

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The meaning behind the different terms פרחי רובים and כהנה is explained.

2) Beis HaMikdash guards

A Mishnah is cited that gives an elaborate description of the placement of the different guards for the Beis HaMikdash.

A source is suggested for the necessity for all these guards.

This source is unsuccessfully challenged.

The Gemara provides an alternative reconciliation between the number of guards mentioned by the Mishnah and the pasuk.

This resolution is unsuccessfully challenged.

The reason why some guards are inside and others outside is explained.

A contradiction concerning the number of gates is noted.

Abaye and Rava suggest different resolutions for the contradiction.

3) Benefitting from the priestly garments

The Gemara infers from the Mishnah that it was permitted for the kohanim to derive benefit from the priestly garments.

This discussion leads, tangentially, to a discussion of whether the kohanim placed the priestly garments literally under their heads or next to their heads and the conclusion was that it is possible that it could have been placed under their head.

4) Tunnels

The Mishnah's statement that kohanim that had a seminal emission would exit through the tunnels supports R' Yochanan's assertion that the tunnels of the Beis HaMikdash were not sanctified.

5) Using the facilities

An incident related to determining whether someone is in the bathroom is recorded.

Additional related teachings are presented.

6) Checking on the guards

The Gemara begins a citation of the Mishnah that describes the procedure for making sure the guards were doing their job. ■

Distinctive INSIGHT

No sitting in the courtyard of the Mikdash

אין ישיבה בעזרה

The Gemara noted that those who guarded the outer perimeter of the Temple Mount stood inside its walls, while those who guarded the courtyard of the Mikdash stood outside the courtyard as they served. The students of the yeshiva were faced with the challenge of explaining why there was this difference between these cases. They explained that if one of the guards of the Temple Mount would need to rest, he would have to be able to sit down to rest. Those who guarded the Temple Mount could sit wherever they were. However, the rule is that one may not sit in the courtyard of the Mikdash, except for kings who were descendants of Dovid HaMelech. Therefore, in order to allow the guards the ability to sit down when necessary, the guards were assigned to positions outside the courtyard, and not in it.

In his commentary to the Beraisa of Melech HaMishkan, R' Chaim Kanievsky asks why it was critical that the guards of the courtyard stand outside just to accommodate their need to sit down when tired. Perhaps the system should have been to relieve a tired kohen with another who was refreshed and full of vigor, while the tired kohen could now rest after his shift was over. In fact, in a similar vein, the Gemara in Pesachim (64b) notes it was desirable that there be more kohanim who are all involved in a particular service, as this was a fulfillment of the posuk in Mishle (14:28), "with a greater amount of the nation is the glory of the king."

R' Chaim therefore explains that in regard to guarding the Mikdash, it is not appropriate to have a "changing of the guard" to relieve one who is tired. One who is assigned to a task must attend to it dutifully, and finish it himself. The reason for this may be either that we pattern this job after that of Moshe and Aharon in the desert, where the kohanim and levi'im had no one to replace them, or it is that we do not want the job of guarding the Mishkan to appear as a chore or difficult task which a person seeks to delegate to others. A precedent to this is found in the Tosefta in Ta'anis (1:8) where those who were assigned the job of carrying a sefer Torah out to the street for the communal prayers would not hand the sefer Torah over to anyone else to carry it.

Nevertheless, some Rishonim (Piskei Tosafos) and Achronim (Mishneh L'Melech to Beis HaBechirah 8:6) write that the guards of the Mikdash were sometimes replaced and relieved of duty when they fell asleep. We must say that the mission of guarding the Mikdash was to perform the job as a guard functions. This means that when he tires, he may sit and rest, but when he becomes exhausted and begins to fall asleep, he is to be relieved by someone else. ■

*Today's Daf Digest is dedicated
in loving memory of our grandfather*

ר' יוסף חיים בן יהודה לייב ע"ה

HALACHA Highlight

Drinking from a used cup

Unless he poured some out

אלא אם כן שפך מהן

The Gemara relates that one of the lessons that R' Chiya and R' Huna taught their sons was that when they wish to take a drink of water and then give the remainders to their student they should first pour out some water to clean the spot where their mouth touched the cup and then give it to their student. This lesson is echoed in a Beraisa which also relates that once someone gave a cup to his student without spilling some out and the student was squeamish and did not want to drink from the cup and he died of thirst as a result. Beis Yosef¹ in the name of Orchos Chaim had a version of the Gemara in which it states, "Wine should be wiped and water should be poured." In other words, if one is drinking wine and will give the cup to his student he should not pour wine out to clean the edge since it is wasting wine – בל תשחית; rather he should wipe that edge off with something that will clean it. Regarding water since there is no concern for wasting water one may simply pour water over the edge. This ruling regarding wine is codified in Shulchan Aruch².

Teshuvos Zivchei Tzedek³ questions the common practice that the one who recites kiddush drinks some wine from the kos and then hands the kos to the rest of the family mem-

REVIEW and Remember

1. What is the etymology of the word פרבר ?
2. Is it permitted for kohanim to derive personal benefit from the priestly garments?
3. Were the tunnels of the Beis HaMikdash sanctified?
4. How digestible is squash and porridge ?

bers to drink from that same kos. Seemingly this practice is in violation of the ruling in Shulchan Aruch. He suggests that nowadays people are no longer so squeamish as they were in the time of Chazal and do not mind drinking from a cup that someone else drank from even if it wasn't wiped off. However, those people who know about themselves that they are squeamish should not drink from a cup that was used by someone else without first wiping it off. In fact, it could possibly be a violation of בל תשקצו to do something one finds repulsive. ■

¹ בית יוסף או"ח סי' ק"ע ד"ה כתוב בארחות.
² שו"ע שם סעי' כ"ב.
³ שו"ת זבחי צדק או"ח סי' כ"ז. ■

STORIES off the Daf

Sitting in the Azarah

"אין ישיבה בעזרה אלא למלכי בית דוד..."

It can be challenging when there is one communal position available and two candidates that are equally suitable. Each person has his proponents who feel as though he is the most deserving and it can cause conflict in the community.

When the position for rabbi in Radshitz became open just such a situation developed between Rav Avish and Rav Yisrael Yosel, the grandson of Rav Meir Yechiel of Ostrova, ז"ל. When Rav Meir Yechiel heard about this, he immediately travelled to Radshitz for a Shabbos to

find some kind of solution and make peace between the two contenders.

At the time, the Rav of Likawa, ז"ל, still presided as rabbi of nearby Balich-tov. That erev Shabbos, he visited Rav Meir Yechiel. When the rebbe saw such an illustrious guest he immediately called for a chair to be brought, but the Rav of Likawa refused to sit. Insead, he gave a wondrous explanation of a statement on today's daf.

"In Tamid 27 we find that only the kings of the house of David were permitted to sit in the azarah. We must wonder why. If sitting in the Azarah constitutes me'ilah, why were the kings of Davidic line permitted to sit? And if doing so is not me'ilah, why is this forbidden for other kings?"

He answered his own question in a

powerful manner. "We can understand this halachah in light of the fact that Davidic kings were profoundly humble. This is why we find in Sanhedrin that although a king of Yisrael may not be judged, a king of Davidic descent is willing to stand for judgment.

"When an ordinary king went into the azarah he had no need to sit. Sitting for him would be a way of showing his greatness. But a king of Davidic descent would be filled with trembling when he entered the azarah. He was so overcome that he felt weak and had to sit. A king in this state may sit in the azarah!"¹ ■

¹היכל הבעש"ט, כסלו, תשס"ו, ע"כ. ■