

OVERVIEW of the Daf

1) Blood applications (cont.)

The Gemara unsuccessfully challenges the opinion that maintains that there was no base of the altar at its southeast corner.

Rav and Levi disagree over what was meant by the statement that the southeast corner did not have a base.

This dispute is related to a disagreement about how to render a verse into Aramaic.

Levi's understanding that blood was not applied to that corner is unsuccessfully challenged.

Three unsuccessful challenges to Rav's understanding that there was no base at the southeast corner are presented.

2) Yerushalayim

Rava presents an exposition that describes how Yerushalayim was chosen to be the place that would host the Beis HaMikdash.

An alternative explanation for choosing Yerushalayim is recorded.

A follow-up to Rava's exposition is presented.

3) MISHNAH: The Mishnah mentions and elaborates on the remaining korbanos that are included in the category of kodshei kodashim, namely the communal Shelamims and Asham offerings. ■

REVIEW and Remember

1. What is the point of dispute between Rav and Levi?

2. What was the procedure for building the outer altar?

3. How did Dovid and Shmuel know where the Beis HaMikdash was to be built?

4. What are the different types of Asham offerings?

Distinctive INSIGHT

The territories of Binyamin and Yehuda and the Altar
 לפיכך זכה בנימין הצדיק ונעשה אושפיזן להקב"ה שנאמר ובין כתפיו שכן

The Gemara on daf 53 noted that the configuration of the shape of the altar was a bit unusual. It had a base which surrounded the bottom of the structure on the entire north and west sides. The base extended around the northeast and southwest corners for only one amah at each corner. Accordingly, the southeast corner had no base at all. As an explanation of why the base was shaped in this manner, R' Elazar tells us that the altar was situated in the portion of the tribe of Binyamin, except along the southern and eastern edges which were along the territory of the tribe of Yehudah. The strips of land belonging to Yehuda which were adjacent to the altar bordered directly against the altar itself, and these are the sides which did not have a base.

The expression of R' Levi b. Chamma is that there was a strip of land which projected out from the portion of Yehuda and into the territory of Binyamin, and it was upon this strip that the altar was built. "Binyamin, the Righteous, was pained by not having the entire altar built in his territory, and he longed to take this area and receive it as part of his portion." The verse (Devarim 33:12) alludes to this longing, as it says about Binyamin, "he agonizes over it all day." In the merit of this longing, Binyamin did have the privilege of hosting the Shechina. Rashi in Yoma (12a) explains that this refers to the location of the Ark, which was located fully in the territory of Binyamin. Rashi in Sota (37a), however, explains that this is a reference to the Kodesh HaKodoshim. The Gri"z writes that there is a big difference between these explanations, because during the entire time the Mishkan was in Nov and Givon the Ark was not in the Kodesh HaKodoshim, but rather in Kiryas Ye'arim. Nevertheless, the Shechina always resided in the territory of Binyamin. We see that although while the Mishkan was in Nov and Givon the Ark was not present, the location of the Kodesh HaKodoshim alone defined the presence of the Shechina.

Maharsha asks that the Gemara seems to inform us that through prophecy, Binyamin was well aware of the fact that the entire Mikdash including the Kodesh HaKodoshim would be in his territory, with the exception of the strip owned by Yehuda. Why, then, if he was well

HALACHAH Highlight

Using thermometer strips on Shabbos

”אבנים שלמות” כתיב

The verse says that the altar was made of “whole stones”

Tosafos¹ to our Gemara proves that the shamir was used to cut the stones of the ephod. He also proves that the shamir was used in the second Beis HaMikdash as well and it was only after the destruction of the Beis HaMikdash that the shamir became nullified. Teshuvos Nishal Dovid² was asked about the permissibility of using invisible ink on Shabbos. In his time people would take lemon or onion juice and write messages. The ink would get absorbed in the paper so that it could not be read. When one wanted to read the hidden message, the paper would be held over a fire which caused the writing to become visible. The question is whether heating up the ink so that it becomes visible constitutes some sort of melacha on Shabbos. He demonstrated that revealing the ink is not considered cooking, nor is it considered writing or nolad – bringing something new into existence. The reason it is prohibited is that it is considered an indirect act of writing by causing the ink to become visible. Even though the person is not doing any writing, nevertheless, doing an action that will lead to a melacha being done is itself considered an action. Proof to this is found in our Gemara that teaches that building the Beis HaMikdash does not override Shab-

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aware of this, does the Gemara say that he merited the Ark only due to his longing for the strip owned by Yehuda? Several answers are given to this question.

One answer is given by Ritva. He explains that Bin-yamin knew that the Altar would be in his territory, but the Shechina and the Kodesh HaKodoshim might have been arranged in the east in the area of Yehuda, rather than in the west. His longing resulted in the Shechina's being in the west. ■

bos. Seemingly, it should be permitted to place the shamir on a stone and have it cut the stone the way it wants since the person is not doing the melacha. The fact that it is prohibited indicates that even placing the shamir on the stone for the shamir to cut the stone is prohibited.

Teshuvos Minchas Yitzchok³ proves from the Gemara Gittin (19b) that if one writes in a manner that the ink cannot be read it is not considered writing. Accordingly, when one takes the paper with the invisible ink and holds it over the fire so that it should be visible he is violating the prohibition of writing. Accordingly, he prohibits the use of a thermometer strip in which different letters or numbers appear that indicate a person's temperature. The act of placing the strip on a person's forehead to make the letters appear is a prohibited act of writing on Shabbos. ■

1. תוס' ד"ה אבנים.

2. שו"ת נשאל דוד אורי"ח סי' ט'.

3. שו"ת מנחת יצחק ח"ז סי' כ"ב. ■

STORIES Off the Daf

The Apex of Beauty

”וילך דוד ושמואל...”

One of the residents of Yerushalayim was once fleeing for his life from a non-Jew who was out to kill him. In a panic, he ran to the Maharil Diskin, zt”l, and asked what he should do. The Maharil gave him advice that seemed strange. “Learn maseches Middos and you will be saved.”

This man immediately fled to the safest place he could think of and learned through maseches Middos. Surprisingly, the non-Jew completely

gave up on him and went home. Many local talmidei chachamim heard about what had happened and wondered if there was some kind of source for the Maharil's directive, but no one could find any teaching of chazal that shed light on the subject.

When the Satmar Rav, zt”l, visited Yerushalayim in תרצ”ב, everyone was astounded at his vast bekiyus and deep understanding. Eventually he was asked if he knew of a source for this strange segulah.

“Of course,” replied the rebbe without a moment's hesitation. “When Dovid fled from Shaul, the verse in Sefer Shmuel tells us that

Dovid sat with Shmuel in Ramah. The gemara in Zevachim 54 explains that Dovid sat in that ‘high place’ and occupied himself with building the Beis HaMikdash, the apex of beauty in the world. He worked to find and prepare its location.

“I believe that this was the Maharil Diskin's source. Just as when Dovid was chased he learned Middos and was saved, the same is true for all time. The reasoning behind this is that the Beis HaMikdash was above nature. It follows that one who needs a supernatural salvation should learn about the Beis HaMikdash!”¹ ■

1. קול תורה, תשרי תשס”ז, ע' מ”ה. ■