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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

Mishnah

The *Mishnah* 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. (52b3 – 53a1)

Method of Blood - Applications by a Chatas

Rabbi Yochanan and Rabbi Elazar disagree as to how the blood is applied to the altar by the *chatas* offerings. One said that it can be applied within one *amah* on each side of the corner, and the other one said that he applied it with a downward motion opposite the edge of the horn.

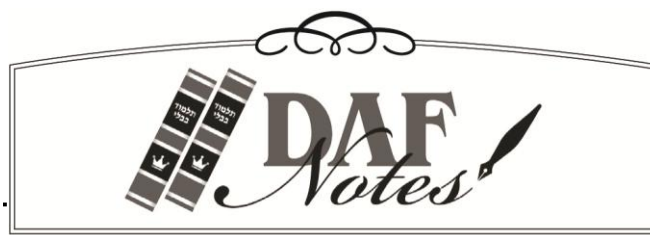
The *Gemara* notes: According to the opinion of Rabbi Elazar son of Rabbi Shimon, who said that the blood of the *chatas* offerings are applied to the horn proper (and not to the body of the altar), there is no dispute at all. They disagree according to Rebbe (who maintains that the blood can be applied lower than the horn – on the body of

the altar). One holds that an *amah* in either direction of the corner is also regarded as being opposite the horn; while the other one holds that only opposite the edge of the horn is good (for it is considered the horn), but no further.

The *Gemara* asks from a *Baraisa*: How was the blood of the communal and the personal *chatas* offerings applied? He went up the ramp, turned to the ledge, and came to the southeastern corner of the altar, where he dipped his right finger, the most readily used finger (the index finger) of his right hand, into the blood in the basin, and supported it with his thumb from above and his pinky from below (in order to push all the blood to the tip of the finger). He applied it with a downward motion opposite the edge of the horn until all the blood on his finger was used up, and he would do this at every horn. [Evidently, it could not be applied within one *amah* of the corner!?!]

The *Gemara* answers: The correct process is that it should be applied opposite the edge of the corner; yet if he applies it within an *amah* of the corner in either direction, we are not concerned about it.

The *Gemara* cites the *Baraisa* which quotes the viewpoints of Rebbe and Rabbi Elazar son of Rabbi Shimon: The upper blood is applied above the red line, and the lower blood is applied below the red line; these are the words of Rebbe. Rabbi Elazar son of Rabbi Shimon said: That is true only by an *olah* bird; but in the case of an animal *chatas*, its blood



is applied to the horn proper.

Rabbi Avahu explains Rebbe's reason. It is written: *And the Hariel (altar) shall be four amos; and from the Hariel and upward there shall be four horns.* Now, was the altar only four amos? [It was not four amos high or wide!?] Rav Adda bar Ahavah said that it means that the place of the horns was four amos. But, the *Gemara* asks, did the horns occupy four amos? [Their dimensions in total were two by two amos; not four by four!?] Rather, it must be referring to the domain of the horns (which means that a distance of four amos below the horns, i.e., up until the red line, still was considered as the horns; therefore Rebbe maintains that the upper blood can be sprinkled anywhere above the red line). (53a1 – 53a3)

Red Line

The *Gemara* cites a *Mishnah*: The red line encircled the altar in the middle. This was in order to separate the upper bloods and the lower bloods.

Rav Acha bar Rav Katina cites the source for this. It is written: *And the meshwork shall extend until the middle of the altar.* The Torah placed a separation between the upper bloods and the lower bloods. (53a3)

Remaining Blood

The *Mishnah* had stated that the remaining blood was spilled on the southern base of the altar.

The *Gemara* cites a *Baraisa* which provides the source for this. We derive the procedure of the *Kohen's* descent from the ramp from his leaving the Sanctuary (after applying the blood of the inner *chatas* offerings). Just as his leaving from the Sanctuary, the blood was spilled at (the base which was on) the nearest side to him (the western base), so too

after his descent from the ramp, the blood was spilled at (the base which was on) the nearest side to him (the southern base).

The *Gemara* cites a *Baraisa*: Rabbi Yishmael said: Both this (the inner *chatas* offerings) and that (the outer *chatas* offerings) were spilled on the western base. Rabbi Shimon ben Yochai said: Both this and that were spilled on the southern base.

As for he who maintains that both [were poured out] at the western base, it is well: he holds that the undefined is learned from the defined. But what is his reason for the one holds that the southern base [is meant] in both cases? — Rav Assi said: This Tanna maintains that the whole altar stood in the north. Another version: The entire entrance stood to the south.

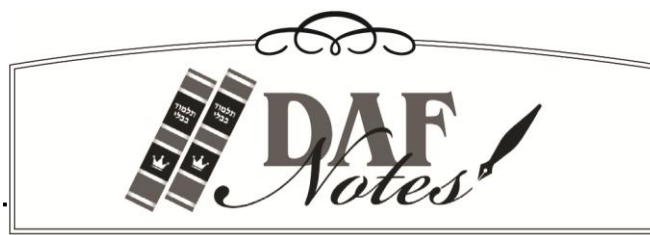
The school of Rabbi Yishmael taught in the name of Rabbi Shimon ben Yochai: In both cases the western base is meant; and your token is: Men drew the man over (to their side). (53a3 – 53b1)

Mishnah

The *olah* offering is *kodshei kodashim*. It must be slaughtered in the north, and its blood must also be received in the north. Its blood needs two applications which are regarded as four. It requires skinning and cutting (prior to being burned on the altar). It is completely burned. (53b1)

Method of Blood - Applications by an Olah

Why does he teach that the *olah* is a sacrifice of higher sanctity? — Because 'it is most holy' is not written in its case. (53b1 – 53b2)



The Mishnah had stated: And its blood requires two applications [which are four].

How did he do it? — Rav and Shmuel disagree as to how the blood is applied to the altar by the *olah* offerings. Rav said that it was applied on one side of the corner and then again on the other side. Shmuel said: He made a single application in the shape of a Greek letter *gamma* (so that it would spread to both walls).

The *Gemara* notes that is actually is a matter which the *Tannaim* dispute, for one *Tanna* taught: He made a single application in the shape of a Greek letter *gamma* (to fulfill the verse which states “all around,” and also the verse which states “and they shall throw” and not encircle the altar with the blood like a thread). Rabbi Yishmael said: By the *olah* it is written: *all around*, and elsewhere (by the *chatas* which was offered at the inauguration of the Tabernacle) it is written: *all around*. Just as there it means four separate applications, so here too it means four separate applications. If so, the *Gemara* asks, just as there the meaning is four applications on the four corners, so here too the meaning should be four applications on the four corners? The *Gemara* answers: The *olah* offering needs the base (below to validate the blood application above it), whereas the southeastern corner of the altar did not have a base.

Rabbi Elazar explains that this corner did not have a base because it was not in the portion of the “one who tears” (the tribe of Binyamin), For Rav Shmuel son of Rav Yitzchak said: The altar occupied an *amah* in Yehudah’s portion (and since the altar was destined to be completely in Binyamin’s territory, the base could not extend on the southern and eastern walls except for the one *amah* on its southwestern and northeastern corner).

Rabbi Levi bar Chama said in the name of Rabbi Chama the son of Rabbi Chanina: [*The Temple Mount, the Chambers, and the Courtyards of the Bais HaMikdash were located in the portion of the tribe of Yehudah. The Ulam, the Heichal, and the Chamber of the Holy of Holies were located in the portion of the tribe of Binyamin.*] A strip of land extended from the portion of Yehudah and entered into the portion of Binyamin, and the altar was built on that portion. Binyamin the Righteous foresaw the intrusion of Yehudah into his territory and this caused him great distress, and Binyamin desired to absorb that strip into his territory as it is said in the blessing that Moshe conferred on the tribe of Binyamin: *he agonizes over it all day long*. Since Binyamin was distressed about this, he merited becoming host to the Divine Presence, as it is said *and between his* (Binyamin’s) *shoulders does He* (HaShem) *rest*. (53b2 – 54a1)

INSIGHTS TO THE DAF

The Spilling of the Remaining Blood by an Olah Offering

Tosfos asks: Why didn’t the *Mishnah* teach the *halachah* of spilling out the remainder of the blood on the base of the altar by the *olah* offering, in the same manner that it was taught in all the *Mishnahyos* beforehand?

The Rishonim suggest several answers to this question:

1. R’ Moshe Mi’Pontiza – Up until now, the *Mishnahyos* were dealing with a *chatas* offering. Since their blood applications are performed with a finger, there would always be remaining blood; accordingly, the *Mishnah* taught the *halachah* of spilling out the remaining blood. However, from this *Mishnah* and on, we are dealing with other sacrifices, where their blood applications are performed with a vessel and not with his hand; it is therefore possible that no blood remained after

the throwing of the blood on the altar. Tosfos disagrees with this, for they maintain that there is a *mitzvah* to leave over blood in order to fulfill the *mitzvah* of spilling out the remaining blood. This would depend on the following: Is the *mitzvah* of spilling the remaining blood a *korban* obligation, or is it a blood obligation?

2. R' Yaakov Mi'Orleans – Since the *Tanna* mentioned this *halachah* by sacrifices that are offered on the Inner Altar and the Outer Altar, it was not necessary for him to state it by an *olah* offering.
3. Ra'avad – It is not mentioned, for it is not explicitly stated in the Torah.

Rabbeinu Efraim – The *halachah* of spilling out the remaining blood onto the base of the altar only applies by a *chatas* offering, but any offering – including an *olah* – where the *Mishnah* does not explicitly state that there is such a *halachah*, it does not apply. (*The Ra'avad asks on this from a Mishnah in Tammid which states that the remaining blood of the olas tamid offered every day was spilled onto the southern base of the altar. Perhaps, he says, the tamid is different.*)

DAILY MASHAL

The BArasa says that Binyamin was distressed when he learned that his portion of Eretz Yisrael would not contain all parts of the Beis ha'Mikdash and Mizbe'ach. In his portion would be only the Mizbe'ach and the parts of the Beis ha'Mikdash to the west of the Mizbe'ach, while in the portion of Yehudah would be the parts of the Beis ha'Mikdash to the east of the Mizbe'ach and a strip right beneath the eastern (and southern) base of the Mizbe'ach. Binyamin was distressed that he would receive only part of the Mizbe'ach and not the entire Mizbe'ach. As reward for his strong desire to have all of the parts of the Beis

ha'Mikdash in his portion, Binyamin merited "to become the host for the Almighty."

RASHI explains that this means that "the Aron ha'Kodesh was placed in his portion." The MAHARSHA asks that if Binyamin saw that his portion of land would contain most of the Mizbe'ach except for one small strip on the eastern side of the Mizbe'ach, then certainly he knew that the Mizbe'ach and the area to the west of it would all be in his portion. Accordingly, he already knew that the Aron ha'Kodesh would be in his portion! What, then, does the Gemara mean when it says that Binyamin was rewarded for his feelings of distress by having the Aron ha'Kodesh in his portion? It was already in his portion!

Hashem revealed to Binyamin that both he and Yehudah would have parts of the Mizbe'ach in their respective portions. Binyamin, however, did not know exactly how this distribution would be executed. All he knew was that he would share the Mizbe'ach with Yehudah. Since he so strongly desired to have all of the Beis ha'Mikdash in his portion, he merited to receive the area to the side of the Mizbe'ach that contained the Aron ha'Kodesh.