



OVERVIEW of the Daf

1) Receiving the blood (cont.)

R' Ami in the name of R' Elazar issues two rulings related to cutting off a korban's legs and slaughtering it.

The initial teaching is challenged and consequently revised.

This explanation is also challenged and R' Chisda in the name of R' Avimi offers a final explanation.

The Gemara infers from this teaching that blood contained within limbs is considered blood or that kodshei kodshim meat that was removed before the blood was thrown is invalid but both suggestions are rejected.

2) Serving in the wrong location

A Baraisa discusses what happens when someone performs a service of the korban in the wrong location.

The Gemara infers from the last ruling that bringing the meat of kodshim kalim out of the courtyard before throwing the blood invalidates the korban.

This inference is rejected.

A number of conversations between Shmuel's father and Shmuel about aspects of this halacha are recorded.

Abaye and Rava disagree whether slaughtering while suspended in the air will disqualify a korban.

R' Yirmiyah asked whether a service becomes invalidated if the kohen's hair is outside the courtyard.

R' Zeira responded that it does.

3) MISHNAH: The Mishnah presents a number of misapplications of blood and rules that the application is invalid

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REVIEW and Remember

1. What is דם האברים?
2. The blood of which korbanos is applied below the red line?
3. Explain Shmuel's position that שלא במקומו כמקומו דמי.
4. Does improper intent of a disqualified person invalidate a korban?

Today's Daf Digest is dedicated
 By Mr. Richard Tresley
 In loving memory of his mother
 מרת דאבא בת ר' אברהם זאב, ע"ה

Distinctive INSIGHT

Various questions about unusual circumstances

תלה וקיבל מהו?

The Gemara brings a series of questions which the father of Shmuel asked him regarding slaughtering an offering under unusual circumstances. One case is where the animal was in the courtyard of the Mikdash, but its legs were outside. Shmuel answered that the verse suggests that the entire animal must be in the courtyard in order for the slaughtering to be valid.

Shmuel's father then asked what the halacha would be if the offering was suspended in the air above the courtyard. Shmuel answered that the shechita would be valid, but his father immediately corrected him and he explained that the slaughtering must take place (Vayikra 1:11) "על ירך—along the side of the Altar," and this would be lacking where the animal is off the floor.

Later, Shmuel's father asked what the halacha would be if the blood was collected when "it was suspended." Rashi learns that the question was where the animal was suspended in mid-air. Rambam (Hilchos P'sulei HaMukdashim 1:20) explains that the question was whether the animal was suspended, or whether the utensil collecting the blood was not on the floor, as it should be, but rather being held in mid-air by the kohen. Shmuel said that this would not be valid, just as we found in the case where the animal was suspended as it was being slaughtered, as Shmuel's father himself had concluded. At this point, Shmuel's father responded that there is a difference between slaughtering an animal as it is suspended, which is not valid, and collecting the animal's blood under these conditions, which is valid. He noted that slaughtering must be "near the edge of the Altar," and this is not fulfilled when the animal is not on the floor. The collection of the blood, however, only needs to be "in the north," and this is the case even if the animal is suspended above the ground.

Abaye disagrees, and he holds that the collection of the blood of a chattas is not valid if it is done while the animal is suspended in mid-air. The reason for his view is that the animal must be in the northern section of the courtyard when the blood is collected, and the airspace above the northern section of the courtyard is not considered to be "in the north." Abaye does say, however, that the slaughter of the animal which must be "near the corner of the Altar" is valid, because this is satisfied even when the animal is suspended. Furthermore, קדשים קלים may be suspended and slaughtered, as there is no specified need for it to be slaughtered in the "north," and collecting of its blood may also be done while the animal is suspended.

Rava disagrees and holds that just as suspended קדשים קלים is considered to be in the courtyard while its blood is collected, so too is a chattas considered to be in "the north" while suspended while its blood is collected, and this should be acceptable. ■

HALACHAH Highlight

Is the state of suspension the same as standing?

נתלה וקבל מהו

If he was suspended in the air and received the blood what is the law?

Shmuel's father asked Shmuel about the status of a korban if the kohen was suspended in the air while he collected the blood. Shmuel responded that the korban is valid but his father told him that it is invalid since serving while suspended is not considered the normal manner of serving. Sefas Emes¹ questions why Shmuel's father gave the reason that serving while suspended is not the normal manner of serving. He should have explained that the service is invalid because all service must be performed while standing and being suspended is not considered standing. In fact, the Brisker Rov² explains that this was the intent of the Gemara. When the Gemara mentioned that the service is invalid because this is not the normal manner the actual intent was that he was not standing while performing the service.

Teshuvos Avnei Nezer³ based on a comment of Tosafos⁴ maintains that something suspended could, in fact, be considered standing. Tosafos writes that if one throws figs on a wall and the figs stick to the wall on Shabbos in a manner that the "figs" can see the ground it is considered as though they have come to rest on the ground. Even if the wall itself is not four tefachim by four tefachim it is considered as though the figs have come to rest on an area of four by four and thus one

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but does not carry the penalty of kareis.

4) Applying blood to the wrong location

Shmuel rules that even though the korban is unfit for consumption when the blood is applied to the wrong location the owner, nevertheless, receives atonement.

This indicates that according to Shmuel the wrong place is still considered the correct place.

An unsuccessful challenge to Shmuel's position is presented.

The Gemara begins a second challenge to Shmuel's position. ■

could be liable for transporting the item four amos. Based on this concept Avnei Nezer explains that a kohen who is suspended in the air but could see the ground, meaning there is nothing intervening between his body and the ground, is considered standing. This will be different than the case of the kohen who has one foot on the ground and one foot on a stone which invalidates the service. The distinction is that the stone represents an interposition between the kohen and the ground but one who is suspended in the air with nothing beneath but the ground could be considered as though he is standing on the ground. ■

1. שפת אמת לסוגיין ד"ה אין דרך שירות.
2. כתבי הגרי"ז ד"ה נתלה.
3. שו"ת אבני נזר יו"ד סי' רס"ו אות י"ג.
4. תוס' שבת ז. ד"ה וטח. ■

STORIES Off the Daf

Halfway in the Azarah

"היא בפנים ורגליה בחוץ מהו..."

The Sefer Chareidim, ז"ל, once explained that through prayer we can get an idea of our standing in the next world. How is this? It is from the way we recite shemonah esrei. One who recites the shemonah esrei with deep focus and no extraneous thoughts knows for certain that he is a tzaddik. If one says shemonah esrei while his thoughts are far away, he knows that he must work hard to purify his soul. This works in levels. The more one is able to habitually focus on prayer the closer he is to being a tzaddik. One who davens half the tefilah with focus is halfway there, and the same

is true with how often and how much of this prayer he can focus on.¹

This teaching helps us to better understand a statement on today's daf. There we find that, l'chatchilah, if an animal is mostly inside the Azarah but its feet are outside, it may not be slaughtered. Shmuel learns this halachah from the verse, "v'hevium laHashem"—"And he shall bring them to Hashem." This teaches that the animal must be entirely brought before Hashem. Since prayers assume the place of the offerings, we understand that even if a small part of the prayer is "outside the Azarah"—if it is said without complete focus on holiness—it is not yet as it should be.

When someone asked Rav Chatzkel Levenstein, ז"ל, how he was supposed to daven an entire shemonah esrei without

an extraneous thought, the Mashgiach gave him powerful practical advice. "Your first thought must be on the first line of kriyas shema, since this is a Torah obligation. Once you have become used to reciting shema with kavanah, you should focus exclusively on the first blessing of shemonah esrei. This brochah takes precedence since lacking kavanah in it presents a problem in its halachic fulfillment. Once you have accustomed yourself to reciting this with focus you should turn your attention to modim. Slowly but surely you should increase what you focus on until you are saying the entire prayer with proper concentration."² ■

1. מובא בספר אהבת דוד לחיד"א, ריש דרוש י"ב
2. שמעתי ממורי דודי רב שמחה ליב גולשסקי ז"ל ■