



OVERVIEW of the Daf

- 1) **The length of the altar and ramp (cont.)**
 Rami bar Chama describes the slope of the ramps.
- 2) **MISHNAH:** The Mishnah discusses where the kemitzah is taken and the laws related to eating the leftovers.
- 3) **Taking the kemitza in the sanctuary**
 R' Elazar asserts that a mincha whose kometz was taken in the sanctuary is valid.
 This assertion is unsuccessfully challenged.
- 4) **Slaughtering a Shelamim in the sanctuary**
 R' Yochanan asserts that a Shelammim slaughtered in the sanctuary is valid.
 This assertion is unsuccessfully challenged.
- 5) **MISHNAH:** The Mishnah begins with a discussion regarding the correct location of the service of the Bird Chatas. Once the southwest corner of the altar is mentioned, the Mishnah discusses other activities that took place at this corner which consequently required a different method of ascent onto the altar.
- 6) **Bird Chatas**
 R' Yehoshua gives the source that the preferred location for the bird Chatas is the southwest corner of the altar.
 The source that the Mincha is brought at the southwest corner is presented.
 A detail regarding this exposition is explained by R' Ashi.

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REVIEW and Remember

1. What is the source that taking the kemitza is invalid?

2. What services took place at the southwest corner of the altar?

3. Concerning which services did the kohen descend the way he ascended?

4. To where on the Altar was the Mincha brought?

Distinctive INSIGHT

The location where the melikah took place

מאי קאמר ? אמר רב אשי הכי קאמר בכל מקום היתה כשירה למליקתה אלא זה היה מקומה להזאתה

The Mishnah regarding the procedure for bird offerings states that the place where the service took place was at the southwest corner of the Altar. The Mishnah then states that the service was valid at any place, but the southwest corner was where it was done. The Gemara questions this last statement, and asks for a clarification. Was it designated to be done anywhere, or specifically at the southwest corner?

Rav Ashi explains that the Mishnah means that the melikah of the bird may be done anywhere, but the southwest corner of the Altar was the specified place for the sprinkling of its blood. Rambam, however, writes (Hilchos Ma'aseh HaKorbanos 7:6) that the melikah of a bird chatas should be done at the southwest corner of the Altar. He apparently learns that the Mishnah is to be understood according to its simple reading. The reasoning is that since the sprinkling of its blood should be done at that corner, it would be ideal if the melikah would also be done right there. Although it is technically valid if the melikah is done anywhere around the Altar, doing it at the southwest corner would help to avoid having any of the bird's lifeblood spill between where it is killed and where the blood should be applied. Sefer Taharas HaKodesh explains that this is how Rambam must have understood the answer of the Gemara. The melikah could be done anywhere in the courtyard, and the bird-chattas is valid. However, because the southwest corner is where its blood was applied, that is where the melikah should also be done.

A close analysis of the wording of Rashi (ד"ה מה חטאת) can lead us to a similar conclusion. Rashi says that the service of a bird-chattas does not have to be in the north of the courtyard, and he explains that the reason is that "the service of this offering is performed at the southwest corner of the Altar." The fact that Rashi associates the location of the service of the chattas-bird with a discussion of the north side of the courtyard indicates that Rashi is dealing with the melikah, and that it is best to do it where the sprinkling of the blood is done.

The commentators note that the Tosefta here (7:2) states that the melikah is valid if it is done anywhere in the courtyard. Yet, Rambam writes (ibid. Halacha 9) that it

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HALACHAH Highlight

Eating a wedding meal in the Ezras Nashim

אכילה דאין אדם אוכל במקום רבו וכי

When it comes to eating, that a person does not eat in the presence of his rebbi etc.

Shulchan Aruch¹ writes that in a Beis HaKnesses or a Beis HaMidrash one may not behave in a lightheaded manner. Mishnah Berurah² explains that a verse in Sefer Yechezkel (11:16) indicates that a Beis HaKnesses is considered a Mikdash Me'at – a miniature sanctuary. As such, just as one is obligated to treat the Beis HaMikdash with reverence, so too, one is obligated to treat a Beis HaKnesses with reverence. There is a disagreement amongst the Poskim whether the sanctity of a Beis HaKnesses is Biblical or Rabbinic. The later authorities³ seem to accept the position that the sanctity of the Beis HaKnesses is only Rabbinic, therefore, whenever there is a question one could adopt the lenient approach.

Poskim⁴ discuss whether or not the Ezras Nashim of a Beis HaKnesses has the same sanctity as the rest of the Beis HaKnesses or not. Although Chaye Adam writes that the Ezras Nashim does not have sanctity, the majority of other Poskim maintain that the Ezras Nashim is sanctified. According to some it retains the same sanctity as the rest of the Beis HaKnesses since it is designated for the prayers of the women. According to others it is sanctified but its sanctity is

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7) Clarifying the Mishnah

R' Ashi explains the wording of the Mishnah concerning the correct location of the service of the Bird Chatas.

The Baraisa cited by R' Ashi is explained. ■

somewhat less than the sanctity of the rest of the Beis HaKnesses.

Rav Shlomo Kluger⁵ was asked about the permissibility of having a wedding meal take place in the Ezras Nashim. His response was that in his opinion such a thing should not happen amongst the Jewish People (לא תהא זאת בישראל). Even though the sanctity of the Ezras Nashim is less than the sanctity of the rest of the Beis HaKnesses, nevertheless, it is sanctified and consequently eating is forbidden. To emphasize the prohibition against eating in an area that was sanctified he cites our Gemara. The Gemara relates that since eating in the presence of one's rebbi is disrespectful, therefore, if not for the verse that permits eating in the courtyard it would be prohibited to eat korbanos even in the courtyard of the Beis HaMikdash. Therefore, since there is no verse that permits eating in a Beis HaKnesses it is prohibited, even if it is a wedding meal that is a mitzvah. ■

1. שו"ע או"ח סי' קנ"א סע' א
2. מ"ב שם סק"א
3. פסקי תשובות אות א'
4. פסקי תשובות שם והע' 4
5. שו"ת האלף לך שלמה סי' ע"ג ■

STORIES Off the Daf

Protecting the Honor of Shabbos

ולא יהא טפל חמור מן העיקר

Shabbos is an essential part of being Jewish. Those who keep Shabbos can wonder what a Jew would do without it! Yet sometimes people who are a bit weaker in faith are faced with a challenge. If one Shabbos the fire under a pot of food goes out or the light was accidentally turned on, such people may be tempted to turn on the fire or turn off the light in a blatant desecration of Shabbos. To ensure that they don't do so, the chachomim decreed that the result of any forbidden labor done on Shabbos is

forbidden that Shabbos. In a further effort to discourage chillul Shabbos they also enacted that one who violated Shabbos on purpose is forbidden from the product of the forbidden action forever.

Strangely, according to the Rama, this could result in a leniency for the sinner. If he cooked purposely and what he did was inadvertently mixed into the same type of food, the mixture is forbidden since it will be permitted after Shabbos. But if it will not be permitted automatically after Shabbos, the forbidden portion of the mixture is batel and permitted immediately.

The Magen Avraham, zt"l, disagrees and rules that the mixture is equally forbidden to the sinner. When the Ben Ish Chai, zt"l, was asked about such a case, he

answered, "On Zevachim 63 we find that the tafel should not be more stringent than the ikar. The same is true here. If we permitted the one who did the sin to eat the mixture, the subordinate element would be more significant than the main reason for the decree!"¹ ■

1. שו"ת רב פעלים ח"א או"ח ס

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must be done "near the Altar". Minchas Chinuch (Mitzvah 124:#1) suggests that, as we noted earlier, Rambam agrees that although the melikah can be done anywhere in the courtyard, it is recommended that it be done near the Altar where the sprinkling of the blood will take place, in order to minimize or avoid any loss of the blood. ■