

המפלת אור לשמונים ואחד, בית שמאי פוטרין מקרבן, ובית הלל מחייבים.

אמרו (להן) בית הלל לבית שמאי: מאי שנא אור שמונים ואחד מיום שמונים ואחד? אם שויה לו לטומאה – לא שויה לו לקרבן? מדקאמר בית הלל לבית שמאי: מאי שנא אור שמונים ואחד מיום שמונים ואחד, שמע מינה! שמע מינה. אור אורתא הוא! שמע מינה.

מיתבי: יכול יהא נאכל אור לשלישי ודין הוא: ובחיים נאכלים ליום אחד, ושלמים נאכלים לשני ימים. מה להלן לילה אחר הימים – אף באן לילה אחר הימים.

תלמוד לומר: "ביום זבחכם יאכל וממחרת והנותר עד יום" – בעוד יום הוא נאכל, ואינו נאכל לאור שלישי.

יכול ישרף מיד, ודין הוא: זבחים נאכלין ליום ולילה אחד, ושלמים נאכלין לשני ימים ולילה אחד, מה להלן – תיבך לאכילה שריפה, אף באן – תיבך לאכילה שריפה.

תלמוד לומר: "והנותר מבשר הזבח ביום השלישי באש ישרף" – ביום אתה (שורף), ואי אתה שורפו בלילה. מדקאמר: "יהא נאכל אור לשלישי", אלמא: אור אורתא הוא! שמע מינה.

from a mishna that deals with the offering of a woman who miscarries on or of the eighty-first<sup>H</sup> day after her previous childbirth: The Torah obligates a woman to bring an offering after childbirth, including a miscarriage.<sup>N</sup> However, one offering suffices for any births or miscarriages that occur within eighty days of the original birth, as the halakhic ramifications of that birth last eighty days (see Leviticus 12:1–6). The mishna cited addresses the borderline case of a woman who miscarries on the night of the eighty-first day following the birth. **Beit Shammai exempt her from bringing another offering**, as the offering she brought for the previous childbirth exempts her from bringing another for the miscarriage. **And Beit Hillel obligate her to bring a second offering.**

**Beit Hillel said to Beit Shammai: What is different between or of the eighty-first and the day of the eighty-first? If they are equal with regard to the halakhot of ritual impurity, i.e., the blood of this woman is no longer ritually pure and all of the standard strictures of ritual impurity apply to her, will the two time periods not be equal with regard to the offering as well? In terms of the meaning of or, from the fact that Beit Hillel said to Beit Shammai: What is different between or of the eighty-first and the day of the eighty-first, learn from it that or is night. Indeed, learn from it that or means night.**

The Gemara raises an objection with regard to the meaning of the word *or* from a *baraita*: One might have thought that a peace-offering, which may be eaten for two days, may also be eaten on *or of the third day*. And it is a logical derivation that leads to that conclusion. How so? Other offerings, e.g., sin-offerings, are eaten for one day, and peace-offerings are eaten for two days. Just as there, with regard to other offerings, the night follows the previous day, i.e., the offering may be eaten during the day and the subsequent night, so too here, with regard to peace-offerings, say that the night follows the day, and rule that they may be eaten on the night after the second day.

Therefore, the verse states: "And when you sacrifice a peace-offering to God, you shall sacrifice it of your own will. It shall be eaten the same day you sacrifice it, and on the next day; and if any remains until the third day, it shall be burnt with fire" (Leviticus 19:5–6). This verse means that it may be eaten while it is still day, i.e., during the second day, and it may not be eaten on *or of the third day*.<sup>H</sup>

The *baraita* continues: If a peace-offering may not be eaten beyond the second day, one might have thought that it should be burned immediately after the conclusion of the second day, and this too is the conclusion of a logical derivation: Other offerings are eaten for one day and night, and peace-offerings are eaten for two days and one night. Just as there, the offerings are burned immediately after their permitted time for eating concludes, on the morning of the second day, so too here, with regard to peace-offerings, one could say that they must be burned immediately after their permitted time for eating concludes, at night after the second day.

Therefore, the verse states: "And if any remains of the flesh of the sacrifice on the third day, it shall be burnt with fire" (Leviticus 7:17), meaning: You must burn it during the day, and you do not burn it at night.<sup>H</sup> With regard to the meaning of *or*, from the fact that the *baraita* states: One might have thought that it may be eaten on *or of the third day*, apparently *or* is evening. The Gemara concludes: Indeed, learn from it that *or* is evening.

HALAKHA

**A woman who miscarries on or of the eighty-first – המפלת אור לשמונים ואחד:** A woman who gives birth, becomes pregnant again, and miscarries on the night of the eighty-first day after her previous birth must bring a separate offering (Rambam *Sefer Korbanot*, *Hilkhot Mehusei Kappara* 1:8).

**The time for eating an offering – זמן אכילת קרבן –** An offering that may be eaten for two days and one night, e.g., a peace-offering, may not be eaten on the evening of the third day, as explained in the *baraita* (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 10:6).

**Burning of the leftover sacrificial meat – שריפת הנותר –** One must burn any leftover meat of a peace-offering on the morning of the third day. As explained in the *baraita*, it is not burned immediately after the conclusion of the period for its consumption, the night after the second day (Rambam *Sefer Avoda*, *Hilkhot Pesulei HaMukdashin* 19:4).

NOTES

**Childbirth and the offering – לידה וקרבן –** The *halakhot* of a woman after childbirth, i.e., her ritual impurity and the offering she must bring, are detailed in the Torah (Leviticus 12:1–6) and explained in several places in the Talmud, primarily in tractates *Nidda* and *Kinnim*. The basic *halakha* is that a woman after childbirth is ritually impure for one week after giving birth to a boy and for two weeks after giving birth to a girl. For the next thirty-three days after the birth of a boy, or sixty-six days after the birth of a girl, she remains ritually pure even if she experiences uterine bleeding. This blood is called the blood of purity. These eighty days, i.e., fourteen of impurity plus sixty-six of purity following the birth of a girl, are defined as the time period following the birth. A woman who miscarries during this period is not obligated to bring an additional offering, as the miscarriage is considered adjacent to the previous birth.

Yom Kippur prayers – תּפִילֹת יוֹם הַכִּפּוּרִים – In all five *Amida* prayers of Yom Kippur, the evening, morning, additional, afternoon, and additional closing prayers, one recites seven blessings and the confessional prayer (*Tur, Oraḥ Ḥayyim* 619).

The evening prayer after Yom Kippur – עֶרְבֵית בְּמוֹצָאֵי יוֹם – כּפּוּר: At the conclusion of Yom Kippur, one recites the standard evening *Amida* prayer and includes *havdala* in the fourth blessing: Who graciously grants knowledge. This ruling is in accordance with the opinion of Rabbi Ḥanina ben Gamliel (*Shulḥan Arukh, Oraḥ Ḥayyim* 624:1).

NOTES

The *tanna* of our mishna – תַּנָּא דִּינָן – This question is specifically directed to the *tanna* of our mishna, as in the other *mishnayot* and *baraitot* the word *or* clearly is referring to the evening. However, in this mishna there is room for misunderstanding, as evident from the earlier discussion of the Gemara. Consequently, the *tanna* should have used an unambiguous phrase (Rabbeinu Gershom).

He employed a euphemism – לִישָׁנָא מַעְלִיא הוּא נִקְט – Based on several other sources, the Ra’avad rejects the plain meaning of this answer. He concludes that the expression *or* *leyom* serves to underscore that the activity in question should be performed adjacent to the light of the previous day, when it is not yet night.

The animals that are not pure – הַבְּהֵמָה אֲשֶׁר אֵינֶנָּה טְהוֹרָה – The early commentaries ask: Given that the Torah speaks of non-kosher animals many times, why is the phrase avoided only in this particular verse? Some explain that here the Torah uses this occasion to teach that one should avoid speaking in a coarse manner, as this is the first instance where non-kosher animals are mentioned. In most cases, however, the Torah uses the word impure because it is more concise (Rav Yehuda ben Rav Binyamin HaRofeh). Others contend that before the Torah was given, when there was no legal distinction between animals, the term non-kosher animal was considered derogatory. However, after the Torah was given, it was no longer a derogatory term, as it is merely a halakhic designation concerning the status of the animal (Rabbeinu Yona in *Sha’arei Teshuva*). Alternatively, when the Torah deals with a prohibition it uses the derogatory term to emphasize the negative features of these animals (*Me’iri*; Maharam Ḥalawa). Yet others claim that when the Torah (Genesis 7:8) is referring to an animal that is not pure, it is not referring to the matter of kosher and non-kosher at all; rather, those animals which mated with animals of other species are described as impure. Consequently, in this context the word impure would be derogatory and is therefore avoided (Ran; *Me’iri*).

תָּא שְׁמַע: אור של יום הכּפּוּרִים מתּפִלֵּל שְׁבַע וּמְתוּדָה, שְׁחֵרִית מִתּפִלֵּל שְׁבַע וּמְתוּדָה, בְּמוֹסָף מִתּפִלֵּל שְׁבַע וּמְתוּדָה, בְּמִנְחָה מִתּפִלֵּל שְׁבַע וּמְתוּדָה, בְּעֶרְבֵית מִתּפִלֵּל מֵעֵין שְׁמוֹנָה עָשָׂר. רַבִּי חֲמִנָא בֶן גַּמְלִיאֵל אָמַר, מִשּׁוּם אֲבוֹתָיו: מִתּפִלֵּל שְׁמוֹנָה עָשָׂר שְׁלִימוֹת, מִפְּנֵי שְׁצַרִיךְ לומר הַבְּדִלָּה בְּחֹנֶן הַדְּעָת. אֵלְמָא: אור אורְתָא הוּא! שְׁמַע מֵינָה.

תָּא שְׁמַע, דְּתַנֵּי דְּבֵי שְׁמוּאֵל: לֵילִי אַרְבַּעָה עָשָׂר בּוֹדֵקִין אֶת הַחֶמֶץ לְאוֹר הַיָּר, אֵלְמָא: אור אורְתָא הוּא!

אֵלְמָא: בֵּין רַב הוּנָא וּבֵין רַב יְהוּדָה, דְּכּוֹלֵי עֲלָמָא: אור אורְתָא הוּא. וְלֹא פְּלִיגִי, מָר כִּי אֲתֵרִיָּה וּמָר כִּי אֲתֵרִיָּה. בְּאַתְרֵיהּ דְּרַב הוּנָא קְרוּי נְגַהִי, וּבְאַתְרֵיהּ דְּרַב יְהוּדָה קְרוּי לֵילִי.

וְתַנָּא דִּינָן מַאי טַעְמָא לֹא קְתַנֵּי "לֵילִי"? לִישָׁנָא מַעְלִיא הוּא דְנִקְט. וּכְדַרְבֵּי יְהוֹשֻׁעַ בֶּן לׁוֹי, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לׁוֹי: לְעוֹלָם אֵל יוֹצִיא אָדָם דְּבַר מְגוּנָה מִפּוֹי, שְׁהֵרִי עֵקֶם הַכְּתוּב שְׁמוֹנָה אוֹתִיּוֹת וְלֹא הוֹצִיא דְּבַר מְגוּנָה מִפּוֹי, שְׁנַאֲמַר: "מִן הַבְּהֵמָה הַטְּהוֹרָה וּמִן הַבְּהֵמָה אֲשֶׁר אֵינֶנָּה טְהוֹרָה."

רב פּפָא אָמַר: תּשַׁע, שְׁנַאֲמַר: "כִּי יְהִיָּה בְּךָ אִישׁ אֲשֶׁר לֹא יְהִיָּה טְהוֹר מִקְרָה לַיְלָה." רַבִּינָא אָמַר: עָשָׂר, וַיִּזׁ דְּטְהוֹר. רַב אֲחָא בְרַי יַעֲקֹב אָמַר: שֵׁשׁ עֶשְׂרֵה, שְׁנַאֲמַר: "כִּי אָמַר מִקְרָה הוּא בְּלָתִי טְהוֹר הוּא כִּי לֹא טְהוֹר."

Come and hear another proof: On *or* of Yom Kippur, one recites seven blessings in the *Amida* prayer and confesses his sins;<sup>h</sup> in the morning prayer, one recites seven blessings and confesses; in the additional prayer, one recites seven blessings and confesses; in the afternoon prayer, one recites seven blessings and confesses; in the evening prayer,<sup>h</sup> one recites an abridged version of the standard *Amida* prayer of eighteen blessings, as the people are weary from fasting. Rabbi Ḥanina ben Gamliel says in the name of his forefathers: One recites the eighteen complete blessings, due to the fact that he is required to recite *havdala* in the fourth blessing of the *Amida*: Who graciously grants knowledge. It cannot be inserted in the abridged version. Apparently, *or* is evening. The Gemara concludes: Indeed, learn from it that *or* means evening.

Come and hear another proof, as it was taught in the school of Shmuel: On the evening of the fourteenth of Nisan, one searches for leavened bread by candlelight. Apparently, *or* is evening, as this *baraita* replaces *or* with the word evening.

It is clear from these proofs that the expression *or* in the mishna means the evening before the day. How, then, could the *amora'im* dispute whether it is referring to the morning or evening? Rather, the Gemara rejects its previous assumption with regard to the dispute, as everyone, both Rav Huna and Rav Yehuda, agrees that *or* is evening, and they do not disagree with regard to the *halakha*. However, this Master stated the *halakha* in accordance with the expression accepted in his place, and that Master stated the *halakha* in accordance with the expression accepted in his place. In Rav Huna’s place, they call the evening light, and in Rav Yehuda’s place they call it night, although both terms refer to the same period.

The Gemara asks: And the *tanna* of our mishna,<sup>n</sup> what is the reason that he didn’t explicitly teach: The night of the fourteenth, as it was taught in the school of Shmuel? The Gemara answers: He employed a euphemism.<sup>n</sup> Since the *tanna* of our mishna did not want to mention darkness, he preferred the term *or* to refer to the night of the fourteenth. And this is in accordance with a statement of Rabbi Yehoshua ben Levi. As Rabbi Yehoshua ben Levi said: A person should never express a crude matter, as the formulation of a verse was distorted by the addition of eight letters rather than have it express a crude matter, as it is stated: “From the pure animals and from the animals that are not pure [*asher einena tehora*]”<sup>m</sup> (Genesis 7:8). To avoid using the Hebrew term for impure [*teme’a*], which is four letters: *Tet, mem, alef, heh*, the verse replaced the term with the euphemism meaning “that are not pure,” which is spelled with twelve letters: *Alef, shin, reish; alef, yod, nun, nun, heh; tet, heh, reish, heh*.

Rav Pappa said: A different verse added nine letters, as it is stated: “If there be among you any man who is not ritually pure [*asher lo yihye tahor*] by reason of that which happened to him by night” (Deuteronomy 23:11). To avoid using the three-letter Hebrew word for impure, *tameh*, spelled *tet, mem, alef*, the verse employs the twelve-letter phrase “who is not ritually pure,” spelled: *Alef, shin, reish; lamed, alef; yod, heh, yod, heh; tet, heh, reish*. Ravina said: The verse actually adds ten letters because of the letter *vav* of the word *tahor*, as the word is spelled in its plene form. Rav Aḥa bar Ya’akov said: Yet another verse adds sixteen letters, as it is stated: “For he said, something has happened to him, he is not ritually pure; surely he is not ritually pure [*bilti tahor hu ki lo tahor*]” (1 Samuel 20:26). To avoid using the three-letter word *tameh*, the verse employs the nineteen-letter phrase “he is not ritually pure; surely he is not ritually pure,” spelled: *Beit, lamed, tav, yod; tet, heh, vav, reish; heh, vav, alef; kaf, yod; lamed, alef; tet, heh, vav, reish*.

Euphemism and dignified language – לשון נקייה ולשון – כבוד: Some Sages distinguish between these two terms. One should go out of his way to speak euphemistically, so as to avoid using a crude phrase. Dignified language, however, is used not to avoid despicable language, but rather to avoid language that includes a slight trace of the derogatory or which bears a negative connotation, e.g., the direct mention of night. One need not avoid that type of speech at the expense of brevity (Rabbeinu Yehonatan).

Zav – זב: This refers to a man suffering from gonorrhoea. The *halakhot* relating to the severe ritual impurity caused by this condition are detailed in the Torah (Leviticus 15:1–15) and in tractate *Zavim*. The *zav* becomes ritually impure as a result of the secretion of a white, pus-like discharge from his penis. A man who experiences a discharge of that kind on one occasion becomes ritually impure for one day, like a man who has discharged semen. If he experiences a second discharge on the same day or the following day, or a prolonged initial discharge, he contracts the more severe ritual impurity of a *zav*, which lasts seven days. If he experiences a third discharge within the next twenty-four hours, he is obligated to bring a pair of doves, one for a sin-offering and one for a burnt-offering, as part of his purification process.

Not only does the man himself become ritually impure, he imparts ritual impurity by coming into contact with vessels or people; by being moved by them; by moving them; by lying or sitting on them; or through the medium of a large stone that the *zav* is lying on, which is positioned over them. The fluids he secretes, i.e., his spittle, urine, and semen, impart ritual impurity, and any article on which he sits or lies becomes a primary source of ritual impurity and can itself impart ritual impurity to other articles.

Zava – זבה: This is a woman who experiences a flow of menstrual-type blood on three consecutive days during the eleven days of the month, when the blood she secretes is not considered menstrual blood but the blood of *ziva*. The first secretion makes her ritually impure, but until the third secretion her status is that of a woman who is merely required to wait until one day has passed, and she is not subject to all the halakhic rulings of a *zava*. After experiencing bleeding on the third day, the woman is considered a *zava* and is obligated to bring an offering as part of her purification process. A *zava* imparts ritual impurity in the same way as does a *zav*. In addition, a man who engages in sexual relations with her becomes a primary source of ritual impurity and imparts ritual impurity to others.

תניא דבי רבי ישמעאל: לעולם יספר אדם בלשון נקייה, שהרי בזב קראו "מרכב" ובאשה קראו "מושב" ואומר: "ותבחר לשון ערומים", ואומר: "ודעת שפתי ברור מללו".

Likewise, a *baraita* was taught in the school of Rabbi Yishmael: A person should always converse euphemistically,<sup>N</sup> as one finds in the following verses. The first: "And whichever saddle that the *zav* rides upon shall be ritually impure" (Leviticus 15:9), which discusses the impurity imparted by a *zav*<sup>N</sup> to an object on which he sits, calls this action riding. And the verse: "And anyone who touches anything on which she sat" (Leviticus 15:22), which discusses the parallel ritual impurity of a woman, a *zava*,<sup>N</sup> calls the action sitting. Since riding is slightly demeaning for a woman, as it involves an immodest splaying of the legs, the verse avoids the term riding and opts to convey the more modest image of sitting. And it says in another verse: "And you choose the language of the crafty" (Job 15:5), meaning that one should be clever when speaking and avoid inappropriate phrases. And it says in another verse: "My words shall utter the uprightness of my heart; and that which my lips know they shall speak sincerely" (Job 33:3).

מאי "ואומר"? וכי תימא: הני מילי – בדאורייתא, אבל בדרבנן לא – תא שמע: ואומר "ותבחר לשון ערומים". וכי תימא: הני מילי – בדרבנן, אבל במילי דעלמא – לא, ואומר: "ודעת שפתי ברור מללו".

The Gemara asks: What is the need for the proofs from the two additional verses introduced by the phrase: And it says? The *baraita* already proved its point from the verses with regard to *zav* and *zava*. The Gemara answers: The additional verses are necessary, lest you say: This requirement to use clean language applies only in the language written in the Torah, but in rabbinic formulations, no, there is no obligation to use clean language. To counter this argument, the *tanna* says, come and hear: And it says: "And you choose the language of the crafty," which indicates that this principle extends beyond the language of the Torah. And lest you say that this requirement applies only to rabbinic language, but when it comes to ordinary speech, no, one need not speak euphemistically, the *baraita* adds: And it says: "And that which my lips know they shall speak sincerely," i.e., one must speak euphemistically in every situation.

ובאשה לא פתיב בה מרכב? והכתוב: "ותקם רבקה ונערתיה ותרכבנה על הגמלים!" ה"תם משום ביעתותא דגמלים אורחא היא. והכתוב: "ויקח משה את אשתו ואת בניו וירכיבם על החמור!" ה"תם

With regard to the above *baraita* taught in the school of Rabbi Yishmael, the Gemara asks: And with regard to a woman, is the term riding not written in the Torah? But isn't it written: "And Rebecca and her damsels arose and they rode upon camels" (Genesis 24:61)? The Gemara answers: There, due to fear of camels, that is standard conduct. Since a camel's back is high off the ground, a woman cannot sit on it sidesaddle; consequently, she may ride on it without being considered immodest. The Gemara cites another relevant verse. But isn't it written: "And Moses took his wife and his children and rode them upon his donkey" (Exodus 4:20)? The Gemara answers: There, despite the fact that his wife was also on the donkey, the verse employs the language of riding

## Perek I

## Daf 3 Amud b

משום בניו אורחא הוא.

והכתוב: "והיא רכבת על החמור!" ה"תם משום ביעתותא דליליא – אורחא הוא. ואיבעית אימא: משום ביעתותא דליליא – ליכא, משום ביעתותא דדוד – איכא, ואיבעית אימא: ביעתותא דדוד נמי ליכא, משום ביעתותא דהר אכא.

due to his children, as it is standard practice for children to ride.

The Gemara raises another difficulty. But isn't it written with regard to Abigail: "And it was so, as she rode on her donkey and came down by the covert of the mountain" (1 Samuel 25:20). This verse employs the language of riding in reference to a woman on a donkey. The Gemara answers: There, due to the fear of the night, it is standard practice for a woman to ride and not merely sit on the donkey. And if you wish, say instead: There is no consideration due to the fear of the night that would explain why she was permitted to ride in the regular manner; rather, there is a consideration due to fear of David. And if you wish, say instead: There is no consideration due to fear of David either; however, there is a consideration due to the fear of the incline when riding down the mountain.

HALAKHA

A person should always teach his student in a concise manner – לעולם ישנה אדם לתלמידו דרך קצרה: One should always attempt to teach his student in a concise manner (Rambam Sefer HaMadda, Hilkhot Deot 2:4).

One does not investigate beyond the altar – אין בודקין: When the court investigates family lineage, as soon as they find an ancestor who served as a priest in the Temple service, they need not investigate further. It can be assumed that a priest whose lineage was compromised would not have been allowed to participate in the Temple service (Rambam Sefer Kedusha, Hilkhot Issurei Bia 20:2).

NOTES

Rides and sits – רוכבת ויושבת: See Tosafot and other commentaries, who discuss the correct interpretation of this passage. Some explain that the Gemara's question is not with regard to the language of the verses, but the facts of the incidents: Why did these women ride the animals instead of sitting on them in a more modest way?

Tired [mesankan] – מסנקן: Several explanations were provided for this word. Some say it means tired (Rashi), while others claim it means to push or struggle, just as a goat that has fallen into mud pushes and struggles to free itself (Teshuvot HaGe'onim). According to this opinion, these students felt as though they were stuck in the mud, as they did not properly understand what they were learning. Yet others explain that it means filled, like a goat stuffed with eggs and spices. In other words, the Sages are saying that they feel full and satisfied after learning this halakha (ge'onim; Arukh).

Two students – שני תלמידים: The student who used the word impure spoke in a more concise manner, which the Gemara stated is appropriate for a teacher to his students. Nevertheless, a student may speak at slightly greater length in a more refined manner, in deference to his teacher. Furthermore, the use of the term impure is actually imprecise in this context, as there is no obligation to collect olives while ritually impure; rather, one is simply not obligated to be in a state of ritual purity when collecting olives (Mikhtam).

Harvesting grapes and olives – בצירה ומסיקה: The Gemara in tractate Shabbat 17a explains the reason for this difference in halakha: Although some liquid will drip from olives when they are placed in a basket, this is not considered oil and does not render the olives susceptible to ritual impurity. In addition, this liquid is of no significance to the person collecting the olives. Therefore, even if it were oil, it would not render the olives susceptible to impurity. In contrast, the liquid that seeps from picked grapes is suitable to be wine, and the person picking the grapes is interested in preventing it from going to waste.

A trace [shemetz] of disqualification – שמץ פסול: Some commentaries explain that the term shemetz refers to disqualification from marriage, as in the verse (Exodus 32:25): "For a derision [leshimtz] among their enemies" (see Tosafot). The Sages suspected that this priest's lineage disqualified him from marrying a Jew of faultless lineage.

BACKGROUND

Lizard's tail – זנב הלטאה: The use of this expression as a measurement is based on the fact that when a predator catches a lizard by the tail, the lizard leaves its tail behind and escapes. As the average length of a lizard's tail is 4 cm, its volume is minuscule.

ובאורייתא מי לא פתיב טמא? אלא: כל היכא דכי הדדי ניהו – משתעי בלשון נקייה, כל היכא דנפישין מילי – משתעי בלשון קצרה. כדאמר רב הונא אמר רב, ואמרי לה אמר רב הונא אמר רב משום רבי מאיר: לעולם ישנה אדם לתלמידו דרך קצרה.

וכל היכא דכי הדדי ניהו משתעי בלשון כבוד? והא רוכבת ויושבת דכי הדדי ניהו, וקאמר רוכבת! "רוכבת" פתיב.

הנהו תרי תלמידי דהו יתבי קמיה דרב, חד אמר: שויתנין האי שמעתא בדבר אחר מסנקן, וחד אמר: שויתנין האי שמעתא בגדי מסנקן. ולא אישתעי רב בהדי דהאין.

הנהו תרי תלמידי דהו יתבי קמיה דהלל וחד מיניהו רבן יוחנן בן זבאי, ואמרי לה: קמיה דרבי וחד מיניהו רבי יוחנן. חד אמר: מפני מה בוצרין בטרה ואין מוסקין בטרה? וחד אמר: מפני מה בוצרין בטרה ומוסקין בטומאה? אמר: מובטח אני בזה שמורה הוראה בישראל. ולא היה ימים מועטים עד שהורה הוראה בישראל.

הנהו תלתא כהני, חד אמר להו: הגיעני כפול וחד אמר: הגיעני כזית, וחד אמר: הגיעני כזנב הלטאה. בדקו אחרי ומצאו בו שמץ פסול.

והא (תניא): אין בודקין מן המזבח ולמעלה!

The Gemara asks: But isn't the word impure written in the Torah? Apparently, the Torah does not consistently employ euphemisms, and indeed the word impure appears regularly. Rather, anywhere that two phrases are equal in length, the verse speaks employing a euphemism. Anywhere that the words of the euphemism are more numerous, requiring a lengthier description, the Torah speaks employing concise language, in accordance with that which Rav Huna said that Rav said, and some say it was Rav Huna who said that Rav said in the name of Rabbi Meir: A person should always teach his student in a concise manner.<sup>h</sup>

The Gemara asks: And anywhere that the phrases are equal in length, does the verse always speak employing dignified language? Aren't the Hebrew words for rides [rokhevet], spelled: Reish, vav, kaf, beit, tav; and sits [yoshevet],<sup>n</sup> spelled: Yod, vav, shin, beit, tav, of equal length, and yet the verse states: Rides (1 Samuel 25:20). The Gemara answers: The Hebrew word for rides is written without a vav in the defective form, rendering it shorter than the term for sits. Brevity takes precedence over dignified language.

The Gemara relates an incident involving the use of appropriate language: There were these two students who were sitting before Rav and were weary from studying a complex issue. One of them said: This halakha we are studying is rendering us as tired as a tired [mesankan]<sup>n</sup> something else, a euphemism for a pig. And the other one said: This halakha is rendering us as tired as a tired kid. Rav would not speak with that student who made reference to a pig, as one who speaks inappropriately is undoubtedly flawed in character.

The Gemara additionally relates that there were these two students<sup>n</sup> who were sitting before Hillel, and one of them was Rabban Yohanan ben Zakkai. And some say they were sitting before Rabbi Yehuda HaNasi, and one of them was the amora Rabbi Yohanan. One of them said: Due to what reason need one be careful to harvest grapes in a state of ritual purity, by insisting on the use of pure vessels, and one need not harvest olives<sup>n</sup> in a state of ritual purity? And the other one said the same point, only he worded it differently: Due to what reason need one harvest grapes in a state of ritual purity, but one may harvest olives in a state of ritual impurity? Their teacher said: I am certain that this first student, who spoke in a clean manner, will issue halakhic rulings in Israel. The Gemara adds: And it was not even a few days later that he issued halakhic rulings in Israel.

The Gemara relates an incident involving the use of appropriate language. There were these three priests in the Temple, each of whom received a portion of the showbread divided among the priests. Since there were many priests, each one received only a small amount. One said to them: I received a bean-sized portion. And one said: I received an olive-bulk. And one said: I received a portion the size of a lizard's tail.<sup>b</sup> They investigated the background of the latter priest, who used the imagery of an impure creeping animal, and they found a trace [shemetz] of disqualification<sup>n</sup> in his background.

The Gemara assumes that they found a problem in his lineage that disqualified him from the priesthood. The Gemara asks: But wasn't it taught in a baraita that one does not investigate a priest's lineage beyond the altar?<sup>h</sup> When the court investigated the lineage of a priest, they would investigate his ancestry only until they discovered a priest who sacrificed offerings on the altar. At that point, they would halt the investigation. A priest of questionable lineage would certainly not have been permitted to serve on the altar. However, in this incident the lineage of a priest who had brought offerings was indeed called into question.

The fat tail is offered – אֵלֶיהָ לְגִבּוֹה – The fat tail of the Paschal lamb may not be eaten but is sacrificed on the altar (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 1:18).

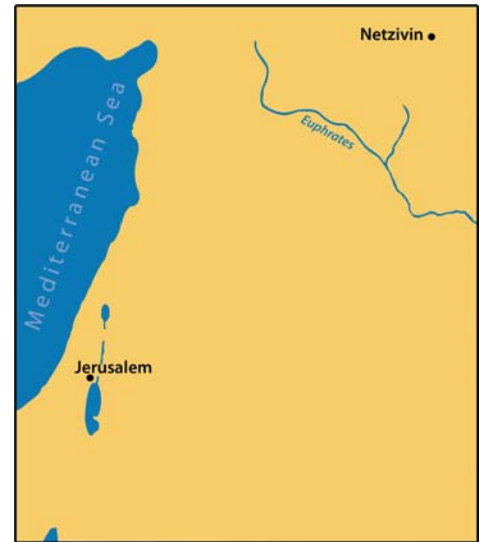
BACKGROUND

The fat tail is offered – אֵלֶיהָ לְגִבּוֹה – Some fat tails are visible in this image of sheep in Sopot, a village near Belgrade, Serbia.



Sheep with fat tails

Netzivin and Jerusalem – נַצְיִבִין וְיְרוּשָׁלַיִם – In this map the great distance between Jerusalem and the city of Netzivin in Babylonia is clearly visible.



Netzivin and Jerusalem

NOTES

He was a gentile and they killed him – וְקָטְלוּהוּ – This incident is puzzling. On what basis did they kill him? Although there is a prohibition against a gentile partaking of the Paschal lamb, the prohibition is for a Jew to give him the offering, not for the gentile to partake. This is not one of the seven Noahide mitzvot. Some commentaries explain that this man was killed as an extraordinary measure required by the particular circumstances, as God's name was desecrated through his actions (Rav A. Y. Kook, *Tuv Re'iyā*).

He who utters slander – מוֹצִיא דִבָּה – Although they sent Rabbi Yehoshua, son of Rav Idi, specifically to determine whether or not Rav Kahana had passed away, the principle on which he operated is more general; the death of a righteous person is a calamity for the world, and one should attempt to avoid relating news of that sort explicitly. The same principle applies to the next incident in the Gemara, in which Yoḥanan of Ḥakuk preferred not to mention directly the inferior quality of the wheat crop (*Me'in*).

לֹא תִמְאָה "שִׁמְץ פֶּסוּל" אֶלָּא אִימָא "שִׁחָץ פֶּסוּל". וְאִי בְעֵינַת אִימָא: שְׂאֵנִי הֵתָם – דְּאִיהוּ דְּאַרְעֵי נַפְשֵׁיהָ.

The Gemara rejects this contention: **Do not say that they found a trace [shemetz] of disqualification**, referring to his lineage. **Rather, say that they found arrogance [shahatz] of disqualification**, and for that reason he was disqualified from the priesthood. **And if you wish, say instead: There it is different, as he cast aspersions upon himself.** Although it is generally assumed that any priest who participates in the Temple service is qualified to do so, this priest discredited his own lineage through his conduct.

הָיָה אֲרַמְאָה דְּהָוָה סְלִיק וְאָבִיל פְּסָחִים בִּירוּשָׁלַיִם, אָמַר, כְּתִיב: "כָּל בֶּן נֹכֵר לֹא יֹאכַל בּוֹ", "כָּל עֶרְל לֹא יֹאכַל בּוֹ" וְאִנָּא הָא קְאָכִילָנָא מְשׁוּפְרֵי שׁוּפְרֵי.

With regard to the investigation of the priestly lineage, the Gemara relates: **A certain gentile would ascend on the pilgrimage to Jerusalem, claiming he was Jewish, and eat Paschal lambs in Jerusalem.** He would then return home and boast about how he had tricked the Jews. **He said: It is written:** "This is the statute of the Paschal lamb; **no foreigner may eat of it**" (Exodus 12:43), and another verse says: **"Any uncircumcised man shall not eat of it"** (Exodus 12:48). **And yet, I ate from the finest of the fine portions of the Paschal lamb.**

אָמַר לֵיהּ רַבִּי יְהוּדָה בֶּן בֵּיתְרָא: מִי קָא סְפוּ לָךְ מֵאֵלֶיהָ? אָמַר לֵיהּ: לֹא. כִּי סִלְקַת לְהֵתָם אִימָא לְהוּ: סְפוּ לִי מֵאֵלֶיהָ. כִּי סְלִיק אָמַר לְהוּ: מֵאֵלֶיהָ סְפוּ לִי. אָמְרוּ לֵיהּ: אֵלֶיהָ לְגִבּוֹה סִלְקָא.

Rabbi Yehuda ben Beteira said to him, in an attempt to thwart any repetition of this action: **Did they feed you from the fat tail of the lamb?** Do you really think they gave you the finest portion? The gentile was ignorant of the fact that the fat tail is sacrificed on the altar, not eaten. The gentile said to him: **No.** Rabbi Yehuda ben Beteira replied: **If so, when you ascend there next time, say to them: Feed me the fat tail.** The next year when he ascended, he said to the other members of the group he joined: **Feed me from the fat tail.** They said to him: **The fat tail is offered<sup>h</sup> up to God.**

אָמְרוּ לֵיהּ: מֵאַן אָמַר לָךְ הֵכִי? אָמַר לְהוּ: רַבִּי יְהוּדָה בֶּן בֵּיתְרָא. אָמְרוּ: מֵאַי הָאִי דְקָמָן? בְּדָקוּ בִּתְרִיָּה וְאַשְׁכַּחוּהוּ דְאַרְמָאָה הוּא, וְקָטְלוּהוּ. שְׁלַחוּ לֵיהּ לְרַבִּי יְהוּדָה בֶּן בֵּיתְרָא: שְׁלֵם לָךְ רַבִּי יְהוּדָה בֶּן בֵּיתְרָא, דְּאַתְּ בְּנַצְיִבִין וּמְצוּדַתְךָ פְּרוּסָה בִּירוּשָׁלַיִם!

They said to him: **Who said that to you**, to ask for that portion? He said to them testily: **It was Rabbi Yehuda ben Beteira.** They said: **What is this incident that has come before us?** Could Rabbi Yehuda ben Beteira have told him to eat the fat tail? This matter must be investigated further. **They investigated his background and found that he was a gentile, and they killed him.<sup>n</sup>** They sent a message to Rabbi Yehuda ben Beteira: **Peace unto you, Rabbi Yehuda ben Beteira, as you are in Netzivin and your net is spread in Jerusalem.<sup>9</sup>** Despite your distance from Jerusalem, you enabled us to apprehend a person who deceived us.

רַב כְּהָנָא חָלַשׁ, שְׂדוּוּה רַבְּנָן לְרַבִּי יְהוֹשֻׁעַ בְּרִיהַ דְּרַב אִידִי, אָמְרוּ לֵיהּ: זִיל בְּדוּק מֵאַי דִּינִיה. אֲתָא אֲשַׁכְּחִיה דְנַח נַפְשִׁיהָ. קָרְעִיהָ לְלְבוּשֵׁיהָ, וְאַהֲדַרְיָה לְקָרְעִיהָ לְאַחֲזִרְיָה, וּבְכִי וְאַתִּי. אָמְרוּ לֵיהּ: נַח נַפְשִׁיהָ? אָמַר לְהוּ: אִנָּא לֹא קְאָמִיָא, וְיִמְוָצִיא דִּבָּה הוּא כְּסִיל.

The Gemara relates another incident in praise of one who is careful to refrain from improper or negative language. **Rav Kahana fell ill, and the Sages sent Rabbi Yehoshua, son of Rav Idi, as their emissary to him.** They said to him: **Go and assess what is Rav Kahana's condition at present.** Rabbi Yehoshua, son of Rav Idi, **went and found that Rav Kahana had passed away. He rent his garment and turned his garment around so the tear would be behind him and would not be immediately apparent, and he was crying as he was coming.** They said to him: **Did Rav Kahana pass away?** He said to them: **I did not say that**, as the verse states: **"And he who utters slander<sup>n</sup> is a fool"** (Proverbs 10:18). This verse indicates that it is undesirable to be a bearer of bad tidings, and if one must inform others of the unfortunate news, he should do so in an indirect manner.

יֹחָנָן חִקוּקָא נֶפֶק לְקִרְיָתָא, כִּי אֲתָא אָמְרוּ לֵיהּ: חִיטִּין נִעְשׂוּ יָפוֹת? אָמַר לְהֵם: שְׁעוּרִים נִעְשׂוּ יָפוֹת. אָמְרוּ לֵיהּ: צֵא וּבִשֵׁר לְסוּסִים וּלְחִמּוּרִים! דְּכְתִיב: "הַשְּׁעוּרִים וְהַתְּבָן לְסוּסִים וְלְרִכְשׁ." מֵאַי הָוִי לֵיהּ לְמִימַר? אֲשַׁתְּקַד נִעְשׂוּ חִיטִּין יָפוֹת. אִי נִמִּי: עֲדָשִׁים נִעְשׂוּ יָפוֹת.

The Gemara continues to cite examples of clean language: **Yoḥanan from Ḥakuk went to the villages. When he came, they said to him: Did the wheat crop develop nicely?** Reluctant to say that the wheat crop did not develop nicely, **he said to them: The barley crop developed nicely**, leaving them to draw their own conclusion. They said to him, mockingly: **Go out and inform the horses and donkeys about the barley, as it is written:** **"Barley and hay for the horses and swift steeds"** (1 Kings 5:8). The Gemara asks: **What could he have said to better express the bad news euphemistically?** The Gemara answers: He could have said: **Last year's wheat crop developed nicely.** Alternatively, he could have said that this year's crop of lentils, which is also food for people, **has developed nicely.**