

OVERVIEW of the Daf

1) Clarifying the Mishnah

The Gemara explains why the Mishnah began with the case of the Yom Kippur korbanos rather than the Olah.

2) North

The Gemara searches for the sources that different varieties of Olos are slaughtered in the north.

Tangential to this search the Gemara presents a disagreement between R' Akiva and Chachamim and elaborates on the point of dispute between them and records their exchange about the matter as well.

The Gemara searches for the sources that a Chatas must be slaughtered in the north.

The sources that the blood must be received and that the receiver must be in the north and that these prerequisites are essential are also identified.

A lengthy search for the intent of the word "אותו" is recorded.

The Gemara now asks for the sources that the requirement to slaughter and receive the blood of an Olah is essential.

A kal v'chomer is suggested to prove that it is essential to slaughter and receive the blood of the Olah in the north.

The logic of the kal v'chomer is unsuccessfully challenged. ■

REVIEW and Remember

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

2. How do we know the receiver of the blood must be in the north?

3. How did the word **אותו** become extra that the Gemara must search for its intent?

4. What is R' Ada bar Ahavah's principle?

Distinctive INSIGHT

The one slaughtering the animal need not be in the north

אותו בצפון ואין שוחט בצפון

The animal which is brought as a chattas must be standing in the north of the courtyard when it is slaughtered. Nevertheless, the person himself who is performing the slaughter does not have to be standing in the north. He can be standing nearby and reach over into the north where the animal is standing. The Gemara searches to find the source from where we learn this halacha. At one point, the Gemara attributes this halacha to the verse (Vayikra 4:24) which is written regarding the goat of the King. There, we find that the Torah emphasizes how "He shall slaughter it (אותו) in the north," from which we determine "it" shall be in the north, but the one slaughtering the animal need not be in the north. Nevertheless, the Gemara quickly notes that this halacha is actually learned from a general verse stated in regard to an olah offering in Vayikra 1:11. There we find, "It (אותו) shall be slaughtered near the edge of the altar on the north." The extra word "אותו" teaches us that although while the blood of the animal is being collected both the animal and the kohen collecting it must be in the north, this is not the case in regard to the slaughter. Here, although the animal must be in the north, the one slaughtering the animal may be standing somewhere else and either reach in to where the animal is standing or stay where he is and use a very long knife to reach into the north of the courtyard.

Tosafos asks why is it that the Gemara has to search for a new source to teach that one slaughtering the animal does not have to be in the north of the courtyard. We already learned earlier (32a) from the verse (Vayikra 1:5) "the offspring of the bull which is before Hashem" that only the animal must be in the north, but the person slaughtering the animal need not be in the north.

Tosafos answers that the Gemara is pursuing the line of reasoning of Shimon HaTeimani who learns that the words "לפני ה' - before Hashem" teach that the hands of the person slaughtering the animal must be closer to the heichal than the animal. This results in there being no other source that the person officiating need not stand in the north, and this is why the Gemara here searches for a verse to inform us of this rule.

Keren Orah also suggests that the earlier Gemara

(Continued on page 2)

HALACHAH Highlight

Participating in a siyum when Erev Pesach falls on Shabbos

כלום מצינו טפל חמור מן העיקר

We do not find that a secondary matter is treated more stringently than the primary one

Shulchan Aruch¹ writes that when Erev Pesach falls on Shabbos, some authorities maintain that the Fast of the Firstborn is observed on Thursday whereas other authorities hold that they do not have to fast altogether. Rema follows the position of the first opinion that they should fast on Thursday. Rav Moshe Feinstein² was asked, based on our custom that the firstborn join a siyum so that they should not have to fast, whether the siyum should be held on Thursday or Friday. Perhaps the fast is not observed on Friday since we don't want people to enter Shabbos in a state of hunger, but if they are not fasting anyway, maybe the siyum should be held on Friday. Rav Feinstein initially suggests that those who participate in a siyum on Thursday may be obligated to fast on Friday based on a similar ruling of Rema³ but ultimately rejects that approach and his final ruling is that participating in a siyum on Thursday is sufficient and one does not need to fast or join another siyum on Friday since the practice to fast is anyway only a custom.

Yeshuos Yaakov⁴ suggested a novel approach to this question. On a regular year the firstborn are permitted to eat at a siyum since it is not possible to push off the meal until nighttime. When Erev Pesach falls on Shabbos and the fast is observed on Thursday the siyum should not per-

(Insight...continued from page 1)

which said that the one officiating does not have to stand in the north is dealing with קדשים קלים, offerings of lighter sanctity, where slaughtering the animal is not a formal service. It is only accepting of the blood and the subsequent procedures where both the animal and the person officiating must be in "before Hashem". Our Gemara, however, is dealing with קדשי קדשים, where even collecting of the blood must be in the north. We might have thought that the slaughter of the animal would require for both the animal and the one officiating to both be in the north, had it not been for the verse which teaches us otherwise. ■

mit them to eat on Thursday since they could hold the celebratory meal for the siyum on Thursday night after the fast was completed. This is similar to Magen Avrohom's ruling⁵ that a chosson should fast on a Ta'anis Tzibbur since the "sheva berachos" meal is held after dark and will not conflict with the fast. Sefer Mikra'ai Kodesh⁶ rejects this approach based on the principle in our Gemara that something that is secondary cannot be more stringent than that which is primary. Consequently, the fast that is observed early cannot be more stringent than when the fast is held at the correct time and even when the fast is observed on Thursday it is permitted for the firstborn to eat following a siyum. ■

1. שו"ע או"ח סי' ת"ע סעי' ב'.
2. שו"ת אג"מ או"ח ח"ד סי' ס"ט אות ד'.
3. רמ"א או"ח סי' תרפ"ו סעי' ב'.
4. ישועות יעקב סי' ת"ע סק"ג.
5. מג"א סי' תקנ"ט ס"ק י"א.
6. מקראי קודש פסח ח"ב סי' כ"ג. ■

STORIES Off the Daf

Mind over Matter

"וסמך ידו על ראש השעיר..."

Sefer HaChinuch explains that the body is likened to an animal which should be under the command of the mind, which is the real essence of the person. This is one reason why we do semichah on sacrifices. We lean on them with our entire strength to show that the animalistic body was formed to support our intellect, nothing more.

Sadly, some people are likened to

animals as Rashi explains in Yonah. Hashem tells Yonah why Ninveh was spared, 'ואני לא אחוס על נינוה העיר הגדולה'—Shall I not have pity on Ninveh, the great city which has in it...many beasts? Rashi explains that the "many beasts" of Ninveh are people who are like animals since they do not recognize Hashem who created them.

The Alter of Kelm, zt"l, once said, "Everything can be divided into four categories: inanimate, plant, animal, and human. When plant life decomposes, it reverts to inanimate substance and the same is true of the other categories. Similar to physical death, when a human be-

ing lowers himself and acts without the guidance of his mind, for that moment he lets go of his human character and falls into an animal state. Even when a person is alone he should be ashamed of such a debasement of his higher self.

"One may wonder, then, why people are not ashamed to act in ways that are surely the opposite of intelligent! The answer is that since so many comport themselves this way, before whom should one feel embarrassed? Is it before other people who also act no better than animals?"¹ ■

1. כתב יד מובא בבית קלם, אמונה ומדות, ע"י קי"ד ■