



## Hide Issues

One of the testimonies of *R' Channina segan ha'kohanim* listed in *Eduyot* (2:2) relates to *korbanot*. It relates specifically to the *Mishnah* in *Zevachim* (12:4) that discusses the hides of a *korban*, where the *koraban* is found to have had an issue that invalidated. Normally the hides of *korbanot* are given to the *kohanim*. The *Mishnah* there teaches if the issue was found prior to flaying, then the hide is burnt along with the *pasul korban*. If however, the issue was internal (*treifa*), only discovered after flaying, then the hide is given over to the *kohanim*. *R' Chanina* testified that he never saw a separated hide burnt alongside invalid *korbanot*, supporting this law.

From *R' Chanina's* testimony, *R' Akiva* derived that the law would be the same for a *bechor*. Recall that a first-born kosher animal, is given over to a *kohen* and offered as a *korban*. *R' Akiva* understands that if the hide was subsequently removed prior to discovering that it was a *treifa*, the *kohanim* can keep the hide. This is even though it is discovered that the *korban* was invalid.

The *Bartenura* explains that *R' Akiva* is teaching us about a different case. Recall that if the *bechor* had a confirmed *mum* (blemish) that invalidated it to be used as a *korban*, then it is simply given to *kohen*. It is only really given to the *kohen* to slaughter and consume it outside the *Beit HaMikdash*. Nonetheless, the *kohen* may keep the hide. If however, the *bechor* simply died then the *kohen* may not derive any benefit. The novelty then is that if the *bechor* with this *mum* was slaughtered, flayed and then discovered to have an indication that it was a *treifa*, the *kohen* can still keep the hide.

The *Chachamim* however disagree. Furthermore, the fact that *R' Chanina* never saw hides being burnt in this manner is not a proof, since that case may have never

happened on his watch. Consequently, even if the issue was found after flaying, the hide would be burnt along with the *korban* or *bechor*.

In our *Mishnah*, the *Bartenura* follows the *Rambam* and rules like the *Chachamim* in our *Mishnah*. In the case of the *bechor* with a *mum*, the *Rambam* rules like *R' Akiva*. How do we understand this seemingly contradictory ruling?

The *Kesef Mishnah* (*Bechorot* 3:10) explains that the *Rambam* understands that the *Chachamim* and *R' Akiva* are not arguing. In other words, *R' Akiva* agrees with the *Chachamim* that a *bechor* is like any other *korban* and the hide would be prohibited even if the issue was found after it was removed. The comment of *R' Akiva* is only regarding the case of a *bechor* that had a *mum*.<sup>1</sup> What then is the difference between the two cases?

The *Chazon Ish* (*Bechorot* 22:2) explains that the potential issue with the hide for *korbanot* is rabbinic – a *gezeira* – considering that in some cases it can be prohibited on a biblical level. That would be if there was something that invalidated the *zrikat ha'dam*.<sup>2</sup> In that case it is considered an invalid *korban* and not one that simply died. For a *korban* that died prior to offering, on a biblical level, the hide is permitted. Our case, where the *korban* was offered and discovered after that it was a *treifa* is equivalent to that case. In a case however, where there was something that invalidated its offering, it is considered an invalid *korban*, and the *korban* must be completely burnt with the hide secondary to the meat. For a *bechor* that had a *mum*, since there is no case where the hide would be biblically prohibited, there is more room to be lenient in our case.

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<sup>1</sup> The *Lechem Mishnah* however finds this explanation difficult considering that the *Gemara* (*Zevachim* 104a) explains that *R' Akiva* permits the hide even in the case of a *baal mum*. This implies that it would be easier to permit the hide of a *korban*. See the *Chazon Ish* that addresses this question.

## Revision Questions

עדינות א' ח' – ב' ז'

- What are the four opinions regarding the treatment of *karshinei trumah*? (א' ח')
- What is the debate regarding exchanging *ma'aser sheni* money? (א' ט')
- Can one transfer the *kedushah* from *ma'aser sheni* fruit and money onto money? (א' ט')
- List all the opinions in the debate regarding exchanging *ma'aser sheni* money in *Yerushalaim*. (א' י')
- What are the two debates between *Beit Shammai*, *Beit Hillel* and *Shammai* regarding chairs? (א' י"א)
- What is common about the last three *Mishnayot* in the first *perek*? (א' י"ב)
- To what circumstances did *Beit Hillel* restrict the ability for a woman to remarry if she returns from overseas and claims that her husband passed away? (א' י"ג)
- How did *Beit Shammai* convince *Beit Hillel* that when a woman is able to remarry based on her own testimony alone, that she can also collect her *ketubah*? (א' י"ד)
- How does a person become a “half-slave half-free”? (א' י"ה)
- Explain the debate regarding how such a person is treated. (א' י"ו)
- What does it mean that a *kli cheres* is *matzil*? (א' י"ז)
- Explain the debate regarding the scope of this law. (א' י"ח)
- What did *R' Channinah Segan Ha'Kohanim* testify that *kodshim* that became *tameh* by contact with *ve'lad ha'tumah* could be burnt with? (ב' א')
- Regarding the previous question, what does *R' Akiva* add? (ב' א')
- What did *R' Channinah* testify about, regarding the hides of *korbanot*? (ב' ב')
- Can a woman write her own *get*? (ב' ג')
- If a *tum'ah* needle is found inside a slaughtered *korban* what is the status of the meat and the knife used for slaughter? (ב' ג')
- Can *Shichecha* also apply to standing wheat? (ב' ד')
- About what three things did *R' Yishmael* testify? (ב' ד')
- When is one exempt for “hunting” a snake on *Shabbat*? (ב' ה')
- What three things were debated between *R' Yishmael* and *R' Akiva*? (ב' ו')
- Regarding the three things that were said before *R' Akiva*: (ב' ז')
  - What can a woman go out into *reshut ha'rabim* wearing?
  - What invalidates a person from acting as a witness?
  - Regarding which *safek tum'ah* is the ruling that it is *tahor*?
  - Which of the cases were said in the name of *R' Yishmael* and which in the name of *R' Yehoshua*?

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
23 March כ"ג אדר	24 March כ"ד אדר	25 March כ"ה אדר	26 March כ"ו אדר	27 March כ"ז אדר	28 March כ"ח אדר	29 March כ"ט אדר
Eduyot 2:8-9	Eduyot 2:10-3:1	Eduyot 3:2-3	Eduyot 3:4-5	Eduyot 3:6-7	Eduyot 3:8-9	Eduyot 3:10-11

