

## OVERVIEW of the Daf

1) **MISHNAH (cont.):** The Mishnah continues its discussion of what was done if one of the kohanim experienced a seminal emission. The Mishnah concludes with a discussion of the preparation for the first Beis HaMikdash activity of the day which was the removal of the ashes from the altar.

### 2) Guarding the Beis HaMikdash

Abaye suggests a source for the requirement to have guards for the Beis HaMikdash.

This source is unsuccessfully challenged.

R' Ashi suggests an alternative source that the kohanim stood guard in three different places.

### 3) Upper stories

The Gemara inquires whether Beis Avtinas and Beis HaNitzotz actually had two stories or were they as tall as a two-story building.

A Mishnah is cited that proves it actually has two stories.

A Beraisa is cited for the source that kohanim guarded above and levi'im below.

### 4) Beis HaMokad

A contradiction between our Mishnah and the next Mishnah is noted whether there were two guards for Beis HaMokad or one.

Abaye resolves the contradiction.

### 5) Ledges

The Gemara elaborates on the ledges mentioned in the Mishnah.

### 6) Clarifying the Mishnah

The reason beds were not brought into the Beis HaMikdash is explained.

The Gemara notes that in one place young kohanim are called רובים and in another place they are called פרחי כהונה. ■

## Distinctive INSIGHT

### The call of the גבר

מקרות הגבר

As part of the daily routine in the Beis HaMikdash, the Mishnah reports that some kohanim arose early in order to participate in the selection of who would remove the panful of ashes from the Altar - תרומת הדשן. Among the kohanim of the family whose turn it was to officiate that week, those who wanted to be considered for this coveted opening job of the morning would arise early to go to the mikveh before the arrival of the kohen who was appointed to wake the kohanim. The Mishnah explains that the kohen who woke the others would not necessarily arrive at the same time each morning. Rather, he came around the time of the "calling of the גבר," either just before it or just afterwards.

The Gemara in Yoma (20a) discusses the definition of the term "גבר." Rav says that this refers to a particular kohen whose job it was to call to the kohanim and wake them for their service. Rav Sheila says that it refers to the calling of the rooster.

The Rishonim discuss the definition of the term "גבר" in regard to our Mishnah. The Mifresh says that this refers to the sounding of the rooster each morning. Rambam (Commentary to the Mishnah) brings both explanations, but later (3:8) he explains that it refers to a person who awakened the kohanim.

Sefer Be'er Sheva wonders why the Mifresh only brings the one view, that of R' Sheila, who is the one who says that גבר refers to a rooster, even though the Gemara in Yoma cites two views in this regard. Sefer Avodas Yisrael also questions why only the view of R' Sheila is represented, when Rav is considered to be a greater sage, and the Gemara in Yoma mentions that R' Chiya agreed with Rav. Nevertheless, there is reason to side with R' Sheila, because a Beraisa is quoted in Yoma to support R' Sheila, and it seems to be accepted by the Amoraim.

Sefer Matas Elokim explains that the term קרות הגבר can refer to either the rooster or the wake-up call of a person. However, the crow of the rooster happens earlier than the call of the kohen. Therefore, when our Mishnah tells us that those who wished to perform the service of removal of the ashes had to wake up early to go to mikveh, it clearly refers to his waking up before the rooster cry, because he had to get ready and be prepared. This is why the Mifresh only mentions the reference to the call of the rooster. However, it is in reference to the Gemara in Yoma where we find a disagreement, because the Gemara tells us that the courtyard of the Mikdash was already filled by the time the גבר sounded. It is there that Rav says that this statement is referring to the later time, that of the call of the appointed kohen who woke up the other kohanim. ■

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 ר' ראובן בן ר' אברהם הלוי, ע"ה

# HALACHA Highlight

*Bringing a bed into a Beis HaKnesses*

ואמאי לעיילי מטות

*Why did they do this, why not bring in beds?*

**S**hulchan Aruch<sup>1</sup> writes that it is permitted to eat and sleep in the Beis HaKnesses if the eating, drinking and sleeping is necessary for the Beis HaKnesses. For this reason it is permitted for one to sleep in the Beis HaKnesses the night of Yom Kippur. Magen Avrohom<sup>2</sup> rules that one may not bring a bed into the Beis HaKnesses and he bases this ruling on our Gemara. Machatzis HaShekel<sup>3</sup> explained that the Beis HaMokad was situated half on sacred ground and half on non-sacred ground. The half that was on the non-sacred ground was surrounded by a ledge where the elder kohanim would sleep. The Gemara wonders why they slept on a ledge rather than sleep on beds and Abaye answers that it would not demonstrate proper respect to bring a bed into the Beis HaMikdash. Magen Avrohom maintains that the sanctity of a Beis HaKnesses is greater than the sanctity of the Beis HaMokad which was half non-sacred and even there it would not have been respectful to bring in a bed so all the more so it is not permitted to bring a bed into a Beis HaKnesses.

Rav Akiva Eiger<sup>4</sup> expressed surprise at Magen Avrohom. The source that it is permitted to sleep in a Beis HaKnesses is Mordechai who noted that R' Ashi brought his bed into the Beis HaKnesses. Accordingly, the same source that permits sleeping in a Beis HaKnesses should serve as the

## REVIEW and Remember

1. When did the "appointed kohen" arrive in the Beis Hamikdash ?  
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2. In how many places did levi'im stand guard ?  
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3. What is the source that kohanim stood guard above and levi'im below ?  
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4. Why did kohanim sleep on a ledge rather than on beds ?  
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source that it is permitted to bring a bed into a Beis HaKnesses. Chashukei Chemed<sup>5</sup> cites authorities who wonder why Mordechai ignored our Gemara that prohibits bringing a bed into the Beis HaMokad and seemingly, the same restriction should apply to a Beis HaKnesses. He answers that in the time of Chazal there were two categories of beds, one for eating and the other for sleeping. A sleeping bed may not be brought into the Beis HaMokad or a Beis HaKnesses but a bed used primarily for eating may be brought into a Beis HaKnesses. ■

<sup>1</sup> שו"ע או"ח סי' קנ"א סעי' ד'.  
<sup>2</sup> מג"א סק"ד.  
<sup>3</sup> מחצית שקל שם.  
<sup>4</sup> הגהות רעק"א שם.  
<sup>5</sup> חשוקי חמד ב"מ ק"יג: ■

## STORIES off the Daf

*An Adam Inside*

"מצאו נעור בידוע שיש שם אדם..."

**T**he Zohar writes that one should never give musar if doing so will not help the recipient. Instead, one should hint subtly to the error. If the person who needs correction understands and changes, well and good. If not, he should be left alone so as not to shame him. The Chazon Ish, z"l, was a master of giving musar in a way in which peo-

ple understood and changed without his having to bombard them directly.<sup>1</sup>

Once the Chazon Ish stayed in the home of a relative. During the course of his visit he noticed that there was no lock on the bathroom door. He wished to point this out to his relative—who was a talmid chacham—but wanted to avoid humiliating him at all price. He decided to allude that this should be changed in a subtle manner. "In Tamid we find that there was a bathroom of honor. Why was it called a bathroom of honor? Because if someone was inside, it was locked. If it was

empty, it was open..."<sup>2</sup>

Interestingly, Rav Moshe of Kosov, z"l, would use this very same statement to teach an important way to tell who is wise and who is not. "In Tamid we find that if there was an 'adam' inside, it was locked. It was only open if no adam was in it. This is a lesson as to the meaning of 'menschlichkeit'—if the person's mouth is locked, an 'adam' is in there! It is only when the person is empty that his mouth is constantly open in idle chatter!" ■

<sup>1</sup> זוהר פרשת קדושים  
<sup>2</sup> זכור לדוד, ח"ב, ע' ק"מ ■

