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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

Three Times Two in the Southwest

The *Mishnah* stated that three things were done by the southwestern corner of the altar below the red line.

The *Gemara* explains: The source for the *chatas* bird being done here was quoted earlier (*as being derived from the verse: for it is a chatas, stated by the korban minchah*). The source for the *minchah* offerings being brought to this corner of the altar before *kemitzah* is the verse: *and he will bring it to the face of the altar (the Gemara earlier (63b) explains that this refers to the southwestern corner of the altar)*. The source that the remaining blood of the outer *chataos* is poured here is the verse: *and all of the blood of the bull you should spill towards the base of the altar*. [Rashi explains that being that the Kohen was by the southern area of the altar after bringing this *korban* (*as is derived on 53a*), and the base in the south was only one cubit in the southwestern corner, this is where the blood was clearly meant to be spilled.] (64a1)

The *Mishnah* had stated that three things were done above the red line on the southwestern corner of the altar. The pouring of the water, the wine, and the *olah* bird was brought there when the southeastern corner was busy.

The *Gemara* asks: Why was the secondary place for the *olah* bird in the southwest of the altar?

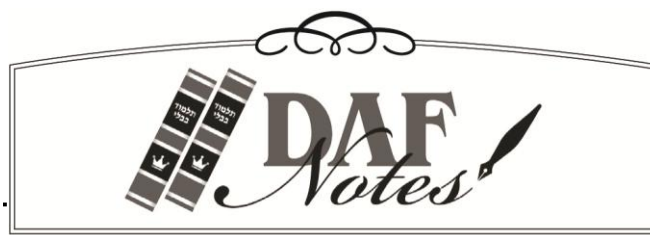
Rabbi Yochanan answers: This is because it was closer to the *beis hadeshen*. (Rashi (see also Rashi on 63a) explains that being that the gizzard and intestines were supposed to be thrown into the *beis hadeshen*, and the second closest corner to the *beis hadeshen* was the southwestern corner, this is where the secondary place was for slaughtering an *olah* bird.) (64a1)

Great Strength

Rabbi Yochanan says: Come and see how great was the strength of the *Kohanim*. The lightest part of the bird is the gizzard and intestines. Sometimes, the *Kohen* would have to throw them thirty *amos* (*and it is difficult to throw something that is very light very far*). This is as the *Mishnah* states: He would take a silver shovel and go to the head of the altar. He would part the coals, and he would scoop up a pile of those coals that were already consumed, and he would then descend the altar. When he reached the floor, he would turn northwards (*towards the altar*) and walk ten *amos* on the eastern side of the ramp. He would then pile the coals onto the floor, three *tefachim* away from the ramp. This was where they placed the gizzard and intestines of the *olah* bird, the ashes of the inner altar, and the (*ashes of the*) Menorah. [Rashi explains that Rabbi Yochanan's proof that they threw the gizzard and intestines thirty *amos* is based on the *Mishnah's* description of the *beis hadeshen*. It was clearly situated at the diagonal end of a twenty-two cubit square from where the Kohen would be doing the service. Being that we know that a diagonal line is in fact one and two fifths the size of a regular straight line (i.e. if the sides of a square are four *amos* each, the diagonal of that square will be five and three eighths of a cubit) this means the actual distance was thirty and four fifths of a *tefach*, plus the three *tefachim* that it was moved away from the ramp.]

The *Gemara* asks: This means that they threw it more than thirty-one *amos*! [Why did Rabbi Yochanan only say thirty *amos*?]

The *Gemara* answers: He did not include the area where the person was standing when doing the service (*which was one*



amah, making the distance thirty-one tefachim, see Chok Nassan). (64a1 – 64a2)

Which Way to Go?

The *Mishnah* states that whoever would go up to the altar would go on the right side and come down on the left.

The *Gemara* asks: Why? [*Rashi explains that we would think he should go back to the right side, as going by the right side is a mitzvah, as stated earlier.*]

Rabbi Yochanan answers: If he was carrying wine, he might make it invalid (*as smoky wine is invalid for libations, see Menachos 86b*). If he is carrying an *olah* bird, it might die from the smoke.

The *Gemara* asks a question from a *Mishnah* in Middos, which states: If he (*the Kohen Gadol*) wanted to go around the altar, where would he start? He goes from the southeast to the northeast to the northwest to the southwest, and they give him wine to pour. [*This implies that they had wine for him to pour during his circling of the altar!*]

Rabbi Yochanan answers: He would only go with his feet, not with the wine (*he would be handed the wine after he got there*). [*Rashi explains that a regular Kohen would not do this, as he would not be doing multiple services. He would not be handed the wine afterwards, and carrying it himself would possibly make it unfit for libations.*]

Rava says: This is indicated by the *Mishnah* itself, as the *Mishnah* says that they give him wine to pour, not that he tells him to pour (*the wine that he was holding*). Indeed, this can be learned from it. (64a2 – 64b1)

The *Baraisa* states: All those who go up the altar, they go up the right side and come down on the left side. They go up the east side and come down on the west side, except for people who come up for the following three things. They go up on the west

and go down on the west. They go up the right side and come down on the right side.

The *Gemara* asks: How can the *Baraisa* equate the right side of the altar with the western side? The western side is the left side (*if one is facing the altar*)!?

Ravina says: It (*the latter part of the Baraisa*) should read the left side.

Rava answers: The right means the right side of the altar (*facing away from the altar*). The left (*mentioned in the first part of the Baraisa*) refers to the person's left.

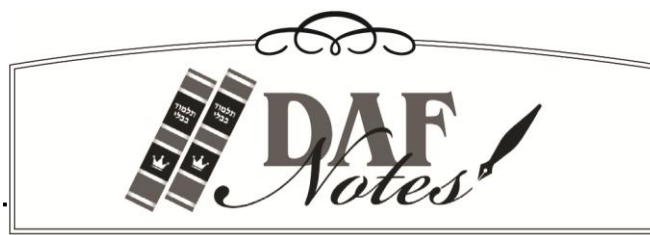
The *Gemara* asks: According to Rava, why didn't the *Baraisa* stick with one way when describing the directions? This, the *Gemara* concludes, is difficult. (64b1)

Mishnah

How was the *chatas* bird offered? He did *melikah* from the back of its neck, but did not separate the head from the body (*he would only cut either the trachea or the esophagus, not both*). He would hold the bird and sprinkle its blood (*by flicking its body*) on the wall of the altar. The rest of its blood he would squeeze (*the area of the cut*) onto the base of the altar. The altar would only receive the blood, and the rest of the bird would go completely to the *Kohanim*. (64b1 – 64b2)

Avodah of the Chatas Bird

The *Baraisa* states: *And he will sprinkle from the blood of the chatas*. This means he should take the body of the *chatas*. How does he do so? He holds its head and its body and sprinkles it onto the wall of the altar. He does not sprinkle it on the wall of the ramp, Sanctuary, or Antechamber. Where does he sprinkle it? He sprinkles it on the bottom wall (*of the altar below the chut hasikra*). One might think that he sprinkles it on the wall above the red line. This would seem to be a *kal vachomer* from animal sacrifices. If by an animal the sprinkling of an *olah* is above the red line, yet the sprinkling of a *chatas* is above the red line,



regarding a bird where the *olah* is above the red line, certainly the *chatas* should be above the red line! This is why the verse states: *And the leftover blood should be squeezed against the base of the altar*. This is referring to a wall whose leftover blood drips down to the base (*and not the ledge, which was one amah higher than the red line*). This clearly refers to the lower wall.

The *Gemara* asks: Why don't we first sprinkle above the red line (*based on the kal vachomer*), and then sprinkle below it?

Rava answers: Does the verse say, "*yamtzeh*?" It says *yimatzei*! [*Rashi explains that yamtzeh would have indicated another sprinkling, which could have been fulfilled by sprinkling on top as well. However, being that the verse says yimatzei, the indication is that the blood should merely drip down from the sprinkling mentioned above.*] (64b2 – 64b3)

Rav Zutra bar Tuvya says in the name of Rav: How is *melikah* done to the *chatas* bird? He holds its wings with two fingers, its two legs with two fingers, stretches its neck over two fingers and does *melikah*. This is the most difficult service to perform in the Beis HaMikdash.

The *Gemara* asks: Aren't *kemitzah* (*of a minchah*) and *chafinah* (*of ketores, see Yoma 49b*) also difficult?

Rather, the *Gemara* answers: Rav Zutra meant that this is one of the most difficult services in the Temple. (64b3)

Mishnah

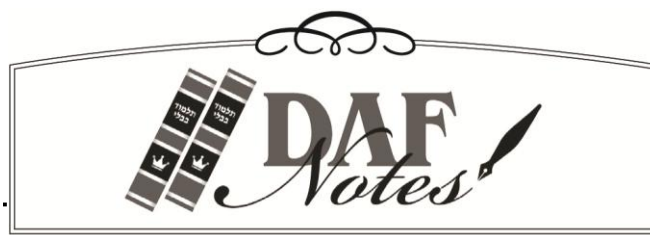
How is an *olah* bird brought? He goes up to the ramp and turns towards the sovev. He goes to the southeastern corner, and proceeds to do *melikah* from the back of its neck, separating the head from the body (*cutting both the trachea and esophagus*). He then presses its blood onto the wall of the altar. He takes the head of the bird, and presses the area of the cut onto the wall of the altar (*so that the blood should squeeze onto the wall of the altar*). He then wipes the head onto the salt that was on the top of the altar, and throws it onto the fire. He then takes the body. He removes from it the gizzard, the skin and feathers

opposite the gizzard, and the intestines that are attached to it and therefore come out with the gizzard, and throws these pieces onto the beis hadeshen. He then tears the bird between its wings but does not divide it. However, if he did divide, it remains valid. He then wipes it onto the salt, and throws it onto the fire. If he did not remove the gizzard, the skin and feathers opposite the gizzard, and the intestines that are attached to it, or if he did not salt it, or any change that he does in the way the korban is brought after he has already properly squeezed the blood onto the altar does not make the korban invalid. If he separated the bird's head completely when doing the *melikah* of a *chatas*, or did not separate it when offering an *olah*, the korban is invalid. If he squeezed the blood of the head, but did not squeeze the blood of the body, it is invalid. If he squeezed the blood of the body but not the blood of the head, it is valid. If the *chatas* bird had *melikah* done with intent that it is a different korban, or if its blood was squeezed with this intent, or if the intent was originally valid and then it was invalid, or visa versa, it is invalid. If it was an *olah* bird, in these cases it would still be valid, but it would not fulfill the owner's obligation. Both a *chatas* bird and *olah* bird that had *melikah* or their blood squeezed with the intent that part of it that was normally eaten or normally burned should be done outside of the allotted area, the korban is invalid, but one who eats it is not liable to receive kares. If the intent was to do so outside of the allotted time of the *korban*, it is deemed *piggul*, and therefore one who eats from it receives kares. This is as long as the service permitting the korban is (*otherwise*) done correctly. What is an example of such a case? If the *melikah* was done properly, and the squeezing of the blood was done with an "outside the allotted time" intention, or the *melikah* was done with this intent and the squeezing was done without invalid intent, or if both were done with this invalid intent, this is a case where the permitting service was done correctly. (64b3 – 64b6)

INSIGHTS TO THE DAF

Throwing Feathers

"A person who will make a vow to G-d or will take an oath to prohibit something to himself, he shall not profane his words, all that has left his lips he shall observe." (Bamidbar 30:3)



The following is an excerpt from the Halachic responsa of R' Yosef Chaim of Baghdad.

Question: A group of friends were passing time in idle conversation when one began bragging about his strength. His friends asked him to back up his words with actions, and he thereupon took an oath that he would perform an act of strength like those performed by the Kohanim in their Temple service. R' Yosef Chaim was asked, "What must he do to fulfill his vow?" The questioner asked in particular if he might discharge his obligation by performing "Kidah" (a way of bowing down that is similar to doing push-ups on one's thumbs), "Kemizah" (the process by which a Kohen took a partial handful of flour from a "Korban Mincha" – a meal offering), or "Chafinah" (a certain way of holding the "Ketores" - incense).

Answer: While "Kidah" requires great strength, it is not an action unique to Kohanim. On the other hand, "Kemitzah" and "Chafinah" are very difficult, but they do not require particular strength. Therefore, none of these three is sufficient to discharge the vow in question.

Our *Gemara* states: "Look how strong the Kohanim were! There are no parts of a bird lighter than its stomach and its feathers, yet the Kohanim could throw these more than thirty 'Amos' [60 feet; from the top of the altar to Temple garbage heap]." This is indeed a feat of strength, for a very light object is usually difficult to throw a great distance. If the questioner can do this, he has discharged his vow.

DAILY MASHAL

Teshuvah

There is an interesting distinction made when it is discussing the various sacrifices. The first major anomaly is with the bird offerings. It states the full bird, including its feathers, should be thrown onto the altar and burn as a "pleasing aroma to Hashem". However, as anybody who has burnt a feather knows, the smell of a burning feather is repulsive so why is it stated as being a pleasing aroma? Rashi points out that the bird offering

is being contrasted to the animal offering and through this we are being taught that Hashem wants the altar to be adorned with the offerings of the poor as much as with the offerings of the rich!

This is emphasized even more with the next category. With the animal sacrifices it refers to a man bringing the sacrifice- but for the flour sacrifice states a "nefesh", a soul, brings the sacrifice. Here, Rashi points out that the Torah wants to emphasise that the flour offering of a poor man is viewed as if he had sacrificed his entire soul to Hashem. For him, it is far more difficult to bring this sacrifice than for a wealthy man, or poor but not impoverished man, to bring their sacrifices.

What else can we learn from this? When we do teshuvah, it is not only for the righteous- but also for those poor in deeds. The tzadik's teshuvah might be perfect, comparable to the Kohen gadol bringing a bull- but the Rashah who does true teshuvah, who turns his life around might only do so like the poor man who brings the flour sacrifice; but Hashem views his teshuvah as a complete reworking of his soul and such a person can stand in a place that a tzadik cannot reach!

A Mishnah in Pirkei Avos Chapter 4 emphasises the importance of repentance: He (Rabbi Yaakov) would also say: A single moment of repentance and good deeds in this world is greater than all of the World to Come. And a single moment of bliss in the World to Come is greater than all of the present world.

There is another lesson that this teaches us: the flour of the poor man is viewed as an offering of his whole soul, a nefesh brings it, yet for all the other sacrifices it is only an adam. If we took the metaphorical view on this, why it would seem to emphasise the offering of the rashah over the tzadik? Here we are being taught humility- we should not conduct our lives as if we are great tzaddikim, as if we are perfect and never err; rather, we should always remember that we can stumble at anytime, that we need to continuously watch and evaluate our actions. As Hillel says in Pirkei Avos Chapter 2 Mishnah 4: Do not believe in yourself until the day you die.