

OVERVIEW of the Daf

1) Bringing a sheretz into the Beis HaMikdash (cont.)

R' Yochanan demonstrates that the dispute cited does not revolve around Shmuel's assertion that there is no prohibition to bring a sheretz into the Beis HaMikdash.

2) Prioritizing who should make repairs and remove tum'ah from the Beis HaMikdash

A Baraisa is cited that prioritizes who should be chosen to make repairs or remove tum'ah from the Beis HaMikdash.

A second Baraisa is cited that permits a blemished kohen to enter the Beis HaMikdash to make repairs. A second difference between the two Baraisos is whether a kohen tamei takes precedence over a Yisroel tahir.

A disagreement between R' Chiya bar Ashi in the name of Rav and R' Elazar is cited whether priority should be given to a kohen tamei or a blemished kohen.

3) Clarifying R' Shimon's statements in the Mishnah

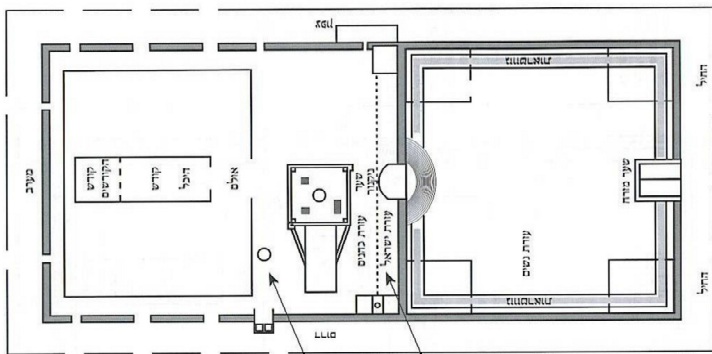
The Gemara explains that R' Shimon's first statement refers to a dispute he had with Tanna kamma earlier in the massechta (52b).

R' Shimon's second statement is explained to refer back to the disagreement regarding the method of repairing a broken string instrument in the Beis HaMikdash (102b). ■

הדרן עלך המוצא תפילין
וסליקא לה מסכת עירובין

Daf DIAGRAM

דתני רב כהנא מתוך שנהא "אך אל הפרוכת לא יבא" יכול לא יהו כהנים בעלי



א' ולמזבח לעשות ריקועי פחים
ב' מומין נכנסין בין האולם
תלמוד לומר "אך" חלק

R' Kahana taught a Baraisa: Since the pasuk prohibits a blemished kohen from approaching the mizbeiach one might have thought that a blemished kohen may not enter the area between the antechamber/אולם and the mizbeiach/מזבח (א) even to make gold plates for the walls. The Torah therefore employs the word אך to indicate that there is an exception to the prohibition and a blemished kohen may enter this area for the sake of making repairs. ■

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In memory of Shmuel Zvi b"r Nechemia haKohen

Gemara GEM

Renovations to the Mikdash: how and where it was done

יכול לא יהו כהנים בעלי מומין נכנסין בין האולם ולמזבח לעשות ריקועי פחים

The Gemara discusses the plating which was fastened on the walls of the Kodesh Kodoshim. The inside walls of this special chamber were plated with gold panels, which were attached to the walls by artisans and workmen (see Mishnah Middos, 4:1,5). Instead of walking in via the route taken by the Kohen Gadol who entered on Yom Kippur, these workers were lowered into the Kodesh Kodoshim from the roof, enclosed in a special box which had a small window in the side. When the box was lowered to the appropriate position, the worker would open it and reach out to do his work.

Rambam (Commentary to Mishnah) points out that we prefer that this job be done by a kosher kohen. If we do not have a qualified kohen to do the job, we can use a Levi, or even a Yisroel. We prefer someone who is tahir, but we can employ someone who is tamei. We also try to get someone who does not have a blemish, but we may also elect someone who has a blemish. The mitzvah is that they enter in this suspended box, but, if necessary, the worker may even enter through the doorway (see Tosefta, Keilim 1:11).

It is noteworthy that Rashi mentions that the gold plates described in our Gemara were to be used for lining the walls of the Kodesh Kodoshim. Yet, the words of the Baraisa brought by Rav Kahana speak about these workers coming to the area between the antechamber and the altar. What was the purpose of the workers entering this area, and what gold plates are used there?

Chasdei David (on Tosefta Keilim) explains that there is a text of the Toras Kohanim which does not mention the fact that these workers went between the altar and the אולם. Rather, the lesson is that these workers were allowed in the holy areas to bang and work the gold. In other words, not only did they enter when it was necessary to fasten these plates, but they even came in to work on them in the first place. The Ra'avad to the Tosefta explains that the gold was furnished by plucking golden grapes which were found on a vine covering the door of the אולם as an adornment.

We see, surprisingly, that although this work could have been done outside, yet, the workers were allowed to enter the Mikdash and work inside, even in the area between the altar and the אולם. ■

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HALACHAH Highlight

Constructing the Beis HaMikdash in a state of tum'ah

אין שם טהורין נכנסין טמאין

If there aren't tahor people available tamei people should enter

The Gemara cites a Baraisa that discusses the building of the Beis HaMikdash and teaches that l'chatchila the work should be done by kohanim who are unblemished but if unblemished kohanim are not available the work may be done by kohanim who are blemished. Preferably the work should be done by kohanim who are tehorim but if tahor kohanim are not available it may be done even by those who are tmei'im. Around the year 1860 there was a major debate whether it is possible to offer korbanos nowadays, and one of the issues was whether an altar could be constructed by people who are tmei'im. Teshuvos Sha'arei Tzedek¹ wrote that it is prohibited to offer korbanos nowadays based on what he was told in a dream which was that tamei people may not build an altar. Even though korbanos may be brought in a state of tum'ah, the construction of the altar may not be done in a state of tum'ah. As proof he cited the Gemara in Yevamos (6a) that teaches that construction of the Beis HaMikdash does not override the prohibitions of Shabbos. Since the laws that korbanos override Shabbos and tum'ah are derived from the same pasuk it follows that just as construction of the Beis HaMikdash does not override Shabbos it should also not override tum'ah.

Teshuvos Shem MiShimon² challenged this position from our Gemara that states clearly that construction of the Beis HaMikdash does override tum'ah and it is permitted for a tamei person to enter the Beis HaMikdash in order to perform a repair. The

REVIEW and Remember

1. According to R' Yochanan, what was the point of dispute between R' Shimon be Nanas and R' Akiva?
2. In what way did R' Kahana show support for Kohanim?
3. Why, according to R' Elazar, is priority given to the blemished kohen over the tamei kohen?
4. How does the Gemara relate R' Shimon's first statement to the dispute regarding one who finds himself outside the techum as Shabbos begins?

fact that construction cannot take place on Shabbos proves nothing since it can be done during the week but regarding tum'ah when there is no parah adumah there is no alternative other than to perform the construction by people who are tmei'im. Teshuvos Minchas Yitzchok³ answered that the ruling that the construction may be done by people who are tmei'im does not mean it is permitted (הותרה), rather the prohibition is suspended (דחוייה) when necessary. As such, it requires the Kohen Gadol's tzitz to suspend that restriction and in the absence of the Beis HaMikdash we do not have the tzitz to suspend the restriction against tamei people constructing the Beis HaMikdash. ■

1. שו"ת שערי צדק או"ח סי' ק"ב.

2. שו"ת שם משמעון או"ח סי' ל'.

3. שו"ת מנחת יצחק ח"ו סי' קל"ג אות ח' וט'. ■

Distinctive INSIGHT

Tum'ah in the construction and upkeep of the Mikdash

יכול לא יהו כהנים בעלי מומין נכנסין בין האולם ולמזבח לעשות ריקועי פחים

The question was asked whether the actual building of the Beis HaMikdash can be done by people who are tmei'im. On the one hand, we find that the service in the Mikdash is allowed to be performed by kohanim who are tmei'im. Is this condition of tum'ah also permitted for the construction of the facility itself?

The Sefer משמעון (א"ח סי' ל') brings a proof from our Gemara that it should be allowed. Our sugya clearly states that although it is preferred that people who are tehorim come to make repairs

and renovations in the Beis HaMikdash, if there are no tahor people available who can do the job, we allow tamei people to do the necessary work. We see, therefore, that construction of the Beis HaMikdash can be done by ones who are tmei'im.

The Minchas Yitzchas Yitzchak (6:133) challenges this proof. The Alshich HaKadosh (Parashas Vayakhel) notes that no forbidden Shabbos labors can be violated for the sake of the building of the Beis HaMikdash. Yet, the bringing of the offerings was done regularly on Shabbos and Yom Tov, although this entailed many labors which would have otherwise been forbidden on Shabbos. What is the reason for this discrepancy? He answers that there is a difference between the kedushah of the Beis HaMikdash after it is built, and the potential kedushah which is imminent as it is being built. Therefore, we find that

the building of the Mikdash does not automatically allow us to perform labors on Shabbos, whereas we are, in fact, allowed to perform labors once the Mikdash is functional.

It could be, claims the Minchas Yitzchak, that the same is true regarding tum'ah. It is true that once the Beis HaMikdash is up and running, we do allow people who are tmei'im to come and renovate the structure as needed, as reported in our Gemara. Yet, it could be that we only allow tamei people in once the kedushah of the Beis HaMikdash is well established. In the initial stages, as it is being built in the first place, it could be that we do not make any compromises at all, as we found by the laws of Shabbos, which are not violated during construction, but are permitted for the upkeep and general ongoing service of the Beis HaMikdash. ■