



## OVERVIEW of the Daf

### 1) The southwest corner

The Gemara identifies the sources that the three services mentioned in the Mishnah that must be below the red line must be done at the southwest corner of the altar.

### 2) Bird-Olah

R' Yochanan explains why the southeast corner was the preferred place for the bird-olah.

R' Yochanan notes the strength of the kohanim as demonstrated by their ability to throw the crop and feathers of a bird more than thirty amos.

A detail concerning R' Yochanan's statement is clarified.

### 3) Turning to the left

R' Yochanan explains why, for the three activities mentioned in the Mishnah, the kohen would turn to the left and proceed directly to the southwest corner.

This explanation is unsuccessfully challenged.

Rava cites a proof to the Gemara's answer to this challenge.

A related Baraisa is quoted.

The wording of the end of the Baraisa is discussed.

**4) MISHNAH:** The Mishnah describes the procedure for offering the bird-chattas.

### 5) Sprinkling the blood of the Bird-Chattas

A Baraisa elaborates on the procedure for sprinkling the blood of the bird-chattas.

Rava explains one of the expositions in the Baraisa.

### 6) Melikah

R' Zutra bar Tovia in the name of Rav describes melikah.

The Gemara clarifies that melikah was not the most difficult, but it was among the most difficult procedures in the Beis Hamikdash.

**7) MISHNAH:** The Mishnah begins with a description of the procedure for the bird-olah. Different improper intents that apply to bird korbanos are discussed. The Mishnah begins to enumerate cases in which "the permitted" was not properly offered, thereby precluding piggul from taking effect. ■

## Distinctive INSIGHT

### *Tossing the crop and its feather onto the Place of Ashes*

שאין לך קל בעופות יותר ממוראה ונוצה, פעמים שהכהו זורקן יותר מבשלשים אמה

The Mishnah refers to the standard procedure for the blood service of the bird-olah, which was at the southeast corner of the Altar. The reason for this positioning was that the kohen had to throw several parts of the bird (its crop, together with the feathers and skin which covered it) to the Place of Ashes (מקום הדשן), which was located three tefachim from the east side of the ramp, ten amos north of the ramp's lower end. The southeast corner of the Altar was closest and therefore most accessible to this pile. Sometimes, however, many kohanim officiating for bird-olos were crowded around this area. If the area was crowded and not available for others, a kohen could choose to relocate and bring the bird-olah at the southwest corner of the Altar instead, which was the next-closest corner of the Altar to the Place of Ashes.

In our Gemara, R' Yochanan notes that in a case where the bird-olah was relocated and performed at the southwest corner of the Altar, although it was the next nearest to the Place of Ashes, the distance the kohen had to throw the bird's crop was still over thirty amos from the corner. This was an unbelievable feat, because this portion was extremely light, and throwing something that light any distance is difficult, if not impossible. R' Yochanan's observation is that the kohanim who did this must have been very strong, indeed!

In his Sichos Musar (5731, #5), R' Chaim Shmuelevitz elaborates and describes the trait of focusing one's attention and energies on a particular task or goal. He notes that we find that people are sometimes able to perform what seems to be super-human feats by concentrating their minds and energies on a task at hand. We find that the daughter of Pharaoh

(Continued on page 2)

## REVIEW and Remember

1. What indicates to R' Yochanan that kohanim were very strong?
2. What was the reason that sometimes the kohen would turn to his left when he reached the top of the ramp?
3. What was done with the blood of a bird-chattas?
4. What were among the most difficult activities in the Beis Hamikdash?

## HALACHAH Highlight

*The status of doing something incorrectly that could have been omitted altogether*

שאם היזה ולא מיצה כשירה

*For if he sprinkled the blood and did not squeeze it out it remains valid*

Pri Chadash<sup>1</sup> asserts that if one wrote a megilla and a minority of the words were written by carving out the letters rather than writing them, the megillah remains valid. The rationale behind his ruling is that the words written incorrectly are considered as though they are not in the megillah. Since one can fulfill the mitzvah of reading the megillah by reading up to half of it by heart, reading from words that were incorrectly written is no worse, and the mitzvah is fulfilled. Korban Nesanel<sup>2</sup> challenges this ruling based on a comment of Tosafos<sup>3</sup> in the name of Rashi. Rashi writes that although a Torah that is missing a verse remains valid, if the scribe wrote Hebrew words in place of words that were supposed to be in Aramaic (See Bereishis 31:47) the Torah is invalidated. The basis of his ruling is that writing something incorrectly is worse than not writing the words altogether. Similarly, although one could fulfill the mitzvah by reading from a megillah that is missing words, if the words were written incorrectly the megillah is invalid and the mitzvah is not fulfilled.

Birkei Yosef<sup>4</sup> asserts that Pri Chadash followed the opinion of Tosafos who disputes Rashi and maintains that there is no difference whether words are missing altogether or whether they were written incorrectly. He proves that we do not follow

(Insight...continued from page 1)

stretched her hand out to reach the small box in which Moshe was floating on the Nile River. According to one view (Sotah 12b) the Torah allegorically describes that due to her devoted intent, her hand stretched and extended far beyond its normal ability to reach. We also find that Yaakov Avinu was able single-handedly to dislodge the boulder which covered the well in Padan Aram when he arrived and met Rochel (Bereishis 29:10). Again, this is attributed to his sharp focus and concentrated effort to the task at hand.

Similarly, in our Gemara, the kohanim were well known for their alacrity in their service. In this instance, they were able to toss the very light crop and feathers from the southwest corner of the Altar a distance of over thirty amos to the Ash Pile. This demonstrated an unusual ability to focus and thereby accomplish a great feat. ■

Rashi's approach from the fact that Rashi maintains that a Sef'er Torah that is missing words remains valid, and halacha does not follow that approach. Maharsham<sup>5</sup> proves Pri Chadash correct from our Gemara. The Gemara relates that if one squeezed out the blood of a bird-chattas anywhere on the altar the korban remains valid since if one omitted the step of squeezing out the blood altogether the korban would also remain valid. This establishes a principle that something that is not essential can not disqualify an activity if it was done incorrectly. ■

1. פרי חדש או"ח סי' תרצ"א סק"ב
2. קרבן נתנאל מגילה פ"ב אות א'
3. תוס' מגילה ט"ד"ה בשלמא
4. ברכי יוסף או"ח סי' תרצ"א סק"ב
5. שו"ת מהרש"ם ח"ז סי' פ"ג ■

## STORIES Off the Daf

*The Might of the Kohanim*

בא וראה כמה גדול כחן של כהנים

There once was a group of people wasting time in idle conversation. One person boasted that he was the strongest of their group. His friends shouted that he should prove it. "Show us something that demonstrates your so-called power!"

This got him very angry and he jumped up and swore, "I'll show you...the gevurah of the kohanim!"

Everyone was very confused by this odd phrase and immediately asked him what he meant. "I didn't mean anything

in particular. I just figured that since the kohanim do avodah, they must be gibborim and that would prove my point!"

The people sitting there began to wonder what he should do to prove his prowess. Should he do kemitzah which is called gevurah or perhaps a different avodah or act?

They asked the Ben Ish Chai, zt"l, what sort of gevurah the kohanim demonstrated, so that their friend could fulfill his vow. The great sage's words surprised them. "The answer is on Zevachim 64. There we find that Rav Yochanan explains that it is preferable to do an olah offering of fowl in the southeast corner because that is the corner closest to the Beis HaDeshen where the crop and feath-

ers are thrown. Rav Yochanan commented, "See how strong the kohanim were—the lightest part of a bird is its crop and feathers. Yet sometimes, when there was too much activity on the southeast corner, the service of the chattas bird was moved to the southwest corner, which was farther from the Beis HaDeshen. In this case, the kohen would need to throw these items from the southwest corner to the Beis HaDeshen, a distance of over thirty amos."

"Clearly this act requires vast might since throwing something so light is a very difficult task. If this man can do likewise, he will have discharged the obligation to fulfill his vow."<sup>1</sup> ■

שו"ת תורה לשמה ס' רפ"ח