

## OVERVIEW of the Daf

### 1) Gold (cont.)

R' Chisda completes his list of seven varieties of gold.

R' Ashi maintains that there are only five varieties of gold.

### 2) Clarifying the Mishnah

A Baraisa presents the source for the Mishnah's ruling that the incense must be extra fine on Yom Kippur.

The reasons are presented why kohanim normally ascend on the eastern side of the ramp, why the Kohen Gadol ascends in the middle, and why the Kohen Gadol washes his hands and feet from a gold jar.

### 3) The pyres

A Baraisa records three opinions regarding the number of pyres on the Altar.

The source for the existence of at least two pyres is identified.

The Gemara presents R' Yosi's source for a third pyre and R' Yehudah's response to that source. The back and forth exchange between the two is recorded.

The exchange between R' Meir and Rabanan is noted.

A lengthy Baraisa is cited that teaches the source of the fire used for lighting the Menorah and the incense.

The Gemara explains the necessity of the two phrases, מעל המזבח and מלפני ה' ■

## REVIEW and Remember

1. Why does R' Ashi enumerate only five varieties of gold as opposed to seven?  
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2. Where is the fire of the Altar kindled?  
\_\_\_\_\_
3. What do the words אש תמיד teach?  
\_\_\_\_\_
4. How do we know that the fire for the Menorah must come from the outer Altar?  
\_\_\_\_\_

Today's Daf Digest is dedicated  
by the Feder and Rubinoff families  
in memory of their father  
ר' לוי יצחק בן ר' אליעזר פעדער, ע"ה

## Distinctive INSIGHT

*The third, special pyre for the Yom Kippur incense*

דכולי עלמא מיהת מוסיפין בו ביום אית להו

The Gemara reports that all opinions agree that in addition to the regular woods pyres that were on the Altar daily, an extra pyre was arranged on Yom Kippur. Rashi explains that the purpose of this pile was to supply the coals used for the incense which was burned in the קדש קדשים. Rambam explains that there was no functional purpose for this additional pyre, and it served to adorn the Altar and to help surround its top for beauty and splendor. We understand, therefore, that Rambam holds that the coals used for ketores was taken from the "second pile for ketores—של הערכה שניה של קטורת," both for the normal, daily ketores, as well as for the special ketores which was burned in the קדש קדשים.

The problem with the opinion of Rambam is that the Tosefta cites Rabbi Yehuda who states explicitly that the third pyre was for the ketores of the קדש קדשים. In his Likutei Halachos, the Chofetz Chaim explains that Rambam, in fact, agrees that the coals for the inner-ketores (לפני ולפנים) were taken from the additional, third pyre of Yom Kippur. However, Rambam notes that there does not seem to have been any need for this pile. The coals from the second pile would have sufficed. Why, then, was a third pile of wood constructed just to provide extra coals? The answer is that is served to beautify the Altar.

Reb Aryeh Leib Malin, zt"l, explains the words of Rambam with a fresh insight. The arrangement of wood on the outer Altar provided coals which were placed on the inner, gold Altar. The inner-ketores, however, was brought in a pan, not on an altar. We would not automatically know that we can set up a separate pile to provide coals for a pan-ketores. The verse of "והאש" teaches that we can arrange a pile on the outer Altar, although the coals are only for a pan-incense, and not for an altar offering.

One pile provided coals for the regular, gold Altar-ketores, while the coals from the other furnished the service for the inner, fry-pan-ketores. These were distinct, and it follows to reason that the coals from each pile should only be used for the ketores for which they were designated. The specific function of the coals from each pile differed one from the other. ■

## HALACHAH Highlight

### *Holding a fan to cool off one's spouse*

ורבי יהודה אי מהתם הוה אמינא קאי אארעא ועביד במפורח  
 And R' Yehudah [would answer] If the source [for the kohen  
 to light the kindling] was from there I would say that he could  
 stand on the ground and use a fan, etc.

Dayan Yitzchok Yaakov Weiss<sup>1</sup>, zt"l, was asked whether it is permitted for a woman who is a niddah to hold a fan to cool off her husband. He responded that it is logical to assume that such a practice is prohibited because it represents an act of affection. He proceeds to suggest proof from a dispute cited by the Pischei Teshuvah<sup>2</sup>.

Pischei Teshuvah records a dispute regarding the permissibility of a woman who is a niddah to blow a feather off her husband's garment. R' Yaakov Reisher<sup>3</sup> holds that the practice is prohibited whereas R' Yonason Eibshutz<sup>4</sup> maintain that it is permitted. Dayan Weiss proposes that although there is a dispute on this point, halachah will follow the strict position since Gaon Chida writes that one should be strict on this matter.

One could argue that our case should be treated more leniently than the case addressed by Pischei Teshuvah. The reason is because the Pischei Teshuvah's issue addresses a case where the woman is blowing on her husband's garment directly as opposed to our case which is a circumstance where she is only holding a fan. On the other hand, one could argue the opposite position, that our case should be treated more strictly than the case if the Pischei Teshuvah. The reason is because our case deals with her directing the air from the fan onto her husband's body whereas in the Pischei Teshuvah's case she was only blowing onto his clothing. Additionally, our Gemara indicates that blowing air is the equivalent of touching. Although, R' Reisher ultimately concedes that blowing is not the equivalent as touching, nonetheless, based on considerations of showing signs of affection and the potential to lead to prohibited behavior Dayan Weiss concludes that the practice should be avoided. ■

1. שר"ת מנחת יצחק ח"ז סי' ע'

2. פתחי תשובה יו"ד סי' קצ"ה סק"ד

3. שר"ת מנחת יעקב סי' י"ג

4. כרתי ופלתי סי' צ"ה סק"א

5. שר"ת יוסף אומץ סי' פ"ה המובא בדרכי תשובה סי' קצ"ה סק"י ■

## STORIES Off the Daf

### *The fire on the Altar*

אש תמיד תוקד על המזבח לא תכבה

Today's daf discusses the various functions of the מערכות האש, as well as the need for קיום האש, the maintenance of the Altar's fire. This is in fulfillment of the Torah's command: "A constant fire shall be on the Altar, it must not be extinguished..." Rambam says that this means that one who puts out the Altar's fire transgresses a Torah prohibition. Shem MiShmuel, zt"l, adds another dimension to this principle: We are not allowed to permit ourselves to "cool off" in our avodas Ha-

shem. The commandment to keep the Altar's fire burning highlights the individual's duty to arouse an inner fervor every single day, and not to rely on the natural warmth that remained from before. This relates to the dictum of Chazal, that even though the Altar's fire descended miraculously from on high, it is nevertheless a mitzvah to make this-worldly preparations to receive it—להביא מן ההדיוט.

A young man once came to the Chazon Ish, zt"l, for advice. He felt that the time had come for him to leave the yeshivah and get out into the working world, and it was well known that the opportunity to make a decent wage was better if one had served in the army.

After hearing the young man's arguments in favor of entering the army, the Chazon Ish seemed supportive of his plans. Before offering a definitive opinion, however, he asked the man a question.

"Can you think of any reason why it wouldn't be a good idea to enter the service?" he probed.

The young man thought a moment and answered, "Well, it is possible that serving in the army will cool off my avodas Hashem somewhat. That does worry me."

The Chazon Ish reacted immediately. "Cool off your avodas Hashem?! Then you certainly cannot join. Don't you know that such cooling off is **יהרג ואל יעבור**!" ■

