

The Weekly Daf



by Rav Mendel Weinbach - Dean, Ohr Somayach Institutions

Chagiga 11 - 17

Week of 6 - 12 Kislev 5760 / 15 - 21 November 1999
Rav Weinbach's insights, explanations and comments for the 7 pages of Talmud
studied in the course of the worldwide Daf Yomi cycle

Sacrifices Made in Heaven

Zevul,

Beit

Hamikdash. There, too, is an altar upon which the *Malach* (angel) Michael offers a daily sacrifice.

The obvious question which arises is what does he offer on this altar, as there are no animals in Heaven? In his footnotes (and this appears in parenthesis in the Ein Yaakov) the Bach adds this question to the text, as well as an answer. The answer is also found in a Tosefot in *Mesechta Menachot* (110a). Tosefot cites conflicting midrashim as to the nature of these sacrifices. One states that the *Malach* offers the souls of the *tzaddikim* (righteous) upon this altar, and another states that the sacrifices are of fire in animal form.

It is the first midrash above, the one regarding the souls of the righteous, which appears in the aforementioned Bach and Ein Yaakov. And this answer is presented by Tosefot as an explanation of t

Beit Hamikdash today in which to offer sacrifices?
the *tzaddikim*

ishei Yisrael

whose souls are offered before Hashem.

Tosefot notes, however, that there is another opinion which translates these words literally as sacrifices, and views them as an extension of the request that Hashem return the sacred service to His sanctuary. Our prayer thus is that Hashem restore our ability to offer actual sacrifices. The Tur (*Orach Chaim* 187) presents a third opinion: We ask Hashem to accept our prayers which we offer in place of sacrifices.

The Mishna Berura (*Orach Chaim* 120) quotes the opinion of the Turei Zahav as favoring the first approach, about the souls of *tzaddikim*, and also quotes the Gaon of Vilna as expressing a preference for the second one, that it is a request for the return of the sacrificial service here on earth.

Chagiga 12b

Between Angel and Animal

Six things have been said about Man, say our Sages; in three of them he is similar to the *malachim* (angels) and in three he is like an animal.

People are like the *malachim* in that they have intelligence, they walk upright and they speak the Holy Tongue of Hebrew. People are like animals in that they eat and drink, they multiply, and they expel wastes from their bodies.

The midrash (*Bereishet Rabbah* 8) adds one more comparison to each. Men see like the *malachim* and perish like animals. Why are these comparisons not listed by our gemara?

The comparison of sight does not present such a problem because an animal has the power of sight as well. But why is the comparison of man and animal regarding death ignored?

Two answers are found in the commentaries. Rif suggests that the *gemara* is referring to the initial creation of Man, before Adam ate from the Tree of Knowledge and brought death to the world. Iyun Yaakov explains that although both man and animal have limited existence in this world, the cause of their respective deaths is not the same. Man dies as a result of his sins, while the animal dies because Hashem has so programmed its existence.

Chagiga 16a

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22 Shimon Hatzadik Street, POB 18103, Jerusalem Israel

972-2-581-0315

fax: 972-2-581-2890

info@ohr.org.il

38 East 29th Street 8th floor, New York, NY 10016, USA

1-212-213-3100

fax: 1-212-213-8717

RZCorlin@aol.com or estern@aol.com

613 Clark Avenue West, Thornhill, Ontario L4J 5V3, Canada

1-905-886-5730

fax: 1-905-886-6065

Somayach@MSN.com

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