



## OVERVIEW of the Daf

1) **MISHNAH (cont.):** The Mishnah continues its discussion of the communal chattaos.

### 2) Blood applications

R' Yochanan and R' Elazar disagree where the blood could be applied to the altar.

The Gemara explains how this dispute relates to a disagreement between R' Elazar the son of R' Shimon and Rebbi.

The opinion that maintains that the blood could be applied within an amah of the corner is unsuccessfully challenged.

A Baraisa is cited that presents the dispute between R' Elazar the son of R' Shimon and Rebbi.

R' Avahu provides the source for Rebbi's position.

This exposition is challenged and consequently revised.

### 3) The red line

The Mishnah is cited that mentions the red line that runs around the midpoint of the altar.

The source for this line is presented.

### 4) Pouring out the leftover blood

A Baraisa explains how we know that the blood of the communal chattaos is poured on the southern base of the altar.

Another Baraisa presents a dispute between R' Yishmael and R' Shimon ben Yochai about the matter.

The opinion that maintains that the blood was poured on the southern base is unsuccessfully challenged.

In the Yeshiva of R' Yishmael the tradition was that R' Shimon ben Yochai holds that the leftover blood was poured on the western base.

5) **MISHNAH:** The procedure of the olah is described.

### 6) Clarifying the Mishnah

The reason the Mishnah emphasizes that the olah is in the category of kodshei kodoshim is explained.

### 7) Blood applications

Rav and Shmuel disagree about how the blood of the olah is applied to the altar.

The Gemara relates that this issue is also subject to a dispute between Tannaim.

R' Elazar explains why the southeast corner had no base.

Another related teaching is recorded. ■

## Distinctive INSIGHT

*The meat of a chattas may only be eaten until mid-night*  
 ליום ולילה עד חצות

**T**he Mishnah concludes with teaching that the meat of the chattas offerings are to be eaten within the confines of the Beis HaMikdash, by male kohanim, cooked or prepared in any manner they wish. The time framework for eating the meat of a chattas is for the balance of the day it is offered, and into the following night, but only until midnight.

Technically speaking, the verse says (Vayikra 7:15) that the meat may be eaten during the night, and the only restriction is that it not be left with anything remaining until the morning. The Torah states that an offering is eaten "on the day it is slaughtered." Rashi explains that unlike other aspects of the Jewish calendar, regarding the meat of offerings the night follows the day. In other words, if the chattas is brought on a Tuesday, the meat of the chattas may be eaten all day Tuesday, and into Tuesday night until Wednesday morning.

We also find that instead of allowing the kohanim to consume the meat until the morning, the sages instituted a precaution and prohibited eating from the meat of the offering after mid-night. Sefer Ayeles HaShachar writes that this particular enactment might have been enacted by Moshe Rabeinu himself. The purpose is to distance people from inadvertently eating from the meat into the morning, a violation of eating nosar, which is a kareis infraction.

Keren Orah notes that Tosafos (later, 57b) explains that the reason the sages arranged this precaution is that they advanced the deadline for eating in order that the meat not be left to the last minute, and perhaps beyond, which is a violation of the law of nosar—not to allow the meat to remain until morning. Tosafos asks why is it that the sages did not im-

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## REVIEW and Remember

1. What is the point of dispute between R' Yochanan and R' Elazar?
2. What is the source for the "red line" that encircled the altar?
3. Why does the Mishnah emphasize that the olah is in the kodshei kodoshim category?
4. Who is called the טורף and why?

# HALACHAH Highlight

## The correct alignment of one's bed

וקרן מזרחית דרומית לא היה לה יסוד

And the southeaster corner did not have a base (in contrast to the northwest corner that did)

In the Gemara Berachos (5b) Abba Binyomin relates that one of the things that he was careful about was to place his bed between north and south. R' Chama bar Chanina in the name of R' Yitzchok teaches that one who aligns his bed between north and south will merit to have male children. Rashi<sup>1</sup> explains the Gemara to mean that his head and feet should be north-south rather than east-west since the Divine presence resides in those directions. Shulchan Aruch<sup>2</sup> codifies the halacha in accordance with this opinion. Rama MiPano<sup>3</sup>, however, disagrees and based on the Zohar asserts that the intent of the Gemara is that the width of the bed should be aligned between the north and south and the head of the bed should be aligned to the west. The reason the head should be aligned to the west is due to the importance of the west. In the course of his explanation he relates that north-west is the most significant direction. Proof to this is that Adam HaRishon's head was created in Bavel that is north-west of Eretz Yisroel. Similarly, our Gemara indicates that the base of the altar was complete only at the north-west corner indicating that that is the most prominent.

Rav Yaakov Emden<sup>4</sup> writes that when the Gemara could be interpreted two ways and the Zohar explains in accordance with one of those explanations halacha will follow that interpretation. Therefore, he rules in accordance with Rama MiPano. On the other hand, Mishnah Berurah<sup>5</sup> mentions the dissenting

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plement a safeguard for the offerings which are edible for two days and the intervening night? Just as we find that mid-night was set as a deadline for an offering which expires at the end of the night, we should have found that an offering which expires at the end of the day should be halted at mid-day. Tosafos answers that sundown is easily discerned, so there is no need to arrange an advance hour when the offering cannot be eaten. The end of the night, however, is not easily anticipated. If Tosafos agrees with Rashi, that the risk is that a person may inadvertently eat after the deadline, it would seem that Tosafos has not answered his question adequately. If a person might eat just after the sun rises, a person might just as well eat just after the sun sets. Yet, Tosafos holds that the issue is that the deadline to eat the meat is advanced to assure that it will not remain after the deadline. Sunrise is difficult to anticipate, so the sages forced an early deadline at mid-night. The arrival of sunset, however, is something that everyone can detect, so no artificial deadline needed to be set. ■

opinion of Rama MiPano but rules that it is preferable to follow Shulchan Aruch's ruling that the head and foot of the bed should be aligned north-south. Artzos Hachaim<sup>6</sup> writes that if one aligns the head of his bed to the north-west he will be consistent with all opinions and therefore he advocates aligning one's bed in this manner. ■

1. רש"י ברכות ה: ד"ה צפון.

2. שו"ע אר"ח סי' ג' סעי' ו'.

3. שו"ת רמ"ע מפאנו סי' ג'.

4. שו"ת שאילת יעב"ץ ח"א סי' מ"ז.

5. מ"ב סי' ג' ס"ק י"א.

6. ארצות החיים אר"ח סי' ג' המאיר לארץ ס"ק מ"ח. ■

# STORIES Off the Daf

## The Foolishness of Pride

עלה בכבש ופנה לסובב ובא לו לקרן דרומית

Many great tzaddikim explained that, in a certain way, arrogance is the worst character trait. Even when a person truly improves himself, he can easily fall into the trap of feeling excessive pride in his accomplishments. Once he starts feeling this way, it is very difficult to help him. But what should one do to avoid such pitfalls? The Kedushas Tzion, zt"l, learns practical guidance on this issue from a statement on today's daf.

"If one works hard to advance spiritu-

ally, he still must overcome the kinds of thoughts that invalidate his avodah just as thoughts of piggul invalidate an offering. These thoughts revolve around how much he has grown, but they are tainted by conceit. To counter them we need only consider the root cause of pride. Our sages teach that arrogance is a sign of poverty in Torah. As people are wont to say, 'A baal gaavah is nothing more than a fool.' The person who fell in this area will then understand that the only way to overcome his flaw is to begin learning Torah with renewed intensity. If he learns Torah with this intention, the arrogance will quickly pass away.

"This is the meaning of the statement on Zevachim 53, 'עלה בכבש' — One who

has ascended' in being kovesh yitzro, in overcoming his yetzer hara, and attains a level of kedusha; 'ופנה לסובב' — He understands that he has veered off' the path of holiness by indulging in prideful thoughts; 'ובא לו לקרן דרומית' — He will then come to the south corner.' This should be understood in light of the teaching in Bava Basra, 'One who wishes to become wise will turn to the south,' which was the place of the menorah, the light of the Torah. The only thing for him to do is to learn Torah with renewed intensity so that he can rectify that which caused the arrogance in the first place: poverty of Torah."<sup>1</sup> ■

1. קדושת ציון, ח"ב, ע' ע"ו. ■

