

## OVERVIEW of the Daf

### 1) Utensils of the Beis HaMikdash (cont.)

Rava bar Shila in the name of R' Masna in the name of Shmuel discusses the shovel of the Beis HaMikdash that had ten holes and was used as a musical instrument.

A Baraisa offers another description of this instrument.

R' Nachman bar Yitzchok offers a mnemonic to remember that the Baraisa maintains that this shovel produced a thousand sounds.

### 2) Flute players

The Gemara explains the point of dispute about who played the flute in the Beis HaMikdash.

This explanation is rejected in favor of another explanation of the dispute.

### 3) The song that accompanies a korban

A Baraisa presents a dispute whether the song is essential to the korban.

The Gemara presents the source for R' Meir's position and Rabanan's response to that exposition.

R' Yehudah in the name of Shmuel cites the source for song in the Beis HaMikdash.

This exposition is unsuccessfully challenged.

R' Masna offers an alternative source for song.

This source is unsuccessfully challenged.

Tangentially, R' Masna teaches that bikkurim also require song.

This assertion is unsuccessfully challenged.

Numerous other Amoraim suggest alternative sources for song in the Beis HaMikdash.

A Baraisa cited to support R' Yochanan's source for song also teaches that if a Levi performs the task assigned to another Levi he is not liable to death.

Abaye maintains that a Levi who is a singer who closes the gates is liable to death.

Abaye's position is challenged.

The Gemara responds that the issue is subject to a dispute between Tannaim and suggests an explanation of that dispute.

An alternative explanation of the dispute is suggested.

R' Avin inquires whether a voluntary communal Olah must be accompanied by song.

Two unsuccessful attempts to resolve this question are presented.

On the third attempt the Gemara demonstrates that a voluntary Olah does not require song. ■

## Distinctive INSIGHT

*The service that requires happiness and a good heart*

איזהו היא עבודה שבשמחה ובטוב לבב? הוי אומר זו שירה

The Gemara searches to find the source that singing must accompany the bringing of the offerings in the Mikdash. Rav Yehuda in the name of Shmuel points to the passage (Devarim 18:6-7) which discusses serving by pronouncing the name of God. Rav Masna says that this halacha is learned from the passage in Devarim (28:47-48) in Parashas Ki Savo. This passage is found in the context of the severe admonitions and threats which the Jews were told, and the passage notes that the cause for the terrible calamities which are listed is our "not having served God with happiness and with a good heart." Maharsha explains that the Torah expects us to accompany the offerings with song, because song has the ability to neutralize depression, as we find that King Shaul asked for a musician to help him overcome his melancholy. Song can also help to develop a tremendous upbeat attitude and lead to a spirit of holiness and even prophecy, as we find regarding Elisha.

Sefer Binayahu explains that Rav Masna accepts Shmuel's verse as the source for singing, but the additional verse he cites is a source that the singing should be accompanied with music.

The Gemara suggests that perhaps serving God with happiness refers to the study of Torah, which is described in Tehillim (19:9) as a source of delight. "The orders of God are upright, they gladden the heart." The Gemara responds that although Torah gladdens the heart, the verse does not use the terminology "good heart" in this regard. Therefore, the verse in the context of the admonitions is referring to song, and not to Torah study.

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## REVIEW and Remember

1. What was the primary component of song in the Beis HaMikdash?  
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2. How does one serve God with the Name of God?  
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3. What happens if a Levi performs someone else's job?  
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4. What song was being sung when the Beis HaMikdash was destroyed?  
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# HALACHAH Highlight

## Reciting a beracha before birkas kohanim

איזהו שירות שבשם?

What service is done with God's Name?

**R**' Yehudah in the name of Shmuel teaches that the source that there is a Biblical obligation for the Levi'im to sing is from the pasuk (Devarim 18:7), **ושרת בשם ה' א-לוקי**, he shall serve with the Name of God and the service that would be done with the Name of God is song. The Gemara suggests that perhaps that pasuk refers to birkas kohanim and then answers that the pasuk (Devarim 10:8) states, **לשרתו ולברך שמו** – to serve Him and bless with his Name, which indicates that serving Him and blessing with His Name are two separate activities. The Gemara proceeds to cite different sources for the Biblical obligation for Levi'im to sing. Sefer Amud Aish<sup>1</sup> suggests that the dispute between Amoraim is whether birkas kohanim is considered service or not. The Gemara (Sotah 38a) cites a Baraisa that teaches that birkas kohanim is recited while standing. It is then suggested that perhaps it could even be recited while sitting. R' Nosson responds that the pasuk states **לשרתו ולברך שמו** teaches that just as service of God is performed while standing so too birkas kohanim is recited while standing. Does R' Nosson teach that birkas kohanim is a form of service or perhaps it is not a form of service but it is equated to service?

Radvaz<sup>2</sup> was asked to explain Tur's ruling<sup>3</sup> that a kohen should wash and recite **על נטילת ידים** before birkas kohanim since the obligation to wash is only Rabbinic. He answered that if the kohen became distracted he is required to wash

(Insight...continued from page 1)

Tosafos immediately points out that we do find that Torah and its study is described as being "good." One verse states (Mishlei 4:2): "For I have given you a good teaching, do not forsake My Torah." Another verse states (Tehillim 119:72): "The Torah of Your mouth is better than thousands in gold and silver." Tosafos answers that although Torah is called "good," the Gemara nevertheless notes that this categorization is not in direct juxtaposition to happiness, and it is also not used in describing a "good heart."

Sefer Tzon Kodoshim points out that Tosafos means to say that the verse which describes serving God out of happiness and with a good heart is referring to an expression or gesture which comes about due to one's being happy. This refers to song, which one sings when one is happy. Torah, however, is the opposite. It is through the study of Torah that one becomes exceedingly content and satisfied. It is not the happiness that necessarily leads to Torah study, but rather the Torah study which provides a person with a tremendous sense of accomplishment and fulfillment. ■

his hands and is prohibited to ascend the platform without first washing since there is a positive command to wash one's hands and birkas kohanim is a form of service. This clearly indicates that birkas kohanim is a form of service of God and for that reason a beracha was enacted to parallel the obligation to wash one's hands before serving in the Beis HaMikdash. ■

1. ספר עמודי אש (שטראשון) סי' כ"ד ענףה'.
2. שו"ת הרדב"ז ח"ב סי' תשע"ח.
3. טור או"ח סי' קכ"ח. ■

# STORIES Off the Daf

## Staying on the Job

משורר ששיער במיתה

**R**av Yitzchak Zilberstein, shlit"a, recounted. "When I was learning in Slobodka, the mashgiach, Rav Moshe Tukachinsky, zt"l, would walk around the beis midrash to supervise his students. With one hand behind his back, he would pace around the beis midrash, back and forth, between the rows of students. Strangely, one young man who was one of the most diligent stu-

dents in the yeshiva decided to copy the mashgiach. He got out of his seat and began to pace the beis midrash with his hand behind his back in exactly the same manner as the mashgiach.

"Not surprisingly, the mashgiach himself approached this bochur to take him to task for his weird behavior. We all wondered what he would say. Clearly it would have been counterproductive for the mashgiach to speak too forcefully to this masmid, since he was usually an exemplary example of diligence and very well behaved; yet he couldn't possibly remain silent in the face of such audacity! We all waited

with bated breath to see what tack the mashgiach would take and were not disappointed by his clever response to the bochur's behavior.

"He said, 'In Arachin 11 we find that if a Levi was charged with singing and another Levi's task was to deal with a gate in the mikdash, they may not switch tasks. If they do, the Gemara says they are chayav misah. I am like one who must sing, while you are like one who was charged to stay in his place and fulfill his duty in his place. It is forbidden for us to switch jobs!'"<sup>1</sup> ■

1. טובך בייעו, חייב, עי' שצ"ב ■