

OVERVIEW of the Daf

1) Before and after midnight (cont.)

The Gemara explains the rationale behind R' Chisda's position that dawn causes hardened limbs that came off the Altar before midnight to be considered as though they were consumed.

Rabbah and R' Chisda disagree about hardened limbs that came off the Altar before midnight and were not returned to the Altar until after dawn.

R' Yosef challenges both opinions that maintain that limbs that came off the Altar before midnight are not considered consumed by the arrival of midnight and other opinions concur with R' Yosef about this point.

Abaye explains to R' Pappa what point is disputed by Rabbah and R' Chisda in light of R' Yosef's comments.

2) Being kept overnight

Rava asked Rabbah whether things left on the Altar become invalidated by being kept overnight.

After the Gemara further explains the inquiry Rabbah answers that things left on the Altar do not become invalidated by being kept overnight.

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REVIEW and Remember

1. According to Abaye, what is the point of dispute between Rabbah and R' Chisda
2. What three things have sanctifying abilities?
3. How does the fact that the ramp sanctifies things seemingly indicate that the airspace of the altar is like the altar itself?
4. Explain מועלת בראש המזבח.

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Distinctive INSIGHT

The airspace of the Altar

איבעיא להו אויר מזבח כמזבח דמי או לא

The simple understanding of the question of the Gemara is to define the airspace of the Altar in regard to all services which are done there. If the airspace of the Altar is not considered to be like its surface, blood that has been tossed there would not be viewed as having been placed there at all.

Chidushei HaGri"z clarifies our Gemara. It seems that this issue was dealt with on 15a, where R' Yirmiya asks what the halacha would be if a kohen releases the blood to be applied to the Altar, and he becomes blemished before the blood actually arrives above the airspace of the Altar. Is this service valid, because the kohen was fit at the moment he released the blood, or is this service not valid, because by the time the blood enters the airspace of the Altar the kohen is blemished? The question of R' Yirmiya supposes that if the blood enters the airspace of the Altar before the kohen is blemished the service would certainly be valid. Why is that question not a function of the question posed in our Gemara regarding the very definition of whether the airspace of the Altar is like the Altar or not?

R"l Kurkos (to Hilchos P'sulei HaMukdashim 3:12) explains that the Gemara on 15a should be understood only according to the possibility that the airspace of the Altar is like the Altar itself. He notes that our Gemara could have cited the question of R' Yirmiya as an indication to resolve its inquiry. Yet, the conclusion of our Gemara is that the very question regarding the airspace of the Altar is only regarding actions done while standing on the floor of the courtyard of the Mikdash, but the airspace of the Altar is certainly like the Altar itself regarding actions done while standing on the Altar. Accordingly, there is no proof to our inquiry from the Gemara on 15a which is speaking of a kohen standing on the Altar.

The Gri"z makes a different distinction between the two discussions. Regarding the service of an offering it is clear that the airspace of the Altar is like the Altar itself. That is why the Gemara on 15a presumes that the service is valid once the blood enters the airspace of the Altar before the kohen becomes blemished. Our Gemara deals with the ability of the Altar to sanctify disqualified pieces of offerings. The power of the Altar to accept these otherwise disqualified pieces is learned from the verse (Shemos 29:37), "All that touches the Altar shall be sanctified." The Gemara's question is that perhaps this requires that in order for the Altar to sanctify them, the pieces must come into direct contact with the Altar, and not just hover over in its airspace. ■

HALACHAH Highlight

Is intent necessary to sanctify a suffix to God's Name?

כלי שרת מניין תלמוד לומר "כל הנגע בהם יקדש"

How do we know that a sacred utensil [sanctifies its contents?] The verse states, "Whatever touches them shall be holy."

Rav Akiva Eiger¹ expresses uncertainty whether one who adds a suffix to the Name of God must have intent to sanctify it when writing those letters. He explains that there is no source that indicates that intent is necessary to sanctify suffixes since one could argue that once the Name of God was written with sanctity it elevates the suffixes that follow and they automatically become sanctified. Teshuvos L'horos Nasan² explains that the crux of the issue is the nature of the sanctity of suffixes. Do we say that since they are attached to God's name they automatically become sanctified similar to the name of God and thus it is prohibited to erase those letters the same as it is prohibited to erase the actual Name of God? Alternatively, suffixes do not become part of God's Name but there is an independent halacha that it is prohibited to erase suffixes to God's Name. According to the first approach intent would be necessary when writing suffixes to God's Name the same as intent is necessary when writing the Name of Hashem. According to the second approach intent is not necessary when writing suffixes since they are not part of God's Name.

He answered the uncertainty based on the explanation later commentators give to explain why suffixes become sanctified. They explain that it is similar to what is discussed in our Gemara regarding the capacity of the Altar to sanctify items

3) Sanctification by the Altar, ramp and sacred utensils

A Beraisa presents the sources that the Altar, ramp and sacred utensils sanctify things.

Reish Lakish inquires whether sacred utensils sanctify items which are invalid.

After further clarifying the question R' Yochanan suggests a resolution to the inquiry but it is rejected.

4) Airspace of the Altar

The Gemara inquires whether the airspace of the Altar also sanctifies things.

A proof from a Mishnah is suggested but rejected.

Rava bar R' Chanan and R' Shimi bar Ashi discuss the question of whether the airspace of the Altar also sanctifies things. ■

that touch the Altar or the capacity of sacred utensils to sanctify what is placed inside of them. So too, when one adds a suffix to the end of God's Name those letters become sanctified by virtue of their contact with the Name of God. Rambam³ writes that sacred utensils do not sanctify their contents unless there was intent for the contents to become sanctified. Therefore, suffixes as well do not become sanctified by virtue of their proximity to God's Name unless there is intent for them to be sanctified. ■

1. שו"ת רעק"א כתי"י סי' ע"ד מהדו"ד יו"ד סי' ס"ו.

2. שו"ת להורות נתן ח"ד סי' פ"ג.

3. רמב"ם פ"ג מהל' פסולי המוקדשים ה"כ. ■

STORIES Off the Daf

Incomplete Angels

"לינה מועלת בראשו של מזבח..."

The Arvei Nachal, ז"ל, would inspire everyone he came into contact with to do mitzvos with as much kavanah as possible. He would say, "When a Jew learns Torah, davens, or does any mitzvah he creates a defending angel. At night when his neshamah ascends on high, these angels present themselves for inspection from above. If the Torah, mitzvos, or prayer are as they should be, these angels are allowed to join the heavenly host. A sign that the angels one has fashioned

are accepted is that he does not focus on what he has achieved. Instead he moves on to new mitzvos, a new topic of study, or another meaningful prayer.

"But if the angel is not complete, it is rejected from the heavenly host. This angel remains with the one who brought it into existence. A sign of this kind of incomplete mitzvah is that one focuses on this mitzvah until he is filled with pride. Since he is so full of the mitzvos he has already done, he has trouble moving on to new mitzvos or focusing on moving on in learning or davening. Instead he dwells on this mitzvah which gives him great pleasure but also holds him back from advancing.

"This is a deeper meaning of the

statement on Zevachim 87, לינה מועלת. It can also be read as, 'an angel that remains with one overnight signifies that he has transgressed the prohibition of meilah.' Since this mitzvah or Torah takes up more than its share of space in one's head it puffs him up and makes him arrogant, pushing him to fall spiritually.

"The continuation of the statement there, 'בראשו של מזבח,' teaches that this problem is especially damaging if it happens to a tzaddik or talmid chacham, the head of the mizbeach. They must be extra vigilant to learn and do mitzvos with real devotion and completion to avoid creating blemished angels."¹ ■

1. ערבי נחל, פרשת חקת ■