

Why is *Ibur Tzooroh* required

למה לי עיבור צורה¹ –

OVERVIEW

The גמרא cited a ברייתא which stated that there was a small pit near the מזבח where they would throw the חטאת העוף which became פסול, and after עיבור צורה it would be burnt. The גמרא asks if היסח הדעת is a פסול הגוף (as ר"ל maintains), why was the עיבור צורה necessary, since we learnt in a משנה that a פסול הגוף is burnt immediately (however a פסול in the דם or the בעלים, requires עיבור צורה first).

תוספות asks:

קשה לרבינו יצחק דילמא האי פסול היינו בדם² ובבעלים³ דבעי עיבור צורה -

The ר"י has a difficulty; perhaps this פסול (which the ברייתא states that it requires עיבור צורה), is a פסול either in the blood or the owners, which requires עיבור צורה, as mentioned in the משנה⁴?

תוספות answers:

ויש לומר מכל מקום אחר שנזרק כלול יש בו היסח הדעת⁵ הרב רבינו אלחנן:

And one can say; nevertheless once the חטאת פסול was thrown into the לול, there is היסח הדעת. This answer was offered by הר"ר אלחנן.

SUMMARY

Even a פסול בדם ובבעלים (which requires עיבור צורה) should be allowed to be burnt immediately once there was היסח הדעת (it was thrown into the לול) according to ר"ל.

THINKING IT OVER

According to answer⁶, there seems to be no need to cite the ברייתא (of the לול); the question on ר"ל should be from the משנה of תעובר צורתו, why is עיבור צורה necessary since at this point there is certainly היסח הדעת?⁷

¹ קדשים by פסול (questionable) where if there is a certain (questionable) עיבור צורה (changing the face) refers to the process where it becomes (ruined or נותר) – עיבור צורה and then it is burnt.

² For instance the דם spilled out and could not be thrown on the מזבח.

³ For instance where the owners of a פסח קרבן died so there is no one remaining to eat the פסח.

⁴ See 'Overview' (last parenthesis).

⁵ Once it was thrown into the לול and there was היסח הדעת it should have been burnt without עיבור צורה. See 'Thinking it over'.

⁶ See footnote # 5.

⁷ See שמואל דבר.