

## OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents a dispute about the status of korbanos slaughtered on top of the Altar.

### 2) The position of the Altar

R' Assi in the name of R' Yochanan identifies the location of the Altar according to R' Yosi.

R' Zeira unsuccessfully challenges this assertion.

### 3) Slaughtering kodshei kodoshim opposite the Altar

R' Assi in the name of R' Yochanan asserts that R' Yosi the son of R' Yehudah holds that if kodshei kodoshim were slaughtered on the ground opposite the Altar, they are invalid.

R' Acha from Difti asks about the meaning of the phrase, "opposite the ground of the Altar."

The Gemara identifies the meaning of this statement.

### 4) The position of the Altar (cont.)

R' Zeira inquires after the source that according to R' Yosi the Altar was located entirely in the north.

A Baraisa followed by a lengthy analysis including an interpretation of a Mishnah in Tamid leads R' Zeira to the conclusion that according to R' Yosi the Altar was located entirely in the north.

R' Ada Bar Ahava rejects this proof in favor of another interpretation of the Mishnah in Tamid.

This interpretation is unsuccessfully challenged.

R' Shrivya begins a third interpretation of the Mishnah in Tamid. ■

## REVIEW and Remember

1. What is the point of dispute between R' Yosi and R' Yosi the son of R' Yehudah?
2. What is the meaning of the phrase כנגדו בקרקע?
3. What happened to the coals from the incense altar?
4. What are the different interpretations of the Mishnah in Tamid?

## Distinctive INSIGHT

### *Slaughter of animals on top of the Altar*

ביררו משם עצי תאינה יפים לסדר מערכה שניה של קטרת כנגד קרן מערבית דרומית משוך מן הקרן כלפי צפון ארבע אמות

In the Mishnah, R' Yose rules that kodshei kodoshim are valid if they were slaughtered anywhere on the top of the Altar, as the area on top of the Altar is considered as the "north." R' Yose b. Yehuda holds that kodshei kodoshim slaughtered on the top of the Altar are only valid if this is done on the northern half of the top of the Altar. It would not be valid, however, if they are slaughtered on the southern half of the top of the Altar.

The Gemara begins with R' Yochanan claiming that R' Yose holds that the entire altar was situated in the northern part of the courtyard. R' Zeira insisted that this statement of R' Yochanan must be rooted in the words of a Mishnah, and he found a Mishnah in Tamid (29a) wherein this point is evident. The Mishnah describes a secondary pyre located on the top of the altar, from which coals were taken to place on the Golden Altar in the Sanctuary to burn the ketores. This pyre was located just north of the southwestern corner of the altar, placed four amos northward of the corner.

Where in this Mishnah's statement regarding the precise placement of a secondary pyre does R' Zeira see an indication to R' Yochanan's understanding of R' Yose that the altar itself was in the north of the courtyard? R' Zeira notes that, in another Baraisa, R' Yose tells us that the two spoons of levona taken off the Shulchan every week to be burned on the outer Altar are put on the closest spot outside the door of the Sanctuary. And, the coals taken daily from the outer Altar to burn the ketores on the inner Altar, are taken from the nearest spot on the Altar. The spot for the secondary pyre being four amos north of the southwest corner of the Altar only fits the description of being "closest to the inside" of the Sanctuary if the outside Altar was completely in the north. The first three amos of the Altar were allotted for the base, the ledge, and the corner of the Altar. One more amah was allotted for the walkway, and the pyre began at the four amos mark.

The Mishnah states that kodshei kodoshim that are slaughtered on top of the Altar "are valid." This expression suggests that it is best not to slaughter an animal

## HALACHAH Highlight

### The location of the bimah

ר' יהודה אומר מזבח ממוצע ועומד באמצע העזרה

R' Yehudah says that the altar was located in the center of the courtyard

**R**' Ada Bar Ahava cites a Baraisa that presents the opinion of R' Yehudah who asserts that the altar was located in the middle of the courtyard. The issue of the precise location of the altar comes up numerous times in the mas-sechta and there are numerous opinions about the matter. A parallel discussion found in the writings of the more recent Poskim is the precise location of the bimah in shul. Rema<sup>1</sup> writes that the bimah should be placed in the middle of the Beis HaKnesses so that everyone should be able to hear the Torah reading. Chasam Sofer<sup>2</sup> suggests another reason why the bimah must be placed in the middle of the Beis HaKnesses. He writes that there is a parallel between the bimah upon which we read the section of the Torah dealing with korbanos and the altar. The altar to which he refers is the altar that was located in the Sanctuary in front of the Kodosh Kodoshim and equidistant from the menorah and the shulchan. In order to highlight the connection between the bimah and the altar we also place the bimah in the middle of the shul. Interestingly, Teshuvos Michtav

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there, but if it is done it is valid after the fact. Tosafos explains that Torah law would allow this לכתחילה, and the reluctance indicated by the Mishnah may be rabbinic, as a precaution that the animal might relieve itself and make the Altar filthy. There are other views that say that even מדאורייתא the slaughter of animals should not be done on top of the Altar לכתחילה. ■

Sofer<sup>3</sup>, a son of Chasam Sofer, also wrote about this topic and he equated the bimah to the outer altar and explained at length the rationale behind the different opinions regarding the exact location of the altar in the courtyard.

Beitur Halacha<sup>4</sup> cited Vilna Gaon who traces the practice to the times of the Gemara and then addressed the recent design on putting the bimah in the front of the Beis HaKnesses near the Aron Hakodesh in an effort to emulate the ways of the gentiles who perform all of their rituals at the front of their temples. Beitur Halacha follows the way of Poskim who preceded him in criticizing this innovation. It is only in very unusual circumstances that the bimah may be placed other than the middle<sup>5</sup>. ■

1. רמ"א או"ח סי' ק"נ סע' ה'
2. שו"ת חת"ס או"ח סי' כ"ח
3. שו"ת מכתב סופר או"ח סי' א'
4. ביאור הלכה שם ד"ה באמצע
5. ע' פסקי תשובות אות י"ג מש"כ ע"ז ■

## STORIES Off the Daf

### The Meaning of the Fig Tree

ביררו שם עצי תאנה יפים

**T**he obligation of gratitude is truly staggering. The Akeidas Yitzchak, zt"l, writes, "The worst and most damaging character trait is a lack of gratitude."

Rav Meshulam Dovid Soleveitchik, shlit"a, uses this concept to explain an interesting Rashi found on today's daf. "In Zevachim 58 we find that we offer the incense from the second ma'aracha on fig branches. Rashi explains the aggadaic reason for this practice. 'We use specifically a fig branch since it was through this branch that Adam covered his nakedness.' This

teaches the real extent of hakaras hatov. Even though the fruit of this very tree caused death to Adam and all of his descendants, it does not detract from our obligation to express hakaras hatov to this tree since our earliest ancestors fashioned chaguros from its leaves."<sup>1</sup>

The Tiferes Yisrael, zt"l, understood this Rashi in a very different manner. "Adam HaRishon sinned since he and Chavah accepted the snake's words of slander against Hashem. Since the incense atones for l'shon hara, we use the branches of the fig tree which covered Adam's nakedness then."<sup>2</sup>

It may be possible to suggest a third explanation. The verse tells us, "He who guards the

fig tree will eat its fruit." Our sages explain that the fig tree produces fruit in small batches, so that if someone misses a day, he is unable to harvest the entire crop. The same is true with Torah. If one is like Yehoshua, who always was in the tent, he will eat of its fruits. But one whose commitment is haphazard will not succeed like one who is more committed.

Specifically a fig leaf covered Adam's nakedness to teach that only through Torah could what he lost be regained. We use this wood for the ketores to teach the very same lesson. Only through Torah will we merit to transform our negative character traits, al-luded to in the chelbonah, into good. ■

1. שי לתורה ר"ה ויוה"כ ע' רמ"ב
2. תפארת ישראל מידות ב:ה