



## OVERVIEW of the Daf

### 1) Performing the blood services for the sake of that type of offering

The source that an animal must be slaughtered for its type of offering is presented.

This source is unsuccessfully challenged.

The Gemara searches for the source that the other blood services must be done for the sake of that type of offering.

The source that the blood must be received for the sake of that type of offering is cited.

The reason the law regarding slaughtering is not derived from the law of receiving is explained.

The source that the blood must be thrown for the sake of that type of offering is presented.

The reason the law of the other services cannot be derived from the law of throwing the blood is explained.

The source that the blood must be transported for the sake of that type of offering is presented.

### 2) Intent for the correct owner

R' Pinchas the son of R' Ami cites the source that an offering must be slaughtered for the sake of the owner.

This source is unsuccessfully challenged.

The Gemara searches for the source that the other blood services must be done for the sake of the owner.

This source is challenged, and R' Ashi suggests an alternative source that the blood must be thrown for the sake of the owner.

R' Ashi's source is unsuccessfully challenged.

The source that the blood must be received for the sake of the owner is cited and analyzed.

The Gemara explains how this exposition applies to all Shelamim and not just to a Nazir's ram.

The Gemara further explains how this exposition applies to other offerings as well.

The source that offerings are valid even though they were not offered for their own sake is cited.

The Gemara begins to explain why two verses are needed for this principle. ■

## REVIEW and Remember

1. How do we know that the name of the Shelamim is not Zevach Shelamim?

2. Why is a Shelamim slaughtered as a Todah invalid?

3. What is derived from the words ונרצה לו לכפר עליו?

4. What is the difference between a נדר and a נדבה?

## Distinctive INSIGHT

### Collecting the blood – קבלת הדם

והקריבו זו קבלת הדם

The verse (Vayikra 1:5) states, "He shall slaughter the bull before Hashem; the sons of Aharon, the Kohanim, shall bring the blood (והקריבו) and they shall throw the blood on the altar all around." The phrase which says that the kohen shall "bring the blood," can be interpreted in two ways. It can refer to taking the blood that has been collected from the slaughtered animal and carrying it to the altar (הולכה). The "bringing of the blood" would clearly refer to taking it from one place to another. However, the Gemara informs us that the verse is to be understood in reference to collecting of the blood in a bowl as the animal is slaughtered (קבלה). Rashi notes that the reason the Gemara says that the phrase "והקריבו" refers to the collecting of the blood is that the verse lists this act immediately after describing the slaughter of the animal and the next act after the slaughter of the animal is the collecting of the blood, and not carrying it to the altar.

Tosafos (13a, ד"ה אתה) questions Rashi's approach, because when the Gemara analyzes this verse, it establishes that "והקריבו" refers to collecting the blood. The Gemara then speculates that perhaps it refers to the sprinkling of the blood, and it only refutes this suggestion as it notes that the verse later mentions sprinkling of the blood explicitly. Tosafos observes that the Gemara was willing to say that the act of "bringing the blood" refers to the act of sprinkling, which is done several steps beyond the slaughter of the animal. Rather, Tosafos explains that both collecting and sprinkling of the blood are indispensable acts, as opposed to carrying the blood to the altar which can be dispensed with if the animal is slaughtered near the altar. This is why the Gemara was willing to consider that the verse might be referring to either of these acts, until it realizes that sprinkling is mentioned directly later in the verse.

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# HALACHAH Highlight

## Are women obligated to Daven Musaf?

וישנו בציבור כביחיד

*It (a change in holiness) applies to a communal korban as well as an individual's korban*

**R'** Akiva Eiger<sup>1</sup> writes that in his opinion women are exempt from davening Musaf. The reason for this exemption is that women were not obligated to donate the half-shekel that was used to fund communal offerings. If they didn't have a share in the Musaf Offering it follows that they would be exempt from the Musaf prayer as well. Rav Dovid Rappaport<sup>2</sup>, author of Tzemach Dovid, comments that he finds R' Akiva Eiger's comment to be astonishing. The goats that were used in the Yom Kippur service were purchased with communal funds. If women do not have a share in communal offerings how did they achieve atonement on Yom Kippur? And, if women did not have a share in those offerings they would not be forgiven.

A second challenge to R' Akiva Eiger's statement comes from our Gemara. The Gemara states that the disqualification of שינוי בעלים – “a change of owner” – does not apply to a communal offering since the entire nation is considered to be a part owner of the offering. Tosafos<sup>3</sup> suggests that a communal offering could be disqualified due to שינוי בעלים if one had in mind that the offering belonged to a gentile rather than the Jewish People since gentiles certainly do not have a share in communal offerings. Tosafos answers that שינוי בעלים applies only when the offering is offered for another person who re-

*(Insight...continued from page 1)*

We do see, however, that “bringing the blood” refers to collecting the blood and not walking it over to the altar. Tosafos explains that the reason is that this verse is the source for the halacha that “from this point and on the mitzvah is for the kohen to serve.” Tosafos notes that it is not logical to say that this refers to carrying the blood to the altar, as this act is not one that is significant, being that it can be dispensed with altogether.

Netzi”v, in Meromei Sadeh, explains that the reason this phrase is understood to refer to collecting the blood and not carrying it is that the phrase does not clearly say “bring the blood to the altar,” as we find in reference to the limbs of the animal (1:9). This indicates that this particular service is not one which brings the blood to the altar, but it is a service of the blood itself, which is the collecting of the blood. ■

quires atonement as did the owner, and a gentile does not require atonement. Accordingly, if we accept R' Akiva Eiger's assertion that women do not have a share of communal offerings, it should be possible to disqualify a communal offering due to שינוי בעלים since one could have in mind women as the owners. The fact that the Gemara did not mention this is proof that women do have a share in communal offerings despite the fact that they do not donate the half-shekel.

As far as practical matters are concerned, Mishnah Berurah<sup>4</sup> writes that Tzelach exempts women from davening Musaf whereas Magen Giborim holds that they are obligated. ■

1. שו"ת רעק"א סי' ט.
2. ספר צמח דוד על שו"ת רעק"א.
3. תוס' ד"ה וישנן בציבור.
4. מ"ב סי' קי"ו סק"ד. ■

# STORIES Off the Daf

## Shouldering the Burden

כיון דאמר עלי כמאן דטעון ליה אכתפיה דמי

**T**he Panim Yafos, זת"ל, once explained proper gratitude. “The verse states in Tehilim, מה אשיב לה' כל תגמולהי עלי' — What can I repay Hashem? All of His kindnesses are עלי.' The word עלי can be understood in context of a statement in Zevachim 4. There we find that one who says הרי עלי is like one who carries a weight on his shoulders.

“This means that he should feel obligated to repay Hashem for all the kindnesses He has bestowed. He bears such a

heavy weight since he feels as though he has not begun to repay for even one kindness that he has received. This is also the meaning of Yaakov's astonishing statement, קטנתי מכל החסדים — I am unworthy of all of the kindnesses.' He says this since he felt as though he had not managed to even repay one kindness to Hashem...”<sup>1</sup>

But the Imrei Emes, זת"ל, learns a different lesson from this statement. “We can explain this statement through understanding the symbolism of tefillin. The head tefillin allude to holy thoughts, that is, accepting the yoke of heaven, while the tefillin on one's arm represent holy actions. This is the meaning of the Talmudic statement of the meaning of

טטפות: ט is two in Katfi. The word כתפיים alludes to the shoulders, the תנאים. Through this we understand the statement of our sages in Zevachim 4 that one who says הרי עלי is like one who carries a weight on his shoulders. Wearing tefillin is just like saying, הרי עלי, since it alludes to accepting the yoke of heaven in thought and deed.

“Hashem took us out of Egypt, even though we did nothing to deserve it and the ultimate redemption will also be due to undeserved kindness. Obviously we are obligated to do whatever we can to accept upon ourselves the yoke of heaven!”<sup>2</sup> ■

1. פנים יפות, פרשת וישלח
2. אמרי אמת, בא, תרע"ד ■