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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

A Base for Sacrifices

The *Gemora* continues to discuss the *braisa*'s statement that the verse referring to *yesod mizbach ha'olah* – the base of the *olah* altar teaches that all sacrifices offered on this altar must have their remaining blood poured on the base. The *braisa* said that perhaps this verse teaches that the initial application of the blood of the *olah* must be in a place that has a base under it.

The *Gemora* clarifies that to teach this, the verse could have said *el yesod haolah* – to the base, the *olah*, but we then may have thought that one can apply the blood on the side of the base itself. The *braisa* is suggesting that perhaps the verse is teaching that the blood should be applied to the base just as it is applied to the altar, i.e., on the top of the base.

The *braisa* then continues with Rabbi Yishmael, who says that no verse is necessary to teach this, since it can be learned from the leftover blood. While the leftover blood does not atone, yet is applied to the top of the base, the initial application, which does atone, must surely be at the top of the base.

Rabbi Akiva presents this argument differently, referring to the leftover blood spilled at the base as not atoning, and also not coming for atonement.

The *braisa* concludes that the verse therefore must be teaching that all leftover blood from sacrifices is spilled on the base.

The *Gemora* offers two options for the difference in the arguments offered by Rabbi Yishmael and Rabbi Akiva:

1. Rav Adda bar Ahavah says that they differ on whether applying the leftover blood of the inner *chatas* sacrifices is necessary for these sacrifices to atone. Rabbi Yishmael says it is necessary, and therefore only referred to the outer sacrifices, while Rabbi Akiva says it is not necessary, and therefore doubled the point, referring also to the inner *chatas*.
2. Rav Pappa says that both agree that applying the leftover blood of the inner *chatas* is not necessary for atonement. They differ on whether the squeezing of the blood of a bird *chatas* on the wall of the altar is necessary for atonement. Rabbi Yishmael says it is necessary, while Rabbi Akiva says it is not, leading him to double the point.

The *Gemora* cites a *braisa* to support Rav Pappa's position that both agree that applying the leftover blood of an inner *chatas* is not necessary for atonement. The *braisa* explains the verse about the *chatas* of the *Kohen Gadol*, which states that he will spill all the blood of the bull. Rebbe says that the extra word "bull" includes the bull of *Yom Kippur*, whose leftover blood also must be applied at the base. Rabbi Yishmael says that we can logically learn the bull of *Yom Kippur* from the *chatas* of the *Kohen Gadol*. If the *chatas* of the *Kohen Gadol*, which is not obligatory, but is only brought if he sinned, requires the leftover blood to be applied to the base, then certainly the bull of *Yom Kippur*, which is obligatory, must have its leftover blood applied to the base. Rabbi Akiva offered the argument that if the *Kohen Gadol's chatas*, which has no requirement in the Holy of Holies, requires the leftover blood be spilled on the base, certainly

the bull of *Yom Kippur*, whose blood must also be applied in the Holy of Holies, requires it.

The *braisa* continues to say that lest we think that this extra word “bull” teaches that the application of the blood of the bull *Yom Kippur* is necessary for atonement, the verse about *Yom Kippur* says that once the *Kohen Gadol* applies the blood inside, he will finish atoning, teaching that atonement is achieved at that point, even without any further application. This proves that both Rabbi Yishmael and Rabbi Akiva agree that the application at the base is not necessary for atonement.

The *braisa* continues that we can learn that a *Kohen Gadol's chatas' leftover blood* should be spilled at the base from the *chatas* of a *Nasi*. If a *Nasi's chatas*, whose blood is not applied inside the Sanctuary, must have its leftover blood applied to the base, certainly a *Kohen Gadol's*, whose blood is applied inside, must also have it applied to the base. Lest we think that the verse that states that the leftover blood of a *Kohen Gadol's chatas* is applied to the base teaches that it is necessary for atonement, the verse states that *yishpoch - he will spill*, instead of *v'shapach - and he shall spill*, explicitly stating that if it was omitted, the sacrifice still atones.

The *Gemora* explains that there are two versions of Rabbi Yishmael's opinion about the blood squeezed from the bird *chatas*. Although Rabbi Yishmael in the original *braisa*, as explained by Rav Pappa, says that squeezing the remaining blood to the base is necessary, another *braisa* learned in the Academy of Rabbi Yishmael says that only if there is leftover blood must it be squeezed, but if there is none leftover, it need not be squeezed. (51b – 52b)

Are Leftovers Essential for Atonement?

Rami bar Chama cites a *braisa* which says that the leftovers of an inner *chatas* must be applied to the base for atonement. The *braisa* says that the verse disqualifies a *chatas* whose blood was applied on the bottom half of the

altar, since it says that the *Kohen* which offers *osah* – [only] it (i.e., the *chatas*) may eat it, excluding one whose blood was applied incorrectly. The *braisa* explains that since we learned that although the *chatas* should be applied on all four corners, it is valid with even one application, we may have thought that it is valid even if applied on the bottom.

The *braisa* then challenges the need for a source, since we should logically know that it is invalid – just as a sacrifice which must be applied on the bottom is invalid if applied on top, so should a *chatas* be invalid if applied on the bottom.

The *braisa* responds that the argument is insufficient, since the sacrifices that are applied at the bottom have no blood ever placed on top, and therefore are invalid if they were applied only on top, but a *chatas' leftover blood* is spilled on the bottom, so we may have thought that it is valid if the blood was applied on the bottom.

The *braisa* challenges this from the inner sacrifices, which have a requirement to apply the leftovers on the outer altar, and yet are invalid if one only applied the blood on the outer altar.

The *braisa* responds that the inner *chatas* is not a disproof, since the inner altar does not conclude their required atonement, whereas the corners at the top of the altar are the conclusion of what is necessary for the *chatas*. Therefore, the verse was needed to teach that the *chatas* is invalid if its blood was applied on the bottom.

Rami bar Chama understands that when the *braisa* says that the inner *chatas' atonement* is not concluded on the inner altar, it means that one must still spill the leftover blood on the outer altar to achieve atonement.

Rava objects, since the *braisa* could then have learned from the inner sacrifices that a *chatas* is invalid if only applied on the bottom. If the inner sacrifices, which must be ultimately applied outside to atone, is invalid if only applied outside,



certainly a *chatas*, which need not be applied at the bottom to atone, is invalid if only applied at the bottom.

Rather, Rava says that the *braisa* means that the inner altar is not the full application necessary, since the blood must also be sprinkled on the *paroches* – curtain.

The *Gemora* cites a *braisa* about the service of *Yom Kippur*. The verse says that when the *Kohen Gadol* leaves the building of the Bais Hamikdash he will *kilah mikaper* – finish to atone. Rabbi Akiva says this verse teaches that he finishes only when he atones, while Rabbi Yehudah says the verse teaches that only if he finishes does he atone, but not if he omitted any of the applications.

Rabbi Yochanan and Rabbi Yehoshua ben Levi differ on what the dispute is. One says that there is only a dispute about how to read the verse, but there is no practical ramification, as both agree that all the inner applications are necessary for atonement. The other says that they dispute whether the spilling the leftover blood on the outer altar is necessary for atonement. Rabbi Akiva says that as long as the atonement explicitly detailed – i.e., the inner applications – is done, he is finished, and atonement is complete, while Rabbi Yehudah says that only if he finishes – everything, including spilling the leftovers on the outer altar – does he atone.

The *Gemora* suggests that Rabbi Yehoshua ben Levi is the one who says that they dispute whether the leftover must be spilled for atonement, since he referred, in another context, to an opinion that requires it for atonement. Rabbi Yehoshua ben Levi said that according to the one who says that the leftover blood must be spilled on the base for atonement, if the blood of the *Yom Kippur* bull spills before the leftovers were spilled on the base, a new bull must be slaughtered and applied inside.

The *Gemora* objects, since Rabbi Yochanan also refers to such an opinion, when he said that Rabbi Nechemiah follows this position.

Rather, we may say for either one that they are referencing such a position, without it necessarily being the position of Rabbi Yehudah in this *braisa*. (52b)

Chatas

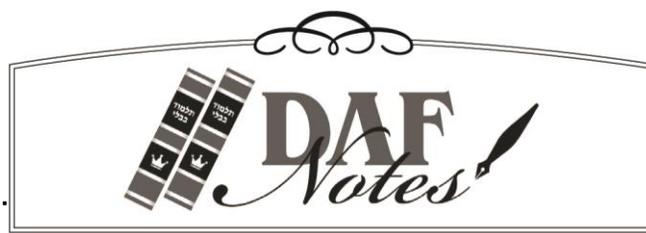
The *Mishna* details the rules for a *chatas*, both communal (i.e., goats of Rosh Chodesh and holidays) and individual. They must be slaughtered in the north, and their blood must also be received in the north. Their blood is applied to each of the four corners of the altar. The *Kohen* goes up the ramp, turns to the pathway around the altar, and applies the blood on each corner as he reaches it. As the ramp is in the south, and he turns to his right, he applies in the following order: southeast, northeast, northwest, southwest. The leftover blood is spilled on the southern base of the altar. The meat is eaten by male *Kohanim* inside the curtains of the courtyard for one day and night, until midnight. (52b – 53a)

INSIGHTS TO THE DAF

The Base of the Olah Altar

The *Gemora* discusses the dialectic of the *braisa*, in discussing the verse referring to the *yesod mizbach haolah* – the base of the *olah* altar. The steps of the *Gemora's* analysis of the *braisa* are:

1. The *braisa* explains that the verse teaches to “give a base to the *olah* altar.”
2. The *braisa* challenges this, by suggesting that the verse teaches that “the *olah* altar should be to the base.”
3. The *Gemora* interrupts, noting that the verse says “to the base of the *olah* altar,” not “to the base of the *olah*”, which is how the second reading would be expressed.
4. The *Gemora* answers that it can be read the second way, and the word “altar” teaches that the wall of the base is not sufficient, but rather the top of the base.
5. The *Gemora* continues to Rabbi Yishmael and Rabbi Akiva, who explain that the verse cannot be read the



second way, since we already would know this from a logical argument.

Rashi understands that “give a base to the *olah* altar” means that all sacrifices offered on this altar must have the rule of the base, i.e., the leftover blood of all sacrifices on the outer altar must be spilled at the base. When the *braisa* suggests the reading of “the *olah* altar should be to the base,” this would mean that the initial application of the blood on the outer altar must be in a location that has a base below it. The *Gemora* then challenges this, since this would not apply to a *chatas*, whose blood is applied at all four corners, and therefore the verse should not refer to the altar per se, but to the *olah* sacrifice (and all similar ones). The *Gemora* answers that without the word “altar” we would have thought that the *Kohen* can apply the initial applications on the wall of the base as well, keeping this reading viable. The *braisa* then continues to Rabbi Yishmael and Rabbi Akiva, who say that the requirement that the initial applications be above a base is already known from a logical argument, and therefore only the first reading is viable.

Tosfos (51b tain) raises a number of issues with Rashi’s reading of the *Gemora*, and offers the following alternatives:

Rabbeinu Chaim says that the *braisa* is only teaching that the leftover blood of an *olah* is spilled at the base, but is not discussing other sacrifices. Rabbi Yishmael’s logical argument is to teach that the initial application cannot be on the wall of the base, and is in response to step four above. Since we would logically know that the initial application cannot be on the wall of the base, there would be no need for the verse to use the word “altar” if it were teaching that the initial application must be above a base, and therefore this reading is not viable.

The *braisa* is teaching that the initial application on the outer altar must be above a base, except for a *chatas*, which the verse explicitly says should be applied on all four corners. The *braisa*’s challenge is that perhaps this is only true for an *olah*,

but not other sacrifices. Rabbi Yishmael’s logical argument is again just to establish that an application cannot be on the wall of the base, responding to step four above.

DAILY MASHAL

How Could You Write a Book on Eizehu Mekoman?

A person who wrote a commentary on *Eizehu mekoman* came with his book to Rebbe Baruch of Mezhibuzh for an approbation. The Rebbe replied, “I wonder how you could write such a commentary. When I come to this chapter, I begin to imagine bringing sacrifices to the Temple and the service of the *kohanim*. My stomach turns over and I’m full of tribulations and suffering” (*Ma’yanah shel Mishna*).