

OVERVIEW of the Daf

1) Separating the head from the body (cont.)

R' Acha the son of Rava unsuccessfully challenged R' Yirmiyah's interpretation of the verse.

2) Squeezing out the blood

A Baraisa teaches that it is essential to squeeze out the blood of the bird-olah's body.

Ravina explains the underlying logic of the Baraisa.

הדרן עלך קדשי קדשים

3) **MISHNAH:** The Mishnah discusses the validity of the bird-chattas that is brought incorrectly and the validity of the bird-olah that is brought incorrectly.

4) Bird-Chattas offered using the Bird-Olah procedure

The Gemara searches for the procedure that one performed characteristic of the bird-olah.

The conclusion is that he did not sprinkle the blood, but he squeezed it out instead.

An unsuccessful attempt to prove this interpretation correct is presented.

5) Bird-Olah offered using the Bird-Chattas procedure

The Gemara searches for the procedure that one per-

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REVIEW and Remember

1. How do we know that squeezing out the blood from the bird-olah's body is essential?
2. Of all the cases in the Mishnah, in which case is the korban valid but does not count toward fulfillment of the owner's obligation?
3. To what change of procedure to the bird-chattas does the Mishnah refer?
4. What is the point of dispute between R' Eliezer and R' Yehoshua?

Today's Daf Digest is dedicated
 In memory of
 Florence bas Louis, a"h
 Mrs. Florence Sonnenschine
 By her friends and neighbors

Distinctive INSIGHT

Distinguishing between a bird-olah and a bird-chattas

חלק הכתוב בין חטאת העוף לעולת העוף

When a bird is slaughtered, it is only required that either the esophagus or the trachea be cut, not both. Therefore, when melikah is performed for a bird offering, cutting more than what is necessary to kill the bird is considered "separation." The verse regarding a bird-chattas says (Vayikra 5:8) "he shall not separate it." Rashi understands that this teaches that the kohen should not cut both pipes, even if the head remains attached.

R' Elazar b. R' Shimon used to say that during the melikah for a bird-chattas, the head may be separated from the body. He explains that when the Torah says (Vayikra 5:8) "he shall not separate it," it means that it is not necessary to separate the head from the body, but he may do so if he wishes.

We find that the head of the bird must be separated for a bird-olah, but that it should not be separated from the bird's body for a bird-chattas. What can we learn from this distinction in the procedures for these offerings?

Our sages tell us (Vayikra Rabbah 7) that an olah offering atones for improper "thoughts of the heart." It is noteworthy that our sages refer to these thoughts as being those of the heart, when we generally think of thoughts as originating from one's mind. We even find that the Torah refers to thoughts as coming from one's heart, as in Bereshis 6:5, "the thoughts of his heart were always evil."

Shem MiShmuel notes that thoughts are constantly flowing from one's mind. A person's mind is very active, and it is virtually impossible to prevent occasional thoughts of improper things. Therefore, it cannot be considered sinful when such a thought passes through one's mind, as God does not confront a person with expectations to stop that which cannot be controlled. The main thing for a person to do, however, is not to allow a passing thought which arises in the mind to penetrate into one's heart.

The olah offering is brought to atone for improper thoughts. The procedure here is for the head to be severed from the body. This symbolizes that there is a need for the head and mind where the evil thought originated to be cut from the body, where the heart is located. We must not allow evil ideas to penetrate into one's heart. A bird-chattas is brought for actions done in error, actions which were done without intent in one's mind. Here, the atonement is for actions which were unfortunately removed and separated from one's mind. The correction for this is to reunite one's body and mind so that they function together. ■

HALACHAH Highlight

Is there a mitzvah to give or sell neveilah to strangers of idolaters?

נימא דלא כרי אלעזר ברבי שמעון דאמר שמעתי שמבדילין בחטאת העוף

Would we say that the Mishnah does not follow R' Elazar the son of R' Shimon who said that he heard that it is acceptable to separate the head from the body of the bird-chattas

The Torah states (Vayikra 5:8) **וְלֹא יַבְדִּיל**—and he should not separate it (the head of the bird-chattas from its body). Chachamim maintain that separating the head from the body of a bird-chattas invalidates the korban and the one who does so is subject to lashes. R' Elazar the son of R' Shimon, however, understands the verse to be teaching that it is unnecessary for one to separate the head from the body but if one chooses to do so it is acceptable. Tosafos¹ explains that generally when the Torah gives an instruction not to do something it is interpreted as a prohibition. According to R' Elazar the son of R' Shimon, however, this case is different. One could have assumed that it is obligatory to separate the head from the body in order to extract all the blood. Accordingly, the Torah is teaching that although we might have thought that separating the head is obligatory, this is not the case. If, however, one chooses to do it, it is allowed.

Teshuvos Shoel U'meishiv follows this approach to ex-

formed characteristic of the bird-chattas.

(Overview...continued from page 1)

6) MISHNAH: The Mishnah continues to discuss the halachos related to the korbanos brought incorrectly mentioned in the first Mishnah of the perek. R' Eliezer and R' Yehoshua debate whether the prohibition of me'ilah applies to a bird-olah offered below using the Chatas procedure for the sake of a Chatas. ■

plain why the majority of those who enumerated the 613 mitzvos did not include in their list the mitzvah to give a neveilah to a stranger or to sell it to a gentile. Just as when there is a reason to believe that something must be done and the Torah says not to do it this means that it is not obligatory, but if one wants to he can, the opposite is also true. Anytime there is reason to believe something should not be done and the Torah says that it should be done, it is to be understood as offering the option for this activity to be performed but it is not elevating it to the status of a mitzvah. Accordingly, since one may have thought that one should not give or sell neveilah to strangers or idolaters, when the Torah addresses these activities it is not to be understood that there is a mitzvah to do so; rather the Torah is presenting it as an option. Accordingly, this is not counted as one of the 613 mitzvos. ■

1. תוס' ד"ה אלא

2. שו"ת שואל ומשיב קמא ח"ג סי' כ' ■

STORIES Off the Daf

The Rich and the Poor

חטאת העוף

Rav Shmelke of Nikolsberg, zt"l, once pointed out a very interesting question that relates to today's daf. "On the surface it seems quite strange. The blood of a chatas offering brought from fowl is placed on the lower part of the mizbeach, while the blood of the olah offering brought of fowl is dabbed above. But with larger animals we do the exact opposite. We put the blood of a korban olah on the lower part and the blood of the chattas above. What exactly determines which sacrifice goes where? It cannot be that it is a chattas or olah,

since the halachah reverses for an animal and a bird. So what is behind this?

"The key to understanding this is to realize that a poor man brought a bird while a larger animal was brought by a wealthy person. Once one considers this, all four placements make perfect sense. Regarding a chattas our sages tell us that if a nasi brings a chattas Hashem is very pleased. Why? Because if a nasi takes to heart the sins he does inadvertently, he will surely be careful to repent for sins done on purpose. This is important to Hashem since it is normal for a wealthy man to be filled with arrogance and to find no fault in himself. But if a poor person brings a chattas that is no big deal, since it is normal for a destitute person to be small in his own eyes and bring a sacrifice to atone if he

did wrong. The blood of the wealthy man's chattas, which is more precious to Hashem since it demands that he humble himself, is put on top of the mizbeach. It follows that the blood of the poor man's chattas which is usually a result of much less self-sacrifice is put below.

"But regarding the olah, which is a voluntary offering, the exact opposite is true. When the poor man scrimps his pennies and saves enough to bring a voluntary sacrifice out of his great love to Hashem, this is very precious to Hashem and its blood is placed above. The wealthy man who can easily afford many sacrifices did not feel the loss so much, and so his sacrifice's blood was put below."¹ ■

1. שפתי צדיקים ע' רנ"ב