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In the North

The *Mishnah* had stated: The bull and the goat of *Yom Kippur* (are slaughtered in the north of the Courtyard).

The *Gemara* asks: Considering the fact that the *halachah* requiring the northern part of the Courtyard is written in connection with the *olah* offering, then let the *Tanna* teach its law first!?

The *Gemara* answers: Since the law regarding a *chatas* is derived by a Scriptural exegesis, he cherishes it more.

The *Gemara* asks: Then let him teach the outer *chatas* offerings first (for that is where the exegesis comes from)!?

The *Gemara* answers: Since the blood of these enters the Holy of Holies, he cherishes it more. (48a1)

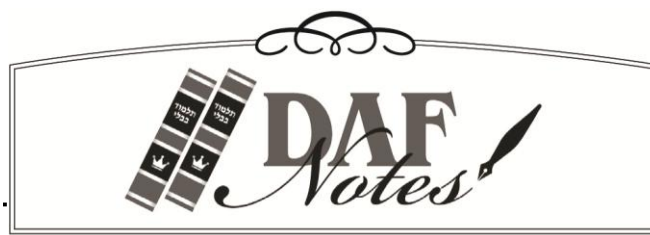
The *Gemara* cites the scriptural source which proves that the *olah* must be slaughtered in the north. It is written: *And he shall slaughter it (a sheep or a goat) on the side of the Altar, on the north.* How do we know that this applies by cattle as well? It is written: *And if his offering will be from the flock;* the 'vav' – 'and' continues the preceding section, so that the *halachah* above may be derived from that below.

The *Gemara* asks: That is well according to those who maintain that you can learn the subject above from that

below (through the 'vav'); but according to the view that you cannot learn it in that manner, what can be said? For it was taught in a *Baraisa*: *And if a person (sins and they are unaware, they bring an asham out of doubt; the next verse discusses the korban brought for one who trespasses hekdes);* this (the 'vav') teaches us that one is liable to an *asham* out of doubt on account of a doubtful trespass; these are the words of Rabbi Akiva. However, the Rabbis exempt him. Surely then they disagree regarding this: one master holds that we learn the subject above from that below, while the other master holds that we do not learn it!?

Rav Pappa said: All agree that we do learn in such a manner, but the following (*gezeirah shavah*) is the Rabbis' reason: It is written *mitzvos* here (by the *asham* out of doubt), and *mitzvos* is employed in connection with the *chatas* of forbidden fat. Just as there, the transgression referred to is one whose deliberate infringement entails *kares* and its unwitting violation entails a *chatas*, so here too (by the *asham* out of doubt), it is brought only by those sins whose deliberate infringement entails *kares*, while its unwitting violation entails a *chatas*.

The *Gemara* explains Rabbi Akiva's reason: Just as there (by the forbidden fats) it (the *korban*) is fixed (and it does not depend on the sinner's financial situation), so here (by the *asham* out of doubt) it is fixed; this would exclude the *chatas* for the defilement of the Temple and its sacred objects, which is a variable sacrifice.



The Rabbis, however, maintain that there is no such thing as a semi *gezeirah shavah* (it must be similar in all respects).

The *Gemara* asks: But doesn't Rabbi Akiva as well admit that there is no such thing as a semi *gezeirah shavah*?

The *Gemara* concedes the point, and explains their dispute as follows: Rabbi Akiva holds: *And if a person (sins and they are unaware, they bring an asham out of doubt; the next verse discusses the korban brought for one who trespasses hekdesb); the 'vav' continues the preceding section (and teaches us that one is liable to an asham out of doubt on account of a doubtful trespass; it is this hekesh that limits the gezeirah shavah from the chatas of the forbidden fats).* And according to the Rabbis - although surely it is written: *And if a person (and therefore the two sections are connected together through the power of a hekesh),* they maintain that the *gezeirah shavah* is significant (and it uproots the hekesh completely), whereas Rabbi Akiva holds that the hekesh is significant.

The *Gemara* rejects this and states that they both agree that the hekesh is significant, but the Rabbis can answer you that (the hekesh is used to teach us that) the subject below (by the asham out of doubt) is learned from the one above it (the asham for me'ilah), that the asham (out of doubt) must be a value of at least two silver shekels, so that you should not say that the asham out of doubt cannot be more stringent than the certainty; for you might have said that just as the certainty of sin requires a chatas worth even a *danka* (one-sixth of a dinar, and in truth, even that amount is not necessary), so too for the doubt - an asham of a *danka* is sufficient. [The hekesh teaches us that this is not the case, and it must be valued to be worth at least two silver coins.]

Rabbi Akiva derives this from the verse: *And this is the law of the asham*, which intimates that there is one law for all asham offerings.

The *Gemara* notes that according to those who do not maintain that 'law' can be so interpreted, he derives it from a *gezeirah shavah*, using the word *be'erkicha* - 'according to the proper value.'

The *Gemara* asks: This explanation is appropriate for wherever the Torah uses the term *be'erkicha*, but regarding the betrothed-maidservant's asham, where the term *be'erkicha* is not written, what is there to say?

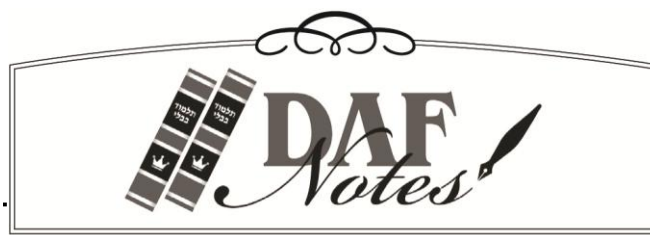
The *Gemara* answers: It is derived through another *gezeirah shavah* using the term *be'ayil* (with the ram - which is written regarding the betrothed-maidservant's asham) and *be'ayil* (which is written by the asham me'ilah). (48a1 - 48a4)

The *Gemara* asks: How do we know that a chatas offering requires (slaughtering in) the north? - Because it is written: And he shall slaughter the chatas in the place of the olah.

We have thus found [it of] slaughtering; how do we know [it of] receiving? - [Because it is written:] And the Kohen shall take from its blood (which teaches that the receiving of its blood too must be in the north).

How do we know [that] the receiver himself [must stand in the north]? - 'And the Kohen shall take' - the Kohen shall take himself.

We have thus found it as a recommendation: how do we know that it is indispensable? - Another verse is written: And he shall slaughter it in the place where he would slaughter the olah. And it was taught in a Baraisa: Where



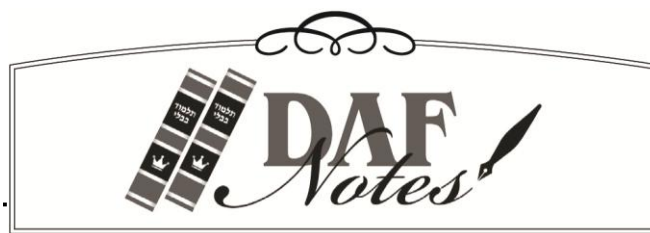
is the olah offering slaughtered? in the north: So this too is [slaughtered] in the north.

The Gemora asks: Do you then learn it from this verse? Is it not already stated: In the place where the olah is slaughtered shall the chatas be slaughtered? Why then has this been singled out? To fix the place for it, so that if one did not slaughter it in the north, it is invalid. You say it has been singled out for this purpose, yet perhaps it is not so, but rather [to teach] that this one [alone] requires the north, but no other requires the north? Therefore it states: And he shall slaughter the chatas in the place of the olah, thus constituting a general law in respect of all chatas offerings that they require the north. - We have thus found [it true of] a Nasi's chatas, that it is both a recommendation and indispensable; we have also found it as a recommendation in the case of other chatas offerings; how do we know that it is indispensable [for other chatas offerings]? Because it is written in reference to both the sheep and the goat.

Then what is the purpose of 'it'? — That is required for what was taught: 'It' [is slaughtered] in the north, but Nachshon's goat was not [slaughtered] in the north. And it was taught in another Baraisa: And he shall lay his hand upon the head of the goat includes Nachshon's goat, in respect of laying [hands]; these are the words of Rabbi Yehudah. Rabbi Shimon said: It includes the goats brought on account of idolatry, in respect of laying [hands]. You might argue: Since they are included in respect of laying [hands], they are included in respect of the north. Hence we are informed [otherwise].

To this Ravina demurred: That is well on Rabbi Yehudah's view; but what can be said on Rabbi Shimon's? — Said Mar Zutra son of Rav Mari to Ravina: And is it well on Rabbi Yehudah's view? [Surely], where it is included, it is included, and where it is not included, it is not included?

And should you say: Had Scripture not excluded it, [its inclusion] would be inferred by a binyan av analogy: if so, let laying [hands] itself be inferred by a binyan av analogy? But [you must answer that] a one-time [sacrifice] cannot be inferred from those that pertain to all generations, so here too, a one-time [sacrifice] cannot be inferred from those that pertain to all generations? — Rather [it teaches this]: 'It' [is slaughtered in the north], but the slaughterer need not be in the north. - But [the law concerning] the slaughterer is deduced by Rabbi Achya's [exegesis]? For it was taught in a Baraisa: Rabbi Achya said: And he shall slaughter it on the side of the altar northward: why is this stated? Because we find that the receiving Kohen must stand in the north and receive [the blood] in the north, while if he stood in the south and received [the blood] in the north it is invalid. You might think that this [slaughtering] is likewise. Therefore Scripture states: [And he shall slaughter] it, [intimating that] 'it' must be in the north, but the slaughterer need not be in the north! — Rather [it teaches this]: 'It' [must be slaughtered] in the north, but a bird does not need the north. For it was taught in a Baraisa: You might think that a bird-offering needs [melikah in] the north, and this is indeed logical: If [Scripture] prescribed north for a flock offering, though it did not prescribe a Kohen for it, is it not logical that it should prescribe north for a bird, seeing that it did prescribe a Kohen for it? Therefore 'it' is stated. - [No:] as for a flock offering, the reason is because [Scripture] prescribed a utensil for it! — Rather, [it teaches this]: 'It' [must be slaughtered] in the north, but the Pesach-offering [need] not [be slaughtered] in the north. For it was taught in a Baraisa: Rabbi Eliezer ben Yaakov said: You might think that a Pesach-offering needs the north, and this is indeed logical: if [Scripture] prescribed the north for an olah, though it did not prescribe a fixed season for its slaughtering; is it not logical that it should prescribe the north for a Pesach-offering, seeing that it did prescribe a fixed season for its slaughtering? Therefore 'it' is stated. -



[No:] as for an olah, the reason is because it is altogether burnt. [Then learn it] from a chatas. - As for a chatas, the reason is because it makes atonement for those who are liable to kares! [Then learn it] from an asham. [No:] as for an asham, the reason is because it is a most sacred sacrifice! [And you] cannot [learn it] from all these likewise, because they are most sacred sacrifices! — After all, it is as we said originally: 'It' [must be] in the north, but the slaughterer need not be in the north, and as to your difficulty: That is deduced from Rabbi Achya's exegesis, [the answer is that] it does not [really] exclude the slaughterer from the north, but [is meant thus]: The slaughterer need not be in the north, [where it follows that] the receiver must be in the north. - The receiver? Surely that is deduced from 'and he shall take,' [which we interpret] let him [be]take himself [to the north]? — He does not interpret 'and he shall take' as meaning 'let him [be]take himself.'

We have thus found a recommendation that slaughtering an olah must be in the north, and a [similar] recommendation about receiving; how do we know that [the north] is indispensable in the case of slaughtering and receiving? — Said Rav Adda bar Ahavah, — others state, Rabbah bar Shila: [It is deduced] through a kal vachomer: If it is indispensable in the case of a chatas, which is [only] learned from an olah, surely it is logical that it is indispensable in the case of an olah, from which a chatas is learned. - [No:] As for a chatas, the reason is because it makes atonement for those who are liable to kares!

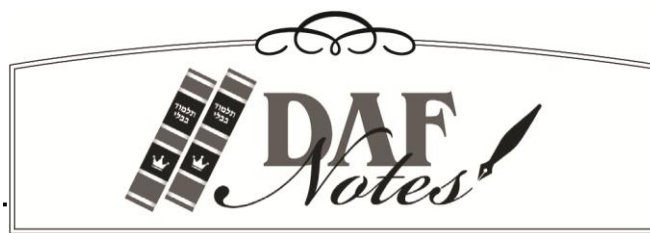
Ravina said: This is Rav Adda bar Ahavah's difficulty: Do we ever find the secondary more stringent than the primary? Said Mar Zutra son of Rav Mari to Ravina: Do we not? Yet there is the maser sheini, which itself can be redeemed, and yet what is purchased with the [redemption] money of maaser cannot be redeemed. For we learned in a Mishnah: If that which was purchased with the

[redemption] money of the maser sheini became tamei, it must be redeemed. Rabbi Yehudah said: It must be buried! — There the sanctity is not strong enough to take hold of its redemption. - Yet there is the case of a temurah: whereas [sacrificial] sanctity does not fall upon an animal with a permanent blemish, it [temurah] does fall upon an animal with a permanent blemish? — [The sanctity of] a temurah is derived from a consecrated animal, while [that of] a consecrated animal comes from chullin. - Yet there is a Pesach-offering, which itself does not require laying [of hands], libations, and the waving of the breast and the shoulder; whereas its remainder (a shelamim) does require laying [of hands], libations, and the waving of the breast and the shoulder? — A Pesach remainder during the rest of the year is a shelamim. Alternatively, Scripture says: the olah, [which intimates,] it must be in its [appointed] place. (48a4 – 49a2)

DAILY MASHAL

The Merit of Yitzchak's Ashes

Our *Mishnah* (47a) says that all the *kodshei kodoshim* "are slaughtered on the north side" – i.e., to the north of the altar, as the Torah says: "...and he will slaughter it at the side of the altar to the north" (Vayikra 1:11). *Shulchan Aruch* (O.C. 1:8) writes about this verse: "When reciting the *korbanos* he should say the verse, "he will slaughter it at the side of the altar to the north before Hashem." The reason for saying the verse stems from the Midrash (Vayikra Rabah, *parashah* 2, *os* 11) which says "when the Jews would offer the *tamid* on the altar and recite 'to the north before Hashem,' the Holy One, blessed be He, remembers the sacrifice of Yitzchak." The Midrash adds that whenever someone cites this verse, Hashem remembers the sacrifice of Yitzchak (*Beer HaGolah*, based on the Rishonim). Of course, these matters are hidden and lofty but as we say this verse each day, we should examine



its connection to the *'akeidah*.

The Midrash says that Yitzchak's ashes – the ashes of the ram offered in his stead – are hidden in Mount Moriah. HaGaon Rav Meir Simchah of Dvinsk zt"l writes (*Meshech Chochmah*, Vayikra 1:10) that this means that since Avraham's devoted self-sacrifice, freedom of choice has almost disappeared from the Jews because of the path and direction that he paved and opened for us. Therefore, Yitzchak's ashes are hidden (*tzafun*) before Him, from the term *ruach tzafon* – the north direction, which is the most open and unobstructed. As a result, he explains, we were commanded to slaughter to the north of the altar and thus remind Hashem of Yitzchak's ashes, which eliminate impediments and direct our devotion to Him. According to this explanation, we can somewhat understand the Midrash, that when someone cites the verse "to the north before Hashem", Hashem remembers Yitzchak's sacrifice.

In this way he continues to explain that the Torah only mentions the north side in the second paragraph of *Vayikra* dealing with an *'olah* from *tzon* - sheep or goats, because Yitzchak's ashes were from a ram! Thus it is fitting to mention *tzafon* by a type of sacrifice resembling that offered instead of Yitzchak. This is also the reason that our *Gemara* asserts that an *'olah* from a bird is not slaughtered to the north, giving the reason as being that a sheep or a goat is slaughtered with a *keli* (utensil) and a bird with a fingernail. As the slaughtering to the north is intended to be a reminder of Yitzchak's ashes and as the *halachah* that one must slaughter with a *keli* is also learnt from Yitzchak's sacrifice – as we are told: "...and he took the knife (*maacheles*)" (*Zevachim* 97b), the bird, which is not slaughtered with a knife, does not remind us of Yitzchak's ashes.

Meshech Chochmah (Bemidbar 7:12) also mentions the commentary of Rabbi Avraham Ibn Ezra, who explains that

the sacrifices were slaughtered to the north of the altar because *kodshei kodoshim* are regarded as being brought on a table before Hashem. Therefore, they should be slaughtered in alignment with the *shulchan* and the showbread placed on the north side of the *Heichal*. *Meshech Chochmah* writes that this explanation is "very sweet" (and see *ibid* as to what he explains accordingly).