

## OVERVIEW of the Daf

### 1) A damaged Altar (cont.)

Another resolution of the contradiction between Be-raisos is cited that does not contradict Abaye's opinion that kodoshim kalim cannot be eaten if the Altar is damaged.

This resolution is unsuccessfully challenged.

### 2) The Altar in Shiloh

R' Huna in the name of Rav asserts that the Altar in Shiloh was made of stones.

R' Huna's position is challenged.

Two resolutions to this challenge are presented.

### 3) The Altar in the Second Beis HaMikdash

A Mishnah is cited that teaches that when the exiles went up from Bavel they added four amos to the south and west of the altar.

R' Yosef offered an explanation for why they enlarged the Altar.

Abaye unsuccessfully challenges this explanation.

Bar Kappara offers another explanation why they expanded the Altar in the Second Beis HaMikdash. ■

## REVIEW and Remember

1. Is it permitted to eat from a korban if the Mishkan was dismantled?
2. How do we know that the altar in Shiloh was made from stones?
3. How long did the fire last that descended in the time of Moshe Rabbeinu?
4. What is the reason the altar was enlarged during the period of the second Beis Hamikdash?

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 By Dr. and Mrs. Justin Gordon  
 In loving memory of their mother  
 מרת בתי' בת ר' יאור מרדכי, ע"ה

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## Distinctive INSIGHT

*The holy inner-Altar, the holy of holies outer-Altar*

אמר קרא ונסע אהל מועד—אף על פי שנסע אהל מועד הוא

One Baraisa prohibits consumption of meat from the offerings while the Jews were traveling in the desert, while a second Baraisa permits this. In order to resolve these statements one answer given is that these statements represent two opinions, one being that of R' Yishmael who prohibits this, and the other being the opinion of Rabbanan, who permit it.

According to another answer to resolve these statements, the Gemara explains that both statements are referring to kodshei kodoshim. The second Baraisa which allows consumption of meat during the travels of the Jews is speaking about when the Jews prepared to travel and the Mishkan was in the process of being dismantled by the Levi'im. The Baraisa reports that meat from kodshei kodoshim was able to be eaten as long as the Mishkan was standing and fit to be used, and even after the Mishkan was dismantled by the Levi'im, as long as the Altar was still in its place. The first Baraisa, however, rules that if the Altar itself was moved and in transit, meat was not allowed to be consumed.

In his Sefer Dorash Moshe, R' Moshe Feinstein uses the lesson of the Altar to illustrate a fascinating concept. Twice, the Torah refers to the outer, copper Altar as "holy of holies—קדש קדשים" (Shemos 29:37 and 40:10). This is despite its being located outside the Sanctuary. The inner Altar, where the incense was burned, is merely referred to as "holy" (Shemos 40:9), despite its being located indoors, in the Sanctuary, closer to the Aron. We can learn two lessons from this irony.

If someone's conduct in the beis midrash or in shul is decent and honorable, when he leaves the sheltered and protected confines of holiness, he must guard himself and adopt a stance of extra care and restraint. Once outside the beis midrash, a person is exposed to risk and danger to his spiritual being. In this environment, a person must protect himself by being especially on guard. The inner Altar was holy. The outer Altar was in clear view of the public. When exposed beyond the walls of the Sanctuary, it had to be holy of holies.

Alternatively, we see that if someone is considered to be special and elevated within the walls of the beis midrash due to his fear of Heaven and diligence, we usually

(Continued on page 2)

## HALACHAH Highlight

### The shape of the end chof

הוסיפו עליו ד' אמות מן הדרום וד' אמות מן המערב כמין גמא  
They added four amos on the south and four amos on the west  
and the extension appeared like the letter Gamma

**M**ishnas Sofrim<sup>1</sup> explains that when writing an end chof the top right of the letter should be rounded similar to a reish rather than squared like a dalet. In the event that the scribe squared that part of the letter it is invalid and one must scratch off the letter and rewrite it correctly. Another option is to add more ink to the top right part of the letter to round it off. This repair even works for tefillin and mezuzas that have the added requirement that the letters must be written in order (כסדרן). Since the letter has its essential shape even when squared it is considered as though it is there even though it is invalid, thereby allowing one to add some additional ink to round the corner to make it valid. Teshuvos Shevet Halevi<sup>2</sup> raises the question of whether the repair of rounding the corner makes the writing l'chatchila or is it valid only בדיעבד. He answers that since there are Poskim who are machmir regarding the validity of this repair it is not considered l'chatchila.

The ruling that an end chof is invalid if it is squared

(Insight...continued from page 1)

notice that those outside the beis midrash consider this person to be extra special and very holy. People therefore tend to pay attention to him and use his actions as a role model. He must be especially careful, therefore, regarding every small act he performs, as people will learn from him. All his actions, even those which are simple or subtle, will be scrutinized and viewed by others as exemplary. ■

rather than rounded is not universally held. Maharam Galanti<sup>3</sup> holds that an end chof that is squared is valid and Teshuvos Ein Yitzchok<sup>4</sup> cites our Gemara as proof to that position. The Gemara relates that when the Jews returned and rebuilt the second Beis HaMikdash they added an additional four amos to the altar on the south and four amos on the west. The addition to the altar, the Gemara relates, appeared like the Greek letter Gamma. Rashi<sup>5</sup> describes the letter Gamma as being similar to our end chof. Since we know the altar must be square the fact that Rashi could describe the altar as appearing like an end chof indicates that it must be acceptable for the end chof to be squared at the top rather than rounded. ■

1. משנת סופרין צורת אות כף פשוטה
2. שו"ת שבט הלוי ח"ו סי' קפ"ד אות ב'
3. שו"ת מהר"ם גלאנטי סי' קכ"ד
4. שו"ת עין יצחק סי' כ"ח
5. רש"י ד"ה גמא ■

## STORIES Off the Daf

### The Fire upon the Altar

אש שירדה בימי משה

**O**n today's daf we find that a heavenly fire descended upon the copper altar and remained there until the time of Shlomo HaMelech. The fire that came down during the time of Shlomo HaMelech did not cease until the time of Menashe. The Rama, zt"l, explains that the dimension of the altar was thirty-two amos by thirty-two amos to signify that the main avodah depends entirely on what is in one's ל"ב, one's heart.<sup>1</sup>

Similarly in life, all avodah is predicated on lighting a fire in one's heart

and understanding that we can accomplish whatever spiritual goal we set for ourselves. In the words of the Alter of Kelm, zt"l, "Greatness of the heart is a foundation of every Jew's avodah, since everything, both material and spiritual is predicated on it. Consider the manner in which the Mishkan was fashioned. How could these Jews, who had been slaves all their lives, craft such beautiful workmanship? The answer is that their hearts was filled with a fiery desire to build the house of Hashem. This was so powerful that they cried, 'Yes, we can!'

"This took such surprising courage in the sense of strong-heartedness that Moshe himself was surprised to see it. As the verse states, 'וירא משה והנה עשו'—And Moshe saw that,

behold, they had done as all that Hashem had commanded.' The word 'behold' is superfluous. It serves to express Moshe's wonderment that such untrained laborers achieved results.

"Where did this strength come from? It emerged from the fiery longing in their hearts to do the will of Hashem at all costs. This desire stems from one's understanding, since there is no longing without awareness. Yet arousing this fire also depends on how we act on our holy desire. As we push ourselves to act we will achieve siyaata d'Shmaya and expand our yearning and achieve more and more amazing results."<sup>2</sup> ■

1. תורת העולה ח"א פי"ג
2. מבית קלם ע' שנ"ד שנ"ה