadol and received a share in *korbanos*. This is challenged from a Baraisa which asks, who was – מסיג “confined” Miriam's tzaraas? Moshe could not, because he was a *non-Kohen*, and a *ר* cannot inspect *גנעים*. Aharon could not, because he was a relative, who also cannot inspect *גנעים* – *Rather, Hashem provided great honor to Miriam at that time*, and said: – *I am a Kohen, and I will confine her (צראת), I will confirm her, and I will release her from it.* This Baraisa states explicitly that Moshe was a *ר*, and could not inspect *גנעים*! Rav Nachman bar Yitzchak answered that the inspection of *גנעים* is different, – *because Aharon and his sons are specifically written in the parshah*, so even if Moshe was a Kohen, he could not inspect *גנעים*.

2. Machlokes if Moshe was a Kohen/ נאמר בו רoshם

Tannaim in a Baraisa debate if Moshe was a Kohen: regarding the *passuk* that says Hashem became angry with Moshe (for resisting the mission to take the Jews out of Mitzrayim), Rebbe Yehoshua ben Korchah said: **כל חרון אף שבתורה נאמר בו רושם** (i.e., it is followed by a rebuke, curse, etc.). – **וזה לא נאמר בו רושם – but this instance does not mention an effect regarding it** (i.e., nothing resulted from Hashem's anger). Rebbe Shimon ben Yochai says this also had an effect, because Hashem refers to Aharon as “the Levi,” although he was a Kohen, to say: – *I said that you would be the Kohen and he would be the Levi.* Now, Aharon will be the Kohen, and you will be the Levi.” The Chochomim say that Moshe was never intended to be the Kohen, except during the שבעת ימי המילואים. Some say that Kehunah only ceased from Moshe's descendants, but Moshe was a Kohen his whole life. The Gemara objects that Moshe left presence “*in a burning anger*, and he did not say anything to *פרעה*! Reish Lakish answers: – *בחרוי אף – he slapped [פרעה] on the cheek and left.*

3. One who was tamei during זריקה and הקטר חלבים or between חלבים and זריקה

The Mishnah on Daf 98b taught that even a Kohen who was only *tamei* during *zarika*, but *tahor* during *ketoret chalavim*, does not receive a share in *korbanos*. The Gemara infers that if he was *tahor* during *zarika*, and *tamei* during *ketoret chalavim* he would receive a share. This disagrees with Abba Shaul, who said: **לעולם אינו אוכל עד שהוא משעת זריקה** – **עד שעת הקטר חלבים** (a Kohen) *can never eat* (i.e., receive a share) *unless he was tahor from the time of zarika until the time of ketoret chalavim*, because the *passuk* says: – *המקריב את דם השלמים ואת החלב – the one who offers the blood of the shelamim and the fat*, implying he must be *tahor* even during the burning of the fat. Rav Ashi asked (according to Abba Shaul): **נטמא בין חלבים מהו, what is the halachah?** Is it sufficient that he was *tahor* during both the *zarika* and the *ketoret chalavim*, or must he have been *tahor* from the *zarika* until the *ketoret chalavim* without any *tumah* in the interim? The Gemara concludes: **תיקו**.

Siman – Cave

The woman who was declared a metzorah and confined to a cave by Hashem Himself, saw her great brother in the distance who was a Kohen hand over his *bigdei Kehuna* to his brother who was a Levi, who was hoping to stay *tahor* from the time of *zarika* until the time of *ketoret chalavim* so he could get a share of the *karbonos*.

daf קב | DAF 102i

Cave



The woman who was declared a metzorah and confined to a **cave** by Hashem Himself, saw her great brother in the distance who was a Kohan hand over his bigdei Kehuna to his brother who was a Levi, who was hoping to stay tahir from the time of **הקטר חלבים** until the time of **זריקה** so he could get a share of the karbonos.

3 things to remember

1. Hashem was **מסגיר** Miriam's tzaraas **Himself**
2. Machlokes if Moshe was a **Kohen** **אף שבתורה נאמר** **בז' רושם**
3. One who was **tamei** during **הקטר חלבים**, or between **זריקה** and **הקטר חלבים**

