

OVERVIEW of the Daf

1) Vine and olive trees (cont.)

The Gemara concludes its unsuccessful challenge of R' Acha bar Yaakov's explanation for why wood from the vine and olive tree may not be used on the pyre of the Altar.

2) The window of the pyre

R' Huna and R' Chisda offer different explanations for why the window of the pyre was on the east side.

One of the opinions is unsuccessfully challenged.

הדרן עלך ראוהו אחיו

3) **MISHNAH:** The Mishnah describes the procedure for the morning service. The Mishnah describes the process of opening the gates of the Heichal. Tangential to the discussion of the Heichel is a discussion of the sounds of the Beis HaMikdash that were heard in Yericho. The Mishnah concludes with a further description of the morning service concluding with the cleaning of the Menorah.

הדרן עלך אמר להם הממונה

4) **MISHNAH:** The Mishnah begins with a description of the preparation of the lamb for the Korban Tamid. A description of the actual service of the Tamid is the next topic addressed by the Mishnah. ■

REVIEW and Remember

1. Why did they put a "window" on the east side of the pyre ?

2. What were the functions of the different chambers in the Hall of Fire ?

3. How was the Heichal's gate opened ?

4. How did they bind the lamb used for the Tamid ?

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in loving memory of our grandfather

ר' יוסף חיים בן יהודה לייב ע"ה

Distinctive INSIGHT

In Yericho the sound of the opening of the door was heard

מיריחו היו שומעין קול שער גדול שנפתח

The kohanim who merited to clear the inner incense Altar and the Menorah were to enter the Sanctuary in order to perform their tasks. Mishnah 7 describes how the doors for the Sanctuary were unlocked and opened. A door just to the north of the main door was first unlocked, and a kohen entered into a small chamber between the main outer door and the inner door leading into the Sanctuary itself. He then removed the brace and the other locks from the outer door, and he was able to open it from inside. Mishnah 8 tells us that when this door was opened, the sound it made was clearly audible from a distance. The kohen assigned to schect the first of the daily Tamid sheep would wait to hear this sound and thereby know that the door was open before doing his service.

The Mishnah elaborates and tells us that the sound of the opening of the door was heard even in Yericho. After mentioning this fact, the Mishnah continues and lists an additional seven sounds which were miraculously heard in Yericho.

The Gemara in Yoma (20b, 39b) reports that Yericho was ten porsa (40 mil) away from Yerushalayim. The Rishonim ask why the Mishnah does not simply say that the sound of the door was audible "up to ten porsa away" rather than identifying one city which was situated at the distance of this radius. Ra'aved answers that the sound of the door was heard only at Yericho, and not in all directions around Yerushalayim, because in all other directions Yerushalayim is surrounded by mountains, which prevented the sound from spreading. He also suggests that perhaps Yericho was located higher up, where sound was able to travel with ease, as opposed to other areas where the sound did not reach due to geographical considerations.

Ra'aved also explains in the name of his rebbe, HaRav Ha-Chassid, that Yericho was special, and it was appropriate that the sound of the opening of the door of the courtyard of the Mikdash was heard there only due to a miracle. Yericho was the first city captured by Yehoshua and the Jewish people when they entered the land of Canaan. Yehoshua declared, "Just as we are commanded to separate terumah from our dough, so, too, should we designate Yericho, the first place we conquer, as special and set aside only for God." This is why he declared that the spoils of Yericho should not be taken. In this manner, Yericho is parallel to Yerushalayim in its being a symbol of dedication to God and His service. The sounds of the beginning of the service of the kohanim and levi'im each day were heard in Yericho to symbolize that it shared this aspect of holiness with Yerushalayim. Other sounds of the Mikdash were not able to be heard there because it was clearly too far away for the sounds to reach without this miracle. ■

HALACHA Highlight

The earliest time to daven

Has the entire eastern sky lit up?

Shulchan Aruch¹ writes that the ideal time to begin davening shemone esrei of shacharis is sunrise. If a person davened sometime after dawn (amud hashachar) when the eastern sky is illuminated he has fulfilled his obligation. Magen Avrohom² in the name of Rambam writes that dawn takes place an hour and a fifth (i.e. 72 minutes) before sunrise. He also writes that it is not necessary for the entire eastern sky to become illuminated; rather it is sufficient for there to be some detectable light in the eastern horizon. The reason they waited to slaughter the morning Tamid until the entire eastern sky was illuminated was to be certain that they would not slaughter the Tamid too early.

Bach³ disagrees and infers from our Mishnah that the earliest time to slaughter the Tamid was after the eastern sky was illuminated and it was not permitted to slaughter the Tamid any earlier. Therefore, he rules that one may not

האיר פני כל המזרח

daven shemone esrei earlier than when the eastern sky is completely illuminated.

Kitzur Shulchan Aruch⁴ rules that one who davened after dawn has fulfilled his obligation. What is absent from his ruling is any mention of the illumination of the eastern sky. She'arim Metzuyanim B'halacha⁵ explains that Kitzur Shulchan Aruch is following the position of Magen Avrohom that any bit of illumination in the eastern sky is sufficient, and that occurs immediately after dawn. For that reason Kitzur Shulchan Aruch did not feel it was necessary to mention this. Beur Halacha⁶ cites numerous opinions who agree with Bach's position that one may not daven until the entire eastern sky is illuminated, and before that time is still considered night. He goes on to explain that according to those authorities, any time Poskim mention that one may daven after dawn what they mean is once the eastern sky has become illuminated. ■

¹ שו"ע אור"ח סי' פ"ט סעי' א'.
² מג"א שם סק"ב וגי'.
³ ב"ח שם.
⁴ קשו"ע סי' י"ח סעי' א'.
⁵ שערים מצוינים בהלכה שם.
⁶ ביאור הלכה סי' פ"ט ד"ה ואם. ■

STORIES off the Daf

"It Shines!"

"האיר כל פני המזרח עד חברון..."

It is certainly interesting that the tefilah begins with Adon Olam. The Talilei Oros explains why we begin with this prayer, based on a statement on today's daf:

On Tamid 30 we find that when one of the kohanim was certain that he had spied the dawn he would exclaim, ברקאי — It shines!

The person in charge of the lottery would ask him, 'Until Chevron?' And he would reply in the affirmative. The Yerushalmi explains that they mentioned Chevron to allude to the Avos buried there, thereby arousing the merit of our forefathers.

This is also why we begin the prayers with Adon Olam. Since we find that Avraham was the first person to call God 'Adon,' beginning with this prayer arouses the vast merit of our forefathers.

When the Vilna Gaon, zt"l, heard this explanation he praised it.¹

A certain person heard this and was confused. "But why did the Vilna Gaon praise this seemingly simplistic explanation?" he wondered.

When he asked the Brisker Rav, zt"l, he received an immediate reply. "The Vilna Gaon praised this explanation because it is absolutely true. Despite its apparent simplicity, the fact that it is the truth deserves the highest praise."

But the author of u'liAsher Amar explained differently. "It is certainly interesting that the sign of when one

can pray is when he can recognize someone he is not too familiar with who is walking four amos away. This teaches that we can beseech God in prayer only when we think about the needs of even those who are not very close to us. Only when we care about one another can we open our mouths in prayer to God.

"This is also why we find in Tamid that Chevron is mentioned when the kohen spots the dawning sky. This reminds us that following in the ways of our forefathers is a prerequisite for us to begin our personal avodah of prayer!"² ■

¹ טללי אורות, ביאורי תפילה, ח"א
² ולאשר אמר, דרשה לכל נדרי ■

