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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Where was the Altar?

Rav Shrivia says that the author of the *Mishna* in Tamid, which says that the pyre was 4 *amos* from the southern end of the altar, is Rabbi Yossi Haglili. He says in the *braisa* that that the *kiyor* – sink was slightly in the southern side of the courtyard, aligned with the space between the altar and the sanctuary, but not blocking between them, to reconcile the verses, one which says that the *kiyor* must be between them, and one which says that the altar should be at the doorway of the sanctuary.

The *Gemora* says: That proves that Rabbi Yossi Haglili says that the altar was totally in the northern half of the courtyard. If it was anywhere else, the *kiyor* could have been between the altar and the location of the building. If it was all in the south, or even half in the south, the *kiyor* could have been in the southern half, between the altar and the vestibule. If the vestibule is considered part of the sanctuary, the *kiyor* could have been in the southern half, beyond the vestibule, but opposite the altar.

The *Gemora* asks that even if the altar was all in the north, why could the *kiyor* not be in the northern half, opposite the altar, beyond the sanctuary (or vestibule)?

The *Gemora* answers that the north is referred to as

tzafona – northwards, which also can mean *tzafun* – cleared out, indicating that the north half must be clear of any vessels.

The *Gemora* says that Rabbi Eliezer ben Yaakov disagrees with Rabbi Yossi Haglili, who says that the was totally in the south , since *tzafon* means that the northern half must be cleared of everything, including the altar. (58b – 59a)

Cracked Altar

Rav says that if the altar was cracked, all sacrifices slaughtered are invalid. Rav says that there was a verse to prove this, but we forgot it. When Rav Kahana went up to *Eretz Yisroel*, he found Rabbi Shimon beRebbi, who quoted Rabbi Yishmael beRabbi Yossi who said that this is learned from the verse which states that you should slaughter on it (i.e., the altar) *es olosecha v'es shlamecha* – your *ola* and *shlamim* sacrifices. The verse cannot be literal, since the sacrifices are not slaughtered on the altar. Rather, the verse is stating that the sacrifices should be slaughtered *relying* on the altar, and the reference to *shelamim* teaches that one can rely on the altar only when it is *shalem* – complete, but not when it is cracked. Rav Kahana then realized that this was the verse that Rav was missing. Rabbi Yochanan says that even sacrifices which were not sacrificed, but only sanctified, when the altar was cracked, are invalid.

The *Gemora* explains that their dispute is whether live animals can be permanently disqualified. Rav says that live animals are not disqualified, and therefore can be sacrificed once the altar is repaired, while Rabbi Yochanan says that they are disqualified, and therefore cannot be sacrificed even once it is repaired.

The *Gemora* cites a *braisa* to disprove Rav. The *braisa* says that sacrifices that were sanctified before the altar was built cannot be offered once the altar is built. The *Gemora* says that this text cannot be correct, since these sacrifices would have been disqualified from the time of sanctification, which does not permanently disqualify it. It cannot refer to animals that were sanctified before the destruction of the altar, and teaching that they are not valid once it was rebuilt, since there was a gap of 70 years in between the destruction (of the first Bais Hamikdash) and rebuilding (of the second one), and the animal would be invalid anyway, since it was too old. Rather, the *braisa* must refer to a case where the altar was cracked and then repaired, and it states that the sacrifice is invalid, supporting Rabbi Yochanan.

The *Gemora* objects, since we needed to amend the text of the *braisa*. Once we are amending, we can amend it further, and say the case is when it was slaughtered when the altar was cracked, permanently disqualifying it.

The *Gemora* challenges this statement of Rav from the statement of Rav Gidal in the name of Rav, that if the altar was uprooted, the ketores incense can be offered in its place.

The *Gemora* answers that applying blood is more severe

than other sacrifices, and can only be done on a complete altar. This is similar to the distinction that Rava makes within the opinion of Rabbi Yehudah.

The *Gemora* cites a *braisa* of a dispute between Rabbi Yehudah and Rabbi Yossi about the verse that says that “on that day, the king [Shlomo] sanctified the inside of the courtyard, since the copper altar was small to handle [the sacrifices]”. Rabbi Yehudah says the verse should be read literally, and it means that since the altar was too small to handle the sacrifices offered then, he had to sanctify the courtyard. Rabbi Yossi says that it was not too small, as the verse says that Shlomo offered 1,000 *olah* sacrifices on the altar of the Mishkan, and the verse says that he was now offering 22,000 cattle. If we compare the area of the altar of the Mishkan and the capacity it had, the larger altar of the Bais Hamikdash would be able to handle the larger capacity. Rather, when the verse calls the copper altar “small,” it is a euphemism for saying that it was invalidated in favor of the new stone altar.

The *Gemora* explains that Rabbi Yehudah and Rabbi Yossi dispute the size of the original altar, and therefore read this verse differently.

The *Gemora* cites another *braisa*, in which Rabbi Yehudah and Rabbi Yossi dispute the reading of the verse which states that the altar of Moshe was 5 *amos* wide and 5 *amos* long. Rabbi Yossi says that the verse is literal, making the total area of the altar 5 square *amos*. Since the corners were an *amah* wide on all sides, and the pathway was an *amah* wide on all sides, only one square *amah* was usable for sacrificing. Rabbi Yehudah says that the 5 *amos* measurements are from the center of the altar, as the verse uses the word *ravua* – square,

which is also used in the verse about the future altar, in which Yechezkel states that it was 12 *amos* in each direction, i.e., from the center. This leaves an area of 36 square *amos* for offering sacrifices. The new altar had an area of 400 square *amos* for offering sacrifices. According to Rabbi Yossi, this is 400 times the area of the original altar, and should be able to process 400,000 sacrifices, while according to Rabbi Yehudah, this is slightly over 10 times the area of the original altar, making it unable to process the 22,000 sacrifices.

The *Gemora* continues to explain that Rabbi Yossi uses the word *ravua* to learn the height of the original altar. The verse states that its height was 3 *amos*. In the *braisa*, Rabbi Yehudah says this verse is literal, while Rabbi Yossi says the actual height was 10 *amos*, since the word *ravua* is used for this altar and the inner altar. Just as the inner altar's height was double its width and length, as it was 1 *amah* square, and 2 *amos* high, so this outer altar's height was double its width and length, which was 5 *amos*.

Rabbi Yehudah objects, since the curtains around the courtyard were 5 *amos* tall. If the altar was 10 *amos* tall, all would be able to see the *Kohen* on top of the altar performing the service.

Rabbi Yossi responds that the verse refers to the curtains "around the *mishkan* – sanctuary and altar." Just as the *Mishkan* was 10 *amos* high, so was the altar. Rather, the curtains were 15 *amos* tall, and the verse that says they were 5 *amos* tall is referring to their height above the altar. The verse which says the altar's height was 3 *amos* is referring to the height from the *sovev* – pathway.

The *Gemora* explains that Rabbi Yehudah says the lesson

from *ravua* must be for area, since it refers to area. The *Gemora* further explains that according to Rabbi Yehudah, who says the curtains were 5 *amos* tall, the *Kohen*, who was approximately 3 *amos* tall, was visible on the altar, but the service in his hands was not visible.

The *Gemora* says that Rabbi Yossi, who says that the courtyard was not literally sanctified, explains that the verse means that the courtyard was sanctified as a place where the larger altar could be located.

The *Gemora* says that Rabbi Yossi explained that the verse which says that the copper altar was small is explaining that Shlomo therefore used the new stone altar, but Rabbi Yehudah, who says that the new altar was also too small, says that the verse means that the new stone altar – which was in place of the copper altar – was too small.

The *Gemora* explains that Rabbi Yehudah says the word *ravua* is used to compare to the future altar, since both are outside the sanctuary, as opposed to the inner altar. Rabbi Yossi says it is used to compare to the inner altar, as both were movable utensils (like the whole *Mishkan*), as opposed to the future altar, which was a built structure. (59a – 60a)

INSIGHTS TO THE DAF

Empty?

Rabbi Yossi Haglili says that the reference to the northern half of the courtyard as *tzafonah* indicates that it was cleared out of vessels. Tosfos (59a panui) explains that although the altar of the *mishkan* was technically a vessel, as it was movable, this verse does not mandate



that it not be in the north, as the word *tzafonah* – to the north is referring to a side of the altar itself, indicating that it is only discussing things beside the altar. In addition, all the vessels used for slaughtering, such as rings, restraints, and tables, were also in the north. Although they were vessels, the rationale for clearing out the north was to make room for the slaughtering of sacrifices, and these vessels were for the very purpose of slaughtering.

Slaughter on it

Rav Kahana discovered that the source for Rav's statement that a sacrifice is invalid if slaughtered when the altar is cracked was the verse that says that you should slaughter on it [the altar] the *olah* and *shelamim*. The *Gemora* says that this verse cannot be understood literally, since one does not actually slaughter the sacrifices on the altar. Tosfos (59a v'chi) notes that the *Gemora* had earlier learned from the literal reading of this verse that one may slaughter a sacrifice on the altar. Although this indicates that the literal reading is valid, the *Gemora* here is basing its statement on the fact that the verse *mandates* that one slaughter on the altar. While a sacrifice that was slaughtered on the altar is valid, it is not the mandated normative way of slaughtering, and therefore the verse also teaches that the sacrifice must be slaughtered when the altar is complete.

DAILY MASHAL

Disqualified

The *Gemora* cites the dispute of Rabbi Yochanan and Rav whether a sacrifice that was disqualified when alive

is permanently disqualified. The *Gemora* cites a *braisa* which states that any sacrifices that were sanctified before the altar was built are invalid, even after it is built. The *Gemora* amended the *braisa*, since this text is incorrect, as such an animal would be disqualified from its initial sanctification, which does not permanently disqualify it. Tosfos (59a ad) challenges this, since Rabbi Yochanan says elsewhere that something that was initially disqualified is still permanently disqualified. Tosfos answers that in this case, the disqualification is due to the altar not being built. Since the person sanctifying the animal could theoretically build the altar himself, this is not a permanent disqualification. The case of Rabbi Yochanan was one partner who sanctified his half of an animal. At that initial point, the animal was disqualified, due to the other partner's share, which was not sanctified. The other partner's share precluded its being sacrificed, and this issue could not be fixed by the one sanctifying it, making it permanently disqualified.

One should avoid being “permanently disqualified.” As long as we have the potential to “build the altar,” we can be sanctified.