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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Guards

The *Gemora* asks: From where in the Torah is this derived (*that the Kohanim should guard the Temple*)?

Abaye said: It is written: *And those who camped before the Tabernacle to the east, before the Tent of Meeting to the east, were Moshe and Aaron and his sons, who guarded the guarding of the Sanctuary, for the guard of the children of Israel.*

The *Gemora* asks: Where do we see in the verse that the *Kohanim* watched in three places? And furthermore, the verse seems to indicate that the *Kohanim* and *Levi'im* watched in the same places!?

The *Gemora* answers that the beginning of the verse, referring to the *Kohanim* means that Aaron watched in one place and his two sons watched in two other places.

Rav Ashi said that the *Kohanim's* three places are derived from the end of the verse: who guarded the guarding of the Sanctuary, for the guard of the children of Israel.

The *Mishna* had stated: In the Chamber of Avtinas and in the Chamber of the Ray [there were upper chambers].

The *Gemora* inquires: Were there actually upper chambers, or were they perhaps as high as upper chambers?

The *Gemora* proves (*that there were upper chambers*) from the following *Mishna*: In the north (*of the Courtyard*) was the Gate of the Ray, built like a pavilion, and there was an upper chamber built on top of it, and the *Kohanim* kept watch above and the *Levi'im* below, and it had a doorway to the non-sacred area.

The *Gemora* cites a Scriptural verse proving that the *Kohanim* and the *Levi'im* stood guard in one place, with the *Kohanim* watching above and the *Levi'im* below.

The *Mishna* had stated: The Fire Chamber was a dome (*and had no upper chambers above it*). It was a large room etc.

The *Gemora* asks: Was there only one watch kept in the Fire Chamber? This is contradicted by the following *Mishna*: There were two gates in the Fire Chamber, one (*on the north*) opening on to the *Cheil* (*an area immediately surrounding the Courtyard*) and one opening (*on the south*) on to the Courtyard. Rabbi Yehudah said: In the doorway opening on to the Courtyard there was a small door through which they used to go in to inspect the Courtyard. [*Evidently, there were two places of watching!?*]



Abaye said: Since the gates were close to one another, one watchman was sufficient, as he could glance from one to the other. (26a – 26b)

DAILY MASHAL

Blessed be Him

The *Gemara* (*Midos* 37b) states that the *Sanhedrin* would sit in the *Lishkas HaGazis* and examine the *Kohanim* who wished to join in and do the *Avodah*. Those who had a blemish would be rejected while those approved would participate in a feast to celebrate their status, at which time they would recite the following: *Blessed be the Lord, Blessed be Him that that a disqualification was not found in the descendants of Aaron*, and then they would add:and *Blessed be Him Who chose Aaron and his children*.

The *MaHarsha* asks why it was necessary to say the word “Blessed” three times.

The *Yehudah Yaaleh* points out that the first *brocho* expresses appreciation for the lack of a disqualification in Aaron’s **descendants** only, while the second expresses gratitude for choosing **both** Aaron and his sons. This is because Aaron was never examined – Hashem chose him. As such, any discovery of an invalidating disqualification would only have affected Aaron’s descendants. The choosing of Aaron and his sons is connected to the *Gemara* (*Tamid* 26a) which says that *Kohanim* were obligated to appoint three watchmen to guard the sanctity of the *Beis HaMikdash* in three places: the house of **Avtinas**, the house of

Mokad and the house of **Nitzutz**, (which form the acronym Amen).

This is derived from: *And those who camped before the Tabernacle to the east, before the Tent of Meeting to the east, were Moshe and Aaron and his sons, who guarded the guarding of the Sanctuary, for the guard of the children of Israel*. Moshe was told that Aaron (1) and his sons (2) were to comprise three *Shomrim*. As these *Shomrim* had to be unblemished *Kohanim*, the first “Blessed be Him” attesting to the fact that they were all pure had to precede the “Blessed be Him” concerning the choosing. The word “Blessed” is used three times to correspond to those three *Shomrim*.