

## OVERVIEW of the Daf

1) MISHNAH 6 (cont.): R' Yehoshua draws an analogy between a ram's body, that serves more purposes when dead than alive, to a woman who had a baby, for whom more korbanos are offered when she is dead than she would have offered while alive. R' Shimon ben Akashia concludes the massechta with a contrast between unlearned elderly people and learned elderly people.

הדרן עלך במה דברים אמורים  
וסליקא לה מסכת קנים

### Massechta Tamid

2) MISHNAH: The Mishnah begins with a list of the three places where kohanim stood guard in the Beis HaMikdash and who stood guard in these places. A description of the sleeping arrangements for the kohanim is presented. The next part of the Mishnah discusses what was done if one of the kohanim experienced a seminal emission. ■

## REVIEW and Remember

1. What seven "voices" can a ram produce ?  
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2. What happens to people's minds as they grow older ?  
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3. What are the three locations where kohanim would stand guard ?  
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4. What were the sleeping arrangements for the kohanim ?  
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In loving memory of their mother  
מרת מאשא ליבא בת ר' נחמי, ע"ה

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לעילוי נשמת ר' חיים יצחק בן מרדכי יהודה הלוי  
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חנה פריידל בת הרב חיים יוסף - Irene Weiss  
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## Distinctive INSIGHT

### *The honor guard of the Mikdash*

בשלשה מקומות הכהנים שומרים בבית המקדש

In his Commentary to the Mishnah, Rambam explains that the arrangement of guarding in the Mikdash was not to protect against thieves or infiltrators. Rather, it was a form of honor guard. He cites the Sifrei Zuta which states that there is no comparison between a palace which is guarded and one which is not.

In Igros Moshe (O. C. 1:38). R' Moshe Feinstein cites our Mishnah and notes that the Rosh says that the honor guard was a demonstration to all that the Mikdash is not just a place which is secure, but we guard it to demonstrate that it is a place which is always on our mind and is being monitored constantly. R' Moshe uses this as an indication that it is not proper to take a sefer Torah after it is read and to place it in a holder (a stand with two slots) where it stands by itself until after the haftorah is read. Although the sefer may be secure and in no danger of being damaged, the sefer's remaining in a manner which appears to be unattended is a lack of honor for its holiness.

The Mifresh adds that if the reason we guarded the Mikdash was due to security concerns, it would not have been necessary for the Gemara to cite verses to teach us that we are required to protect the Mikdash. In fact, he says that if it were due to a concern for theft, we would not have guarded the Mikdash at all. The Mikdash was a place of prominence, and we do not conduct ourselves in a meager manner in a place of importance and distinction (אין עניות במקום עשירות). If something would get stolen, we would just replace it rather than worry about petty theft. Furthermore, if the protection was to guard against theft, we would need a guard in only one strategic location, and not in three places. This all proves that the guard system was for honor and not for security.

The Achronim question the premise of the Mifresh that there is no need to guard against theft in the Mikdash. It would be appropriate to arrange guards for security concerns, because although we might not suspect theft, we should guard that no one take holy vessels out of the courtyard. Also, even wealthy and important people guard their property against theft, so it would not be petty to arrange for theft protection.

Rambam (Hilchos Beis HaBechira 8:2), as well as many Rishonim, writes that these guards stood at their posts the entire night. The Mifresh, however, says that the guards stood at its post all day and all night, just as we find by those who guard cities. Minchas Chinuch (Mitzvah 388: #1) questions from where did Rambam learn that this task was only at night?

Likutei Halachos explains that perhaps Rambam learned that the young kohanim (pirchei kehunah) guarded, but we also find that they participated in the service during the day. It must be that the guard duty was only at night. ■

# HALACHA Highlight

*Making a siyyum on masseches Tamid*

מסכת תמיד

Masseches Tamid

**M**eiri<sup>1</sup> writes that Ravina and R' Ashi wrote the Gemara on four *sedarim* and then lists massechtos in these *sedarim* for which Ravina and R' Ashi did not write Gemara. One of those listed is Tamid. Rav Chaim Falagi<sup>2</sup> expresses surprise that Meiri would write that there is no Gemara on Tamid when in fact there is a Gemara on Tamid. Sefer Shevet M'yehudah<sup>3</sup> suggests that Meiri's statement could be understood in light of a comment of Maharatz Chayos. Maharatz Chayos observes that writers often make reference to what they wrote below or what they wrote above. Interestingly, in Shas we do not find such references. The closest we find is when the Gemara declares **תנן התם** – The Mishnah there states. We certainly do not find the Gemara making references to specific massechtos or perakim within a massechta. The one exception to that rule is Tamid where the Gemara makes reference to specific chapters (see 27b). The reason for this is that in general Shas was compiled by the

who did not record their teachings in writing. Therefore, they could not make reference to specific places to look, even as general as "above" or "below". The Gemara in Tamid, however, was compiled during the time of the Gaonim after the rest of Shas had already been compiled into a written text. For that reason they could make reference to specific places in Shas. Accordingly, Meiri is correct that Ravina and R' Ashi did not write Gemara on Tamid since the Gemara we have on Tamid was compiled during an era after Ravina and R' Ashi.

Poskim discuss whether one can make a siyyum following the completion of a massechta of Mishnayos. Similarly, can a bechor eat on erev Pesach if he participated in a siyyum on the completion of a massechta of Mishnayos? Teshuvos Or L'tzion<sup>4</sup> rules that completing a massechta of Mishnayos is not sufficient to make a siyum or for a bechor to eat on erev Pesach but one who completes Tamid may make a siyum even though there is Gemara only on sections of the massechta. ■

<sup>1</sup> מאירי פתיחה למסכת אבות.  
<sup>2</sup> בפירושו של המאירי לאבות בספר בית אבות.  
<sup>3</sup> שבט מיהודה (לביא) מסכת תמיד ד"ה והלום ראיתי.  
<sup>4</sup> שו"ת אור לציון ח"ג פ"ב סעי' א'. ■

## STORIES off the Daf

*"Quality of Life"*

"כל זמן שמזקינין דעתן מטרפת עליהן..."

**I**n our world, the phrase "quality of life" has assumed a weighty connotation. When people begin talking about "quality" as opposed to simply life itself, the next stop in the argument is that if one's life is unpleasant, perhaps it would be better ended sooner rather than later! In that worldview, if one is not enjoying his physical existence like a younger or healthier man would, he—or even his family or doctor—should have the right to end his life. This attitude—the opposite of the Torah approach—is an ancient issue, which came up often enough in the

past before modern medical technology made this question so pervasive.

A certain Jew once came to Rav Naftali of Ropshitz, zt"l, with a similar request. "My father is very old. He sent me to ask you to daven that he leave the world."

Rav Naftali was astounded at this bizarre petition. "But why?"

"My father is very old and he has no strength. He can't eat or drink what he likes, and he has a hard time sleeping. This pains him very much so he would like to die, since he has nothing to live for."

Rav Naftali gave a somewhat sharp reply. "Now I understand the Mishnah at the end of Kinnim. There we find that when the ignorant grow old they become befuddled. Conversely, when the wise become aged they add to their understanding and they become more

settled. Those who become talmidei chachamim spend their entire lives fighting materialism. They toil to be able to eat no more than they must and sleep a minimal amount. When they grow older and need not eat or drink much and have a difficult time sleeping, they are delighted since they are freed of the shackles of material existence and they can serve God as they have always wished.

"But the ignorant do the opposite. Their entire lives were spent running after the pleasures of this world. When they are unable to indulge themselves, they lose their wits and want to die, chalilah!"<sup>1</sup> ■

<sup>1</sup> דברות קודש, תזריע, תשס"ג, ע"ג ■