

Insights from the Meshech Chochma

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פִּרְשֵׁת רְאֵה תִּשַׁפּ"ה

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וְעָשִׂיתָ עֲלֵיתִיךָ הַבֶּשֶׂר וְהָדָם עַל מִזְבֵּחַ ה' אֱלֹקֶיךָ וְדָם זִבְחֶיךָ יִשְׁפֹּךְ עַל מִזְבֵּחַ ה' אֱלֹקֶיךָ וְהַבֶּשֶׂר תֹּאכַל. (פרק יב' כז)

You shall perform your עֲלֵה-offerings, the flesh and the blood, upon the Altar of Hashem, your G-d; and the blood of your feast-offerings shall be poured upon the Altar of Hashem, your G-d, and you shall eat the flesh.

As the Artscroll Stone Edition Chumash editors explain: "Blood of all offerings must be poured on the Altar, as prescribed. Regarding the flesh, the עֲלֵה-offerings are burned on the Altar in their entirety, while most of the flesh of *feast-offerings* e.g., נְשִׁלִּים and תִּדּוֹת, is eaten by the owner and his guests." Rashi says this as follows: "Only *after* the blood of זִבְחֶיךָ is poured on the Altar may you eat its flesh." This is in fact an exegesis of R' Eliezer in פסחים עז:.

Rav Meir Simcha's interest is in the opinion of R' Eliezer's בר פלוגתא, R' Yehoshua, who disagrees and maintains that the rule that "...the meat of a קֶרֶבֶן is not permitted to be eaten until the blood is sprinkled can be inferred by a קל וחומר as follows: We know that if the אימורים, the sacrificial parts of a קֶרֶבֶן, were lost or became טָמֵא, the remaining meat may be eaten, but if they are in existence, they must be offered on the Altar before the other meat can be consumed. With regards to the דָּם הַקֶּרֶבֶן though, if not present to be sprinkled because it was lost or became טָמֵא, the meat of the קֶרֶבֶן cannot be eaten. Is it not obvious then that where the דָּם is present, it should preclude eating of the meat until after it is sprinkled?" R' Yehoshua therefore uses our pasuk for a different *limud*. R' Eliezer replies that nevertheless, מִלֵּיתָא דְאֵתִיָּא בְּקַל וְחֹמֶר טָרַח וְכָתַב לָהּ קָרָא.

Rather than being conciliatory, Rav Meir Simcha attempts to find a more "lumdeshe" response to R' Yehoshua's convincing קל וחומר. He does this by introducing us to the opinion of R' Elazar, son of R' Shimon, who in פסחים יג: says that כָּל הָעוֹמֵד לְזֶרוֹק בְּזֶרוֹק דָּמִי i.e., during the עֲבֹדַת הַקֶּרֶבֶן, the *halachic* status of any דָּם that is collected for sprinkling is like that of דָּם that had already been sprinkled. If so, one may think that כָּל הָעוֹמֵד לְזֶרוֹק בְּזֶרוֹק דָּמִי would also allow the owner of the קֶרֶבֶן to eat the meat before the actual זְרִיקָה, for that reason we need the pasuk to tell us that וְדָם זִבְחֶיךָ יִשְׁפֹּךְ, the עֲבֹדָה must be performed and only then וְהַבֶּשֶׂר תֹּאכַל. If so, what are the practical ramifications of כָּל הָעוֹמֵד לְזֶרוֹק בְּזֶרוֹק דָּמִי? Rashi tells us that according to R' Elazar, once a קֶרֶבֶן's דָּם is in the vessel, it is as if the דָּם was already sprinkled and the קֶרֶבֶן becomes subject to all its applicable קִדְּשִׁים disqualifications.

Rav Meir Simcha takes us deeper into this *sugya* and by doing so provides us with a second answer to R' Yehoshua's קל וחומר. The Torah states explicitly regarding the קֶרֶבֶן חֲטָאת, that any blood remaining in the vessel after completing the זְרִיקָה must be poured onto the base of the

קִרְבָּנוֹת In מִזְבֵּחַ הַחֹצֶן. seek a Scriptural source for applying this rule to all other and tell us that it is from our pasuk, 'עַל מִזְבֵּחַ ה' יִשְׁפָּךְ וְדָם זֶבְחֶיךָ יִזְרֹק'. As explained there, since the phrase states וְדָם זֶבְחֶיךָ יִשְׁפָּךְ/shall be poured and not יִזְרֹק/shall be sprinkled, דָּם זֶבְחֶיךָ can only be referring to the remaining blood in the vessel and is instructing us to pour it out. Rashi explains that this rule applies *only* if there is leftover דָּם in the vessel whereas Rambam believes that the Kohen *must* leave over some דָּם to be poured out. (Tosafos adds that although our phrase does not tell us onto what it should be poured, since, concerning the חֹטֵאת, the Torah identifies the location as the base of the מִזְבֵּחַ הַחֹצֶן, it would follow that it is the location here as well.) If so, Rav Meir Simcha adds, our pasuk's last words, וְהִבְשֵׁר תֹאכְלֶה, is telling us that the meat can be eaten only after the נִשְׁפִּיכַת דָּם הַשִּׁירָיִים was completed. This then would nullify R' Yehoshua's וְחֹמֶר קָל because the דָּם הַשִּׁירָיִים has no extra stringency over the אֵימורִים-in both instances, according to Rashi mentioned above, not having אֵימורִים and not having דָּם הַשִּׁירָיִים, the meat is *not* prohibited! As Rav Meir Simcha puts this in a most elegant way: וְעַל זֶה לֹא יִדְעֵנָּה קָל וְחֹמֶר מֵאֵימורִים. And so, וְדָם זֶבְחֶיךָ יִשְׁפָּךְ עַל מִזְבֵּחַ ה' אֱלֹקֶיךָ וְהִבְשֵׁר תֹאכְלֶה is certainly not superfluous!

He concludes this piece by telling us that this approach to וְדָם זֶבְחֶיךָ יִשְׁפָּךְ is very much in line with an explanation that his son-in-law, Rav Avraham Luftbir, in his sefer Zera Avraham, gives to clarify an ambiguous statement in סנהדרין סג. The Gemara there derives from the phrase in לא תֹאכְלוּ בָשָׂר, וְעֵדִין דָּם בְּמִזְרֶק-לֹא תֹאכְלוּ עַל הַדָּם, וִיקָרָא יִט' בּו i.e., you shall not eat the meat of an offering while its דָּם is still in the vessel. If this is referring to the דָּם of a קִרְבָּן which has not yet been sprinkled on the Altar, why not be more precise and say וְעֵדִין דָּם לֹא זָרְקוּ? Says R' Avraham that this blood is referring to the דָּם הַשִּׁירָיִים of the קִרְבָּן-blood leftover in the vessel after the זְרִיקָה and must be poured out on the base before the meat can be eaten. Exactly how the *shver* understands וְדָם זֶבְחֶיךָ יִשְׁפָּךְ! But do we not have a *limud* for this from our pasuk? To this his *shver* answers that our pasuk's prohibition is a לֹא לְעֵשֶׂה i.e., הִבְשֵׁר תֹאכְלֶה implies the prohibition if not done properly. Violating a לֹא הִבְשֵׁר תֹאכְלֶה is punishable as an עֲשֵׂה. The purpose of the exegesis from לֹא status. וְדָם זֶבְחֶיךָ יִשְׁפָּךְ עַל הַדָּם is to give it an additional authentic status.

One can only imagine how proud Rav Meir Simcha must have been to use Torah from his son-in-law to novelly defend the opinion of R' Elazar against the quite formidable approach of R' Yehoshua.

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 לזכר נשמת אמי מורתי רחל בת ר' אלחנן אביגדור ע"ה
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