

OVERVIEW of the Daf

1) Something derived from a kal vachomer (cont.)

The Gemara rejects the attempt to resolve the question of whether something derived from a kal vachomer can teach about something else through a binyan av.

The Gemara inquires whether something derived from a binyan av could then teach about something else through a hekeish, gezeirah shavah or kal vachomer.

An unsuccessful attempt to resolve this inquiry is presented and the matter is left unresolved.

2) The altar's base

The exposition that teaches that the leftover blood of the inner-chattas was poured on the western base of the outer altar is presented.

A Baraisa cites different expositions that teach that leftover olah blood must be poured on the base of the altar.

The Gemara elaborates on two of the expositions in the Baraisa. ■

REVIEW and Remember

1. What happens to sacrificial blood that was left out past sundown that is put on the altar?
2. Where is the leftover blood of the Yom Kippur Chatas poured out?
3. What is the difference between R' Yishmael's kal v'chomer and that of R' Akiva?
4. What is derived from the phrase **אל יסוד מזבח העלה**?

Today's Daf Digest is dedicated
 In honor of our top Maggid Shiur
 Rabbi Avraham Bartfeld shlita
לעילוי נשמת חיים זאב בן שלמה
 by his children

Mr. and Mrs. Leonard Goldberg, Toronto Canada

Today's Daf Digest is dedicated
 for the 4rd yaharzeit
 of our mother, grandmother and great grandmother
איטה פאגני בת אלימלך,
 Mrs. Edith Sheinfeld o'h,
 From the Sheinfeld-Rimel-Chico Families

Distinctive INSIGHT

The lessons of pouring the remaining blood upon the base

תן יסוד למזבח של עולה

The Gemara cites a Baraisa which analyzes the various verses which state that after the blood of an offering is applied to the altar, the remaining blood is poured on the base of the altar. Chapter 4 of Vayikra lists five chattas offerings. These are brought for sins which are liable for ka-reis if done intentionally.

The first is the chattas of the Kohen Gadol who makes an erroneous ruling. The second category is that of the Sanhedrin which issues a mistaken ruling. In these two cases, a bull is brought for atonement. The third case is that of the Nasi who sins. He brings a goat for his atonement. The final two categories are that of a chattas of an individual. His law is repeated, once in terms of his bringing a she-goat, and again in terms of his bringing a sheep. In each of these five listings, the Torah states that the remaining blood is to be poured upon the base of the altar. In fact, in the first three cases the Torah emphasizes that the blood should be poured upon "the base of the Olah-altar." The Baraisa analyzes the verses regarding these first three cases.

The lesson determined from the first law, that of the Kohen Gadol, is that the blood should be poured at the base of the outer-altar, and not at the bottom of the inner-altar in the heichal. The second category, that of the bull of the Sanhedrin, teaches us that the inner-altar has no base.

Finally, the verse in the episode of the Nasi, teaches us that the blood of all offerings is to be poured at the base of the outer-altar, and not just the blood of the chattas offerings. Any offering whose blood is applied upon the altar now shares this law.

Rashi (#3 - **ד"ה אל יסוד**) says that this law applies if there is any blood remaining in the bowl after the blood applications upon the corners of the altar. Sefer Zivehei Ephraim notes that Rashi implies that there is no requirement for this pouring to occur. If there happens to be any blood remaining it is to be placed upon the base of the altar. This is the view cited in Tosafos (ג:) in the name of **ה"ר משה מפונטיז"א**. Sfās Emes points out that the opinion of Rambam (Hilchos Ma'asei HaKorbanos 5:10, 11) is that there is a mitzvah to leave blood in the bowl after the applications upon the corners in order that some blood remain

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HALACHAH Highlight

Passing an opportunity to fulfill a mitzvah

ההוא דפגע ברישא

The [part of the base] he encounters first

Turei Even¹ writes that the principle of **אין מעבירין על המצוות** – one does not pass a mitzvah opportunity, teaches that when one is faced with two mitzvos he must do the mitzvah that comes before him first. If, however, a person has the opportunity to do a mitzvah that could be fulfilled over the course of a period of time, it is permitted to push off the fulfillment of that mitzvah to the last moment and it is merely a violation of **זריזין מקדימין למצוות** – meticulous people are quick to fulfill mitzvos. A difficulty with this explanation is Tosafos's question in our Gemara. The Gemara searches for the source that the leftover blood from the Yom Kippur Chatas is poured on the western base of the outer altar. Tosafos² wonders why the Gemara did not answer that the blood should be poured out on the western base simply because that is the first spot at which the mitzvah could be fulfilled and we must apply the principle of **אין מעבירין על המצוות**. This indicates that the principle applies even when one is faced with a single mitzvah to perform thereby refuting Turei Even's assertion that the principle does not apply to a single mitzvah. Turei Even answers that there is a distinction between reaching a place where a mitzvah could be performed and reaching a time in which a mitzvah could be performed. It is only in reference to time that Turei Even maintains that one does not violate the principle of **אין מעבירין על**

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to be placed upon the base. This is the view of Tosafos (ibid.).

Rashi also mentions that the lesson of pouring blood upon the base pertains to all offerings "whose blood is applied twice to the corners of the altar." This implies that this halacha does not apply to bechor, ma'aser and Pesach, whose blood is placed on the altar only once. Sfas Emes wonders from where Rashi learned that this law does not apply in these cases. He suggests that they are apparently not included in the verse (Devarim 12:27), "pour the blood of your offerings." (see 37a) ■

המצוות if one has only a single mitzvah to perform. If, however, one reaches a place where a mitzvah could be performed it is prohibited to pass that place without performing the mitzvah.

Avnei Nezer³ disagrees and maintains that one violates the principle of **אין מעבירין על המצוות** by merely allowing the time in which a mitzvah could have been performed to pass. Proof to this is the Mechilta⁴ that teaches that just as one has to watch his matzos to assure that they do not become cho-metz, so too, one has to carefully guard mitzvos that come his way to perform them immediately rather than allow them to sit. This clearly indicates that the principle of **אין מעבירין על המצוות** applies even with regards to the delayed fulfillment of a single mitzvah. ■

1. טורי אבן למגילה ו: ד"ה מסתבר.

2. תוס' ד"ה אשר פתח.

3. שו"ת אבני נזר או"ח סי' תק"ו.

4. מכילתא פר בא מס' דפסחא פ"ט. ■

STORIES Off the Daf

The Nighttime Offering

"שהרי לן באימורים כשר..."

Rav Shach, zt"l, once traveled to the Koeel with a close student. He was obviously very moved by the visit and offered a very heartfelt prayer. When they were on the way home Rav Shach explained what had touched him so deeply. "I remembered that a certain person is very ill but I also recalled the Nefesh HaChaim who writes that Hashem renews the world every instant of each day. I pleaded with Hashem, 'Master of the world!

Just as you renew creation at all times, you can make it that this man will have a complete recovery. After all, the world is completely recreated. Surely in this new world You can cause that he feels entirely better!"¹

The Rama, zt"l, provides a similar explanation for why we only offer sacrifices by day, yet we may bring the innards and limbs of the animals on the mizbe'ach at night, as we find on today's daf. "Korbanos allude to Hashem's complete recreation of the world at all times, which is the foundation of emunah. The person who brings an offering affirms that there is Divine providence and that he is in Hashem's hands like a defense-

less animal. For this reason they are offered by day whose light is called good. As the verse states, 'וירא אלוקים את האור, כי טוב'. Since the night represents the darkness when we do not perceive Hashem's kindness, it is not fitting to offer sacrifices which teach Hashem's renewal of the world.

"But bringing the fats and limbs onto the altar which is not essential for the atonement represents the material nature of this world, which obscures Hashem's renewal. For this reason these can be brought at night which represents the apparent darkness of this world."² ■

1. לולי תורתך

2. תורת העולה, ח"ב, פ"ג ופכ"ב ■