

Inside The Daf

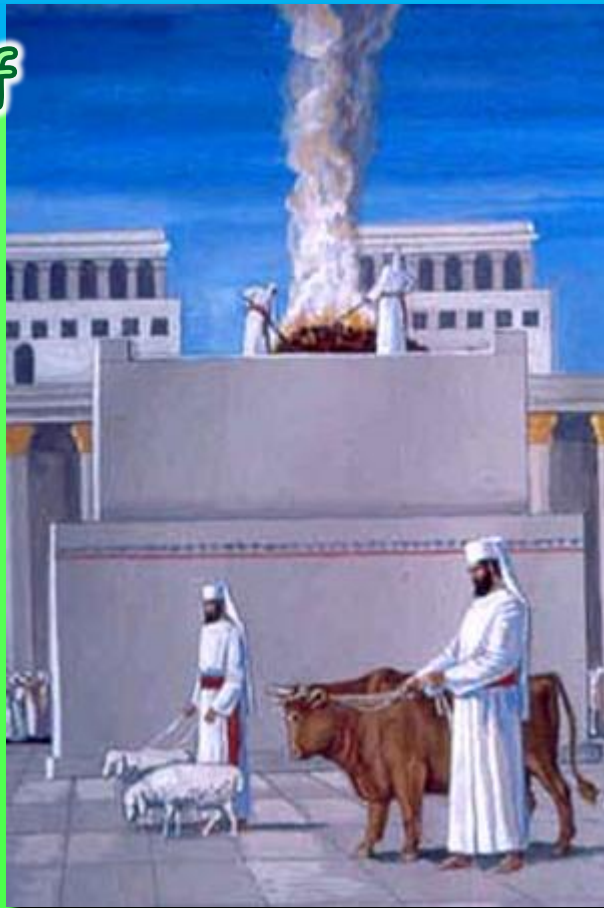
Here's a question: Since we are not allowed to slaughter animals on שַׁבַּת, how were they able to slaughter the קָרְבָּן תָּמִיד (Daily offering) in the בֵּית הַמִּקְדָּשׁ on שַׁבַּת?

The answer is, the Torah tells us that the קָרְבָּן תָּמִיד has to be offered "בְּמוֹעֵדוֹ", "at its proper time," which is every day. This means that even on שַׁבַּת, the קָרְבָּן תָּמִיד must be slaughtered and sacrificed, even though slaughtering is usually not allowed on that day.

Fats and limbs from a קָרְבָּן (offering) that were not burned on the מִזְבֵּחַ (Altar) during the day were burned the following night.

What about fats and limbs that were not burned on Friday? May they be burned the following night on שַׁבַּת even though we are not allowed to burn things on שַׁבַּת?

רַבָּה says that on שַׁבַּת we may not burn limbs and fats leftover from Friday's קָרְבָּן. Since the קָרְבָּן sacrificed on Friday may not be sacrificed on שַׁבַּת, the burning of its fats and limbs may also not be burned on שַׁבַּת.



WORD OF THE DAY:

דוּחָה

"PUSH ASIDE"



Did You Know...

Usually כַּהֲנִים may not offer a sacrifice if they are in a state of טוּמְאָה, impurity (for example, if we touched a dead body). But, the Torah allows כַּהֲנִים to offer *community* sacrifices (for example, the קָרְבָּן תָּמִיד daily sacrifice) even if they are in a state of טוּמְאָה.

A מְדוּת Moment

Jonathan Silverman was having a rough couple of months. His school tests were low, he was arguing more with his family and slowly people at school were starting to move away from him.

Finally, after his latest escapade of acting out (this time by flooding the school bathroom) he was called into Rabbi Eisenberg's office.

"Jonathan," the rabbi said. "You are a good boy. What's been happening lately?"

"Rabbi," Jonathan said, "I just feel like I'm a bad seed. I'm just not doing good in school anymore, a lot of the subjects are getting too hard. I can't focus in class. I feel like I'm just beyond any hope!"

"I understand, Jonathan," the rabbi sympathized. "It's hard to feel good about yourself when you've done well in school and start to do poorly. It's hard to feel smart when school is so hard. But that doesn't mean you have to act out."

"I know," said Jonathan. "I just don't feel like I can do any good!"

"I see," said Rabbi Eisenberg. Then he went to his shelf and pulled out a גְּמָרָא. After he thumbed through a few pages, he found what he was looking for.

"In today's *daf yomi* we learn that it was forbidden to put out the fire on the מִזְבֵּחַ, the Altar in the Temple. Some say that the fire is like the spark that burns within every Jew to be true to the Torah. We are not allowed to put out that spark by doing actions against Torah, like destroying property," said Rabbi Eisenberg looking up at Jonathan.

"Remember, Jonathan," the rabbi continued, "however you feel and whatever trouble you may be having in class or in school, you still have that spark inside you. Don't put it out the holiness inside you by doing bad actions."

(מספר הסופר, פרי תולדות)

GEMATRIA CODE:

Write the Hebrew letter for each number and find...
The prohibition to put out the Altar's fire

04 100 06 400 04 10 40 400 300 01

01 30 08 02 07 40 05 30 70

05 02 20 400

Don't Put Out the Fire!

The Torah commands us never to put out the fire on the מִזְבֵּחַ (Altar) as it says, "אש תמיד תוקד על המזבח", "לא תכבה", "A permanent fire shall be aflame on the Altar, it may not be extinguished" (ויקרא ו:ו),

Leviticus 6:6). Anyone who disobeys this law, receives lashes.

What if someone put out the fire after it had been taken from the מִזְבֵּחַ and placed on a shovel?

אֲבִי says the person receives lashes because, after all, the fire he put out came from the Altar! רַבָּא says the person would not receive lashes because once the fire was placed on the shovel, it is no longer called "fire from the Altar" and anyone who extinguishes it is not considered to have put out fire from the Altar.



Games

Review Questions – יומא דף מ"ו

1. What word in the Torah teaches that the קֶרְבֵּן תְּמִיד can be offered even on שַׁבָּת?

2. Which types of sacrifices may be offered even if the תְּהִימִים are in a state of טוּמְאָה ?

3. Which fire are we commanded never to put out?