



OVERVIEW of the Daf

1) The dispute between Beis Shammai and Beis Hillel (cont.)

The Gemara continues its unsuccessful challenge to Beis Hillel's exposition that is the basis of his position that a single blood application is sufficient even for a Chatas.

Another source is cited for Beis Hillel's position that a single blood application is sufficient for a Chatas.

This exposition is challenged, revised and then unsuccessfully challenged.

R' Eliezer ben Yaakov presents his understanding of the disagreement between Beis Shammai and Beis Hillel.

This explanation of the dispute is unsuccessfully challenged.

2) The three non-essential blood applications

R' Yochanan discusses halachos that relate to the three non-essential blood applications.

R' Pappa elaborates on this theme and identifies when the three non-essential blood applications are treated like the first blood application which is essential, and when they are treated like the pouring of the remnant blood.

R' Pappa suggests proof for his position.

The Gemara rejects this proof.

The Gemara's understanding and subsequent application of R' Nechemiah's position regarding remnant blood is challenged. ■

REVIEW and Remember

1. What is derived from the three mentions of the word **וכפר**?

2. How was the blood sprinkled toward the paroches?

3. According to R' Eliezer ben Yaakov, what was the point of dispute between Beis Shammai and Beis Hillel?

4. When does blood of a Chatas that splatters on a garment require **כיבוס**?

Distinctive INSIGHT

The three non-essential placements of the blood of the Chattas

אמר רבי יוחנן שלש מתנות שבחטאות אינן באות בלילה

The Mishnah established that after one placement of blood is done for an offering such as Chattas, the minimal requirements for this procedure have been met. The Gemara now teaches several halachos regarding the remaining three placements of blood. R' Yochanan teaches that these remaining three blood placements cannot be done after nightfall. Rashi explains that although the atonement of the offering has been achieved after the first placement of blood, and the remaining three placements are not essential, nevertheless, the blood becomes disqualified with sundown (see 56a), and it is prohibited to put invalid items on the altar.

Sha'agas Aryeh (#17) notes that Rashi avoids what seems to be a more obvious explanation for this halacha. Placing of the blood is a service which must be done during daylight hours, and it is not allowed to be done at night. This halacha is stated in the Mishnah in Megillah (20b), and it is learned from the verse in Vayikra (7:38), "on the day he was commanded." The reason Rashi does not refer to this halacha is that it may be that the requirement to place blood only during the day only applies to the first placement, which is the only one which is essential. It may be, therefore, that the other three placements are not considered as a complete service, and they might have been allowed at night. This is why Rashi expresses this issue in terms of a disqualification of the blood after nightfall, and not in terms of the service itself not being allowed at night.

As the Gemara continues, R' Pappa says that the law of the final three placements of blood of a Chattas has some aspects which it shares with the first placement, and it has certain elements which are the same as the final pouring. One aspect which it shares in common with the first placement is that these three placements may not be placed at night.

In the name of Gri"z, a question is raised from this comment of R' Pappa. It seems clear that had the final three placements shared the law of the pouring of the blood, they would have been done at night. This clearly

HALACHAH Highlight

Is it possible to make tefillin that are precisely square?

מאי לאו אפליגיה דמזבח

Doesn't it mean that [the blood was sprinkled] on the midpoint of the altar?

Teshuvus Zera Yaakov¹ writes that from the time he came to his senses he did not make a beracha on tefillin since he did not come upon tefillin that were square. He also reports that he heard that many rabbis also do not make a beracha on tefillin out of the same concern that it is impossible to be precise. Ikrei Hadat² cites Zera Yaakov's position and expresses astonishment at his practice. The Gemara records a disagreement whether it is possible for one to be precise and Rosh follows the opinion that maintains that regarding matters that are in a person's control we hold like R' Yosi HaGalili that one could be precise. Perhaps what Zera Yaakov meant was that even though halacha maintains that precision is possible, nevertheless, he has yet to come upon tefillin that are actually square and therefore did not recite the beracha. He disagrees with this position for a number of reasons. One reason is that God does not expect us to do any more than we are capable of doing. Once we have done what we can it is considered as though we have fulfilled the mitzvah properly and the slight deviation from a precise square should not present an impediment to making a beracha on tefillin.

Amudei Eish³ examines the issue of whether we can expect precision and suggests that our Gemara indicates that

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indicates that the pouring itself may be done at night. Yet, Rashi explained that the blood itself becomes disqualified at night. Disqualified blood is disposed of in the water channel which runs through the courtyard, and it is not poured on the altar.

The Gri"z answers that the disqualification which the blood experiences is only that it may not be applied to the altar at night, as the verse requires that it be done during daytime hours - "on the day of the offering." This is not an objective invalidation of the blood, just that it may not be placed on the altar. It may, however, be poured on the walls of the altar, even at night. ■

precision is not expected. The Gemara understands the phrase טהרו של מזבח to refer to the fact that the Kohen Gadol sprinkles blood seven times towards the middle of the altar. Rashi⁴ explains that it is impossible for all seven sprinkles to land on the middle of the altar and nevertheless we can still say that he sprinkles the blood on the midpoint of the altar. This proves that even something that is in a person's control need not be precise. He then rejects this proof and explains that normally that which is in a person's control can be done precisely. The reason it is not expected that the Kohen Gadol would sprinkle the blood at the precise midpoint of the altar is due to the fact that the blood was thrown from a distance and from a distance it is not possible to be so precise. ■

1. שו"ת זרע יעקב או"ח סי' ב'.
2. עקרי הד"ט או"ח סי' ב' אות י"ב.
3. עמודי אש קונטרס מעון הברכות שו"ת סי' ב' אות י"י.
4. רש"י ד"ה מאי לאו. ■

STORIES Off the Daf

Living for the Next World

"אתאי הלכתא וגרעתה לשלישית..."

The Alshich, זת"ל, once taught a very inspiring lesson from the halachos of Sukkah brought on today's daf. "Sukkah teaches us to leave our permanent house and enter into a house with dimensions small enough that it could be built in an impermanent manner. This alludes that on the day we were born, all of us leave our permanent home in the world on high for

a short stay in this passing world.

"The seven days of Sukkos represents seventy years of an average lifespan. Shemini Atzeres symbolizes those who live longer than seventy years since they are עצור, halted here for a longer span of time. We are commanded to be exceedingly happy during this chag to teach that every Jew must always be happy no matter what his lot is in life.

"How can he be happy despite the vicissitudes of life? He must live for the next world, always yearning until he feels the pleasure of the connection he will have with Hashem after he leaves

this world. He should always rejoice in his thoughts since he is privileged to serve Hashem by doing His will.

"This is why the Sukkah must comprise at least two walls and a tefach, shaped like a hei to allude that this world was created with a hei as we find in Menachos. The shade of the schach is the main mitzvah since this alludes to all of our mitzvos. The schach gives shade to our Sukkah, which is our main protection from the elements, just as our mitzvos act as shade over this world protecting it and us while we journey through it."¹ ■

1. אלשיך, פרשת אמור. ■

