

## OVERVIEW of the Daf

### 1) Slaughtering outside of the Beis HaMikdash (cont.)

Rava offers another source for the prohibition against slaughtering a korban outside of the Beis HaMikdash.

R' Kahana suggests a source for the prohibition against slaughtering outside of the Beis HaMikdash those korbanos that are burned outside of the Beis HaMikdash.

Rava challenges this source and an alternative source is identified.

R' Yochanan suggests an alternative source for this ruling.

These two expositions are challenged and the challenge is left unresolved.

The Gemara inquires after the source for the prohibition against throwing blood of a korban outside of the Beis HaMikdash.

A Baraisa is cited that presents a disagreement between R' Yishmael and R' Akiva regarding the source for this halacha.

The exchange between R' Yishmael and R' Akiva regarding their respective expositions is recorded.

### 2) Performing other korban services outside the Beis HaMikdash

A Mishnah is cited that teaches that one who does the kemitzah or receives the blood outside of the Beis HaMikdash is exempt.

Instead of identifying the source for this ruling the Gemara explains why there is no reason to think there is liability.

### 3) Slaughtering and throwing

R' Avahu asserts that according to R' Yishmael one who slaughters and throws korban blood outside of the courtyard is liable to one chattas while according to R' Akiva he is liable to two chattaos.

Abaye disagrees and contends that even according to R' Akiva he is liable to only one chattas.

A similar disagreement between R' Avahu and Abaye is recorded regarding one who throws korban blood and offers it out of the Beis HaMikdash.

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## REVIEW and Remember

1. How many kareis punishments are there?  
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2. What is the point of dispute between R' Yishmael and R' Akiva?  
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3. What is the definition of the term "outside" in the context of the prohibition against offering korbanos outside of the Beis HaMikdash?  
.....
4. Is one liable for offering a korban outside of the Beis HaMikdash nowadays  
.....

## Distinctive INSIGHT

*Rambam's view on slaughtering a bird outside the courtyard*  
על השוחט הוא חייב ואינו חייב על המולק

Rambam (Hilchos Ma'asei HaKorbanos 18:18) rules that one who slaughters a bird outside the courtyard of the Mikdash for the sake of an offering is liable, and the reason is that slaughtering a bird is a proper non-sacrificial procedure outside the Mikdash. This procedure therefore parallels melikah, which is the proper manner of killing a bird inside the Mikdash. Ra'aved disagrees with the reason given by Rambam for this halacha, and Ra'aved himself explains that the reason why slaughtering a bird outside the Mikdash is liable is that the Torah imposes liability on a person who kills a bird for an offering outside the Mikdash only where one would be liable for offering an animal (בהמה).

Mikdash David (27, #8) explains that Ra'aved understands that the problem with slaughtering an animal for an offering outside the courtyard is not that slaughtering is one of the services of an offering, because it is, in fact, not necessary to be done by a kohen. Rather, it is a decree of the Torah (גזירת הכתוב) that slaughtering outside is liable. Therefore, it is not surprising that the Torah declares that it is the slaughter of a bird which is liable, and not melikah. Even though the procedure in the courtyard for a bird offering is melikah, the slaughter of a bird is not liable because it mimics that which is done inside, but rather because the Torah prohibits slaughter of a bird, just as it disallows slaughter of an animal. There is no reason to distinguish between the action once it is done outside.

Rambam, however, contends that the slaughter of a bird done outside is due to this being a service which is part of the procedure of an offering. Rambam deals with the issue that the service for a bird is melikah and not slaughter, and he answers by saying that slaughter of a bird is a valid procedure outside the Mikdash, so the service for a bird outside the Mikdash is by slaughtering it, and not melikah.

Zeicher Yitzchok (#33) explains the view of Rambam. It was only in the Mikdash that melikah was valid, but when brought on a bamah, an altar used when private altars were permitted, the procedure to kill a bird was slaughter. This, therefore, determines the standard for the procedure for which one is liable for a bird outside. Using this approach, Zeicher Yitzchok explains Rambam's view that one is liable also for slaughtering an animal outside the courtyard at night and for offering an animal at night (ibid. Halahca 17). In the Mikdash, these procedures are not valid if done at night. Yet, Rambam's ruling is based upon the validity of these procedure as they are done "outside," meaning when done on a bamah, and the service on a bamah is valid at night. Ra'aved disagrees, and holds that these services for an offering done outside at night are not liable. ■

# HALACHAH Highlight

## Offering korbanos nowadays

א"ר יהושע שמעתי שהיו מקריבין אף על פי שאין בית

R' Yehoshua related: I heard that they offered korbanos even in the absence of the Beis HaMikdash

R' Yehoshua relates that he heard that it is permitted to offer korbanos even in the absence of a Beis HaMikdash. Rambam<sup>1</sup> codifies this ruling and Kesef Mishnah<sup>2</sup> explains that the reason Ezra sanctified the place permanently was so that if there would be a time in the future in which we would be granted permission to offer korbanos we would have the ability to do so even if the Beis HaMikdash is not rebuilt. Based on this Rambam, Rav Akiva Eiger asked Chasam Sofer<sup>3</sup> to contact the necessary authorities to secure permission to offer korbanos in the place of the Beis HaMikdash. Chasam Sofer responded that the authorities in charge of that area do not allow anyone who is not Muslim to offer sacrifices since that area now contains one of their houses of worship. In the course of his response Chasam Sofer discusses many issues that would arise if one wanted to offer korbanos but he concluded that it would be possible to offer a Korban Pesach.

Teshuvos Binyan Tzion<sup>4</sup> was of the opinion that it is prohibited to offer korbanos in exile. Since the verse states (Vayikra 26:31) "ולא אריה בריח ניחוחכם" - and I will not smell your satisfying aromas," it is clear that korbanos that are offered while in exile will not provide Hashem with a satisfying aroma. The Gemara (46b) taught that amongst the six intents necessary for a korban is the intent to provide a satisfying aroma for Hashem. Therefore, since korbanos in exile will not provide Hashem with a satisfying aroma they should not be offered. Regarding R' Yehoshua's statement that korbanos could be offered in the absence of the Beis HaMik-

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R' Avahu concludes with the statement that one who slaughters, throws the blood and offers a korban outside of the Beis HaMikdash is liable to two Chataos.

### 4) Outside

A Baraisa defines what is considered outside of the Beis HaMikdash for the halachos of offering korbanos outside of the Beis HaMikdash.

Ulla infers from the Baraisa that one who slaughters on the roof of the Sanctuary is liable.

Rava challenges this assertion.

Rava's challenge is unsuccessfully challenged.

### 5) Offering korbanos outside of the Beis HaMikdash in present times

R' Yochanan and Reish Lakish disagree whether a person who offers a korban outside of the Beis HaMikdash nowadays is liable.

Each Amora explains his position.

It is suggested that this dispute relates to a dispute between R' Eliezer and R' Yehoshua. This suggestion is rejected.

### 6) Attachments of korbanos

R' Yochanan and Reish Lakish disagree whether there is liability for one who offers a korban outside of the Beis HaMikdash that is less than an olive's volume but the bone brings it up to the volume of an olive. ■

dash that refers to the time before the second Beis HaMikdash. During that time when they were building the Beis HaMikdash the exile was over and R' Yehoshua taught that korbanos could be brought before the Beis HaMikdash was constructed but not that korbanos could be brought while we are still in exile. ■

1. רמב"ם פ"ו מהל' בית הבחירה הטי"ו.
2. כסף משנה שם הל' ט"ו.
3. שו"ת חת"ס יו"ד סי' רל"ו.
4. שו"ת בנין ציון סי' א'.

# STORIES Off the Daf

## Golden Years

קדושה ראשונה קידשה לשעתה וקידשה לעתיד לבא

Rav Shmuel Rosenberg, zt"l, Rosh Yeshiva of Unsdorf, would always begin the new term in yeshiva with the same powerful words, given over with great love, to his four hundred or so students. "My precious children, have you considered why you have come to Unsdorf? It cannot be because you wish to tour and see the sights since Unsdorf is a small city and frankly hasn't got much to offer by way of tourist attractions. Clearly you didn't come for the food, since the yeshiva does not provide you with a crumb; you must all fend for

yourselves and rely on the generosity of the members of the local community. Sadly, some days you may go hungry.

"Clearly you came here for one objective only: to learn Torah. I therefore wish to tell you a few things to help you realize your goal. Firstly, in our yeshiva we do not believe in investing time or energy into doing anything besides learning Torah. Even extra observances that are a middas chassidus should not be focused on. There are only three such extra observances which are encouraged. They are: 1) to learn; 2) to learn more; 3) to go back and learn again."

He added, "But we do suggest that boys go to the mikveh every morning since this practice is healthy for both the body and the soul."

Rav Rosenberg would often comment to the young students. "Please devote your

fourteenth, fifteenth, and sixteenth years to serving Hashem. If you will do this, I guarantee that angels and seraphim will surround you and that if you wish they will enable you to continue serving Hashem throughout your lives."<sup>1</sup>

The Divrei Yisrael of Munkatch, zt"l, learns the importance of the early adult years from a statement on today's daf. "Our sages teach, 'קדושה ראשונה קידשה לשעתה' — The first consecration sanctified it for its time as well as for the ultimate future.' This can be understood to mean that if one devotes his younger years to serving Hashem, this sanctifies him at that time and also enables him to continue serving Hashem throughout his entire life."<sup>2</sup> ■

1. תורת איש, ח"ב, ע' י"א
2. דברי ישראל, כללי דאורייתא, אות ק' ■