



OVERVIEW of the Daf

1) Something derived from a kal vachomer (cont.)

The Gemara rejects the attempt to resolve the question of whether something derived from a kal vachomer can teach about something else through a binyan av.

The Gemara inquires whether something derived from a binyan av could then teach about something else through a hekeish, gezeirah shavah or kal vachomer.

An unsuccessful attempt to resolve this inquiry is presented and the matter is left unresolved.

2) The altar's base

The exposition that teaches that the leftover blood of the inner-chattas was poured on the western base of the outer altar is presented.

A Baraisa cites different expositions that teach that leftover olah blood must be poured on the base of the altar.

The Gemara elaborates on two of the expositions in the Baraisa. ■

REVIEW and Remember

1. What is the point of dispute between R' Yishmael and R' Akiva?

2. What is R' Yishmael's position concerning the squeezing out of the remaining blood of a bird chattas?

3. What is the point of dispute between R' Akiva and R' Yehudah?

4. What are some examples of a communal chattas?

Today's Daf Digest is dedicated
 לע"נ ר' יהודה בן ר' דוד ע"ה
 By the Schwabacher Family

Distinctive INSIGHT

The remaining blood and its being poured on the base
 דתניא הכהן המחטא אותה, אותה שניתן דמה למעלה ולא אותה שניתן דמה למטה

Rav Pappa taught that R' Yishmael and R' Akiva hold that the remainder of the blood after the applications on the corners of the altar is not critical for the validity of an offering (שיריים אינם מעכבים). R' Yishmael and R' Akiva disagree, however, regarding the status of squeezing the blood of a chattas bird.

A Baraisa is brought to support the explanation which R' Pappa gives, and in the Baraisa we find that the pouring of the blood of the bull of Yom Kippur and the bull of the Kohen Gadol on the base of the altar are not critical for the validity of the respective offerings.

Rami b. Chamma presents a different Baraisa, in which we find that the pouring of the blood of the offering on the base of the altar does effect the validity of the offering. The lesson of the Baraisa is that the blood of a chattas must be placed on the upper part of the altar. The verse states (Vayikra 6:19), "The kohen who makes it (אותה) into a sin-offering may eat it." This teaches that only if the blood is placed on the upper part of the altar may it be eaten. If it is instead placed upon the lower part of the altar, the offering may not be eaten. In the course of the Baraisa, we find that "placement of the blood of the chattas upon the inner-altar is not complete." This suggests that the remainder of the blood still is required to be poured on the base of the outer-altar before the procedure is complete.

Tosafos (ד"ה אותה) notes that a chattas is only deemed acceptable to be eaten if its blood is placed upon the upper part of the altar. Yet, in the discussion of the Gemara (earlier, 38a) the Gemara suggested that we might interpret the verse (Vayikra 4:31), "and he shall atone" to mean that even if the blood was not placed above on the corners of the altar at all, but only below, that the atonement is complete. Tosafos answers that that suggestion would learn a different lesson from the word "אותה" and not say that the blood must be placed above. Alternatively, Tosafos suggests that if the blood is only placed upon the lower part of the altar the offering may not be eaten, although it would achieve atonement for its owner.

Tosafos adds that the earlier statement of Shmuel that atonement is achieved with the placement of the blood

HALACHAH Highlight

Is atonement required for wearing Rabbeinu Tam's tefillin instead of Rashi's tefillin?

תחלת עולה שמכפרת וכו'

Regarding the first of the Olah's blood that does atone etc.

The Gemara explains that the Korban Olah provides atonement. The Gemara Yoma (36a) further explains that the Olah atones for those who did not fulfill positive commands. Teshuvos Chazon Nachum¹ was asked by a person who had his tefillin checked by a sofer only to discover that he had been wearing Rabbeinu Tam's tefillin rather than Rashi's tefillin for many years. The reason for this was that during the war the enemy had confiscated his tefillin and a neighbor provided him with a replacement pair that he was able to hide. It never occurred to him that something may be wrong with them so he wore them and now he wants to know whether he requires atonement for not having worn Rashi's tefillin all these years. Tosafos² writes that one who does not wear tefillin requires atonement and to bring an Olah. This would indicate that this fellow should also atone for the sin of not wearing proper tefillin. It may be, however, that Tosafos refers to one who intentionally did not put on tefillin whereas someone who did not wear proper tefillin inadvertently may not require atonement.

He then wrote that the obligation to bring an Olah has no bearing on the question of whether atonement is re-

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anywhere upon the altar does not apply in our case. Sefer Bircas HaZevach wonders what Tosafos refers to with dismissing Shmuel's halacha from here, as the words of Shmuel are precisely that atonement is attained with the placement of the upper blood upon the lower section of the altar. Shmuel apparently holds that the word "אותה" teaches that the offering is not valid, but the atonement is complete. Bircas HaZevach suggests that the correct reading in Tosafos is that Shmuel *does not* agree with this Baraisa. ■

quired in this case. The Gemara above (7b) taught that the Olah is a gift to Hashem for if the person did not repent the korban is not accepted and if he did repent than a korban is unnecessary since he is assured of forgiveness. Rashi³ therefore explains that an Olah is a gift rather than a provider of atonement. After a person repented for his sin and achieved forgiveness the Torah instructs him to bring an Olah to restore the relationship to where it was before the sin. What emerges is that the primary atonement comes from repentance rather than the Olah. Therefore, since this person did not realize his error all of these years and he regrets what happened he is repenting and it is unnecessary for him to do any more than complete the teshuvah process.

1. שו"ת חזון נחום ח"א סי' ז'.
2. תוס' יומא ל"ו. ד"ה על.
3. רש"י ז': ד"ה עולה. ■

STORIES Off the Daf

"How Did He Ascend?"

"כיצד עולה..."

Many great rebbes were loath to deliver Torah discourses in public. Their avodah was an inner battle from which they refused to be distracted, even to give inspiring Torah to their chassidim. Many wonder what could possibly be behind such a seemingly odd custom. When this was asked of Rav Yaakov of Pshevorsk, zt"l, he explained it very well.

"Our sages teach that while a word is worth a sela, silence is worth two. Now this cannot be discussing a mean-

ingless word, since why would such words be worth anything? The obvious lesson here is that even if a word is precious it is only half as good as silence. Even if the word is Torah or tefillah, even if it is so good that every word is worth a gold coin, remaining quiet is twice as good as speaking. From here we see the greatness of the trait of silence."¹

Rav Yitzchak of Skver, zt"l, was careful never to speak unnecessarily. He even spoke words of Torah with great reservation. Once a certain person pestered him so much to give a dvar Torah that he felt he had no choice but to obey. Yet he decided to give this person a bit of a lesson. He taught a Torah on the Mishnah on today's daf, which ex-

plained why it is often better not to share Torah at all.

"The Mishnah states, 'כיצד עולה — How did he go up?' We can understand this to mean: how did Moshe ascend on high? 'בכבש — through being koveish his face in the ground.' 'ופנה לסובב' — through this he was able to connect to Hashem who surrounds all worlds.' 'ובא לו לקרן' — in this manner he attained the level of 'קרן עור'. And he also attained, 'מזרחית' — which alludes to the Torah which shines, זורחת, on the entire world. 'צפונית' — but this Torah which he understood must remain hidden and should not be revealed to anyone."² ■

1. בפקודיך אשיחה, ח"א, ע' רס"א
2. מאורי אור, ע' ר"ז ■