

Zevachim – Simanim

פרק יב – טבול יום

Daf 102 – דף קב

1. Hashem מסגיר 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 מסגיר – “confined” Miriam's tzaraas? Moshe could not, because he was a זר – *non-Kohen*, and a זר cannot inspect נגעים. Aharon could not, because he was a relative, who also cannot inspect נגעים. נגעים. Rather, Hashem provided great honor to Miriam at that time, and said: *“I am a Kohen, and I will confine her”* (צרת), *“I will confirm her, and I will release her from it.”* This Baraisa states explicitly that Moshe was a זר, and could not inspect נגעים!? Rav Nachman bar Yitzchak answered that the inspection of נגעים is different, בפרשה, *because Aharon and his sons are specifically written in the parashah*, so even if Moshe was a Kohen, he could not inspect נגעים.

2. Machlokes if Moshe was a Kohen/ כל חרון אף שבתורה נאמר בו רושם

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 Korah said: כל חרון אף – with every mention of “burning of anger” in the Torah, an effect is mentioned regarding it (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 אף חרון 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 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 פרעה's presence “בחרי אף” – *in a burning anger*, and he did not say anything to פרעה!? Reish Lakish answers: סטרו ויצא – *he slapped [פרעה] on the cheek and left*.

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

The Mishnah on Daf 98b taught that even a Kohen who was only *tamei* during זריקה, but *tahor* during הקטר חלבים, does not receive a share in *korbanos*. The Gemara infers that if he was *tahor* during זריקה, and *tamei* during הקטר חלבים, he would receive a share. This disagrees with Abba Shaul, who said: לעולם אינו אוכל עד שיהא טהור משעת זריקה: [a Kohen] *can never eat* (i.e., receive a share) *unless he was tahor from the time of זריקה until the time of הקטר חלבים*, because the *passuk* says: *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): *if he became tamei in between [הקטר חלבים and זריקה], what is the halachah?* Is it sufficient that he was *tahor* during both the זריקה and the הקטר חלבים, or must he have been *tahor* from the זריקה until the הקטר חלבים without any *tumah* in the interim? The Gemara concludes: תיקו.

Siman – Cave

The woman who was declared a *metzora* 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 זריקה until the time of הקטר חלבים so he could get a share of the *karbonos*.

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Cave



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3 things to remember

1. Hashem was מסגיר Miriam's tzaraas Himself
2. Machlokes if Moshe was a Kohen/ כל חרון אף שבתורה נאמר בו רושם
3. One who was tamei during הקטר חלבim, or between זריקה and הקטר חלבim

