

## OVERVIEW of the Daf

### 1) Applying the blood to the Golden Altar (cont.)

Two explanations of the point of dispute between R' Akiva and R' Yosi HaGalili are suggested.

The second suggestion is rejected and a third explanation is presented.

A Baraisa records a dispute between two Kohanim Gedolim from the first Beis HaMikdash concerning this issue whether the Kohen Gadol moved his hand or his feet around the altar.

### 2) Clarifying R' Eliezer's view

The Gemara questions that our Mishnah follows R' Yehudah's understanding of R' Eliezer rather than R' Meir's understanding.

### 3) Clarifying the term טהרו

The term טהרו is defined as the exposed part of the Altar, i.e., the top of the Altar.

Chananya and R' Yosi dispute whether the sprinkling went on the northern or southern side of the altar's surface.

The point of dispute is identified. The Gemara explains that the source for both opinions is that wherever the Kohen Gadol finished applying the blood is the place where he would begin to sprinkle.

### 4) Pouring out the remaining blood

The reason the leftover Yom Kippur blood was poured on the western base of the altar is explained.

A Baraisa explains why in most cases leftover blood is poured on the southern base of the altar.

Another Baraisa records a dispute between R' Yishmael and R' Shimon ben Yochai regarding upon which of the two sides (west or south) was the leftover blood of all korbanos poured.

The two opinions are explained and the Gemara indicates that halachah follows R' Shimon ben Yochai on this point.

### 5) Me'ilah

A Baraisa records a dispute where R' Meir and R' Shimon maintain that one violates the prohibition against me'ilah for deriving personal benefit from the blood, whereas Chachamim hold the prohibition is not violated.

The Gemara explains that the dispute relates only to a Rabbinic violation, but all opinions agree that the Biblical prohibition will not be violated.

Three sources are suggested to explain why the Biblical prohibition will not be violated.

The Gemara begins to challenge the third explanation offered by R' Yochanan. ■

## Distinctive INSIGHT

When are opposing opinions considered to be a מחלוקת?

אמר רי ישמעאל שני כהנים גדולים שנתיירו במקדש ראשון

Tosafos Yeshanim and Ritva note that the Gemara (Temura 15b) reports that from the days of Moshe Rabeinu until the death of Rabbi Yose ben Yoezer (at the end of the period of the Second Beis HaMikdash) there were no halachic disputes among the Jewish people. How, then, should we understand this report of Rabbi Yishmael who tells us that there were two kohanim who argued about the procedure for encircling the Altar, either by hand or by foot?

It must be, they explain, that these two kohanim actually agree that the procedure of encircling the Altar could be done either by hand or by foot. The Gemara is simply reporting how each testified about how he personally fulfilled this halachah. Tosafos Yeshanim also explains that it could be that, indeed, there is only one proper method to perform this halachah. And, in fact, had the sages of that time gathered to determine the correct method, they certainly would have come to a conclusive decision which would have been universally accepted. However, the matter had remained temporarily unresolved, but not necessarily in dispute.

שערים מצויינים בהלכה cites Beis Yosef (to Choshen Mishpat 10:13) who explains that the Torah rule that we must follow the majority opinion only applies once there has been a full discussion of the matter, and the reasons and explanations for each side have been presented and debated. At that point, the Torah commands that the opinion adopted by the majority be accepted by everyone. However, if the issue has not been resolved by means of an exchange of views, we may remain open to an opinion of an individual. We must keep in mind that upon being scrutinized, this person might present his argument which would be reasonable and even accepted by the majority of the sages. Until this person is outvoted and has his opinion overturned, his voice should not automatically be considered in dissent with the majority. Pri Megadim (Hanhagos Sho'el U'meshiv, 3) writes that this is true as long as we are dealing with a person who is sincere, loyal to Torah conduct, and someone who would be accepting of truth once it is determined. ■

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In memory of Ezra E. Cattan - ז"ל -  
by his grandson Judah Cattan

# HALACHAH Highlight

## The definition of "middle"

מאי טהרו? אמר רבה בר רב שילא פלגיה דמזבח. כדאמרי אינשי טהרו טיהרא והוי פלגיה דיומא

What [does the phrase] "purity" mean? Rabbah bar R' Shila said: The middle [of the height] of the Altar as people say, "It became bright," when it is the middle of the day.

Rav Yosef of Trani<sup>1</sup> records a practice of Rav Eliyahu Ibn Chaim concerning the correct wording of a גט delivered with a condition. Rav Eliyahu Ibn Chaim was careful not to write, "This is a גט if I do not appear within (תוך) such and such a time," because he was concerned that word תוך means the exact middle rather than any point between the two ends<sup>2</sup>. He bases this concern on Rashi's commentary<sup>3</sup> to the verse that reads, "ועץ החיים בתוך הגן"—The tree of life was within the garden." Rashi explains that the tree was in the center - אמצע of the garden.

Rav Yosef of Trani disagrees and cites numerous examples where Chazal use the word תוך or אמצע to refer to any point between two ends and not specifically the exact middle<sup>4</sup>. Furthermore, the proof from the pasuk concerning the location of the tree of life is not valid because, as Rav Eliyahu Mizrahi<sup>5</sup> explains, Rashi's commentary may be based upon the extra words of the verse rather than a literal translation of the word תוך.

Commentators<sup>6</sup> who address this issue cite numerous examples where the words תוך and אמצע refer to the exact center and other times that it refers to anywhere in between the two ends. One of the proofs suggested comes from Rashi's comment on this daf. Rashi<sup>7</sup> translates the Gemara's use of the

# REVIEW and Remember

1. How many Kohanim Gedolim from the first Beis HaMikdash survived to see the second Beis HaMikdash?
2. Which blood was poured onto the western base of the Altar?
3. Does one violate the prohibition against me'ilah for benefitting from sacrificial blood?
4. When does the prohibition against me'ilah no longer apply?

word פלגיה – middle— to refer to the exact midpoint of the height of the Altar. A third opinion on this matter is that of Rav Dovid HaLevi<sup>8</sup>. He writes that "middle" is defined as the exact center plus a little extra in both directions. ■

1. שו"ת מהרי"ט אה"ע סי' ח' ומובא דבריו בבה"ט לאה"ע סי' קמ"ד סק"א ובפת"ש שם סק"ג
2. ועל מה שכתבת שהרב כמהר"ר אליהו וק חיים זה"ה היה מקפיד שלא לומר בגט הניתן על תנאי אם לא אבוא בתוך זמן פ' יהא גט שהיה חושש דילמא בתוך באמצע קאמר וכו'"
3. בראשית (ב: ט) ופרש"י בתוך הגן—באמצע
4. שו"ת מהרי"ט שם זו"ל, "ולפניו דן אנכי שבכמה מקומות שנינו כן תוך ל' יום חייב לבער, תוך זמן כלפני זמן, נולד לו מום תוך שנתו, המפלת בתוך מלאת דמיה טמאים ופטורה מן הקרבן וכו'"; ע"ש
5. בראשית (ב: ט) שכתב, "ולא מפני שמלת תוך מורה על זה...אלא מיייתורא דקרא הוא דקא דייק לה וכו'"
6. ע' פרדס יוסף בראשית (ב: ט) שמביא שם כדרכו בקודש כמה מפרשים שדנו בזה.
7. רש"י ד"ה אפלגיה דמזבח כתב, "באמצע גובה כתלו"
8. ט"ז יו"ד סי' רל"ב סק"א ע"ש ■

# STORIES Off the Daf

## Blood poured on the western and southern sides

היה שופך על יסוד מערבי של מזבח החיצון ושל מזבח החיצון היה שופך אל יסוד דרומי אלו ואלו מתערבין באמה

Rav Shimshon Rafael Hirsch, zt"l, explains the concept of the pouring of the blood on the southern or the western base of the outer Altar. The western side represents the Torah itself, the expressed will of Hashem, which we see from the fact that, "the Shechinah never departed from the western side." The southern side is where the Menorah is located, and represents the

animation and enlightening of the mind and spirit that radiate from the Torah. Pouring out the blood onto the base of the Altar represents the dedication of all one's physical energy to serve Hashem.

To the degree that one "pours out his blood onto the Altar" is the degree to which he will enjoy the spiritual uplift symbolized by the western and southern sides of the altar. The Mishnah states: "Great is Torah, for it gives life to the one who fulfills it in both this world and the next." Although one might think that "pouring out" all of one's energy and resources into Torah study will result in a deficit of energy, the opposite is actually true. The Even Shleimah, zt"l, sees this borne out by the

personal lives of the sages. Although they are distinguished by not taking much pleasure in material things, they often live to very advanced years. This life-force comes from their great connection to the Torah itself.

He says, "I saw this with my own eyes in my grandfather, the Ma'alas HaTorah, zt"l. The Vilna Gaon, zt"l, testified about him that he was like a soul without a body, and even so he lived a long life, and learned Torah with energy and enthusiasm until the very end. He would often say: I am so weak—I don't know how I survive. It must be from the joy and pleasure I have in the Torah. I am literally living on it!" ■

