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**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Our Rabbis taught: All may enter the Heichal to build, to repair or to take out tumah. It is a mitzvah, however, that the Kohanim should do it. If no Kohanim are available Levites may enter. If no Levites are available Israelites may enter. But in all these cases only tahor people may enter. Those who are tamei may not.

Rav Huna observed: Rav Kahana lends his support to the Kohanim,<sup>1</sup> for Rav Kahana learned: Since it was said: Only he shall not go to the Curtain,<sup>2</sup> it might have been assumed that Kohanim who have a blemish must not enter between the Ulam and the Altar to make the beaten [gold] plates,<sup>3</sup> hence it was explicitly stated: ‘Only’ i.e., draw a distinction: Thus the commandment is that those who are without blemish are qualified, but if men without a blemish are unavailable those with blemishes may enter; the commandment is that those who are tahor may enter, but if no men who are tahor are available those who are tamei may enter; but in all these cases Kohanim only may enter but no Israelites.<sup>4</sup>

The question was raised: In the case of one who is tamei and another who has a blemish, who of these is to enter?

<sup>1</sup> ‘Kahane’, a play upon the Aramaic equivalent of ‘Kohanim’ and the name of Rav ‘Kahana’. In the following exposition Rav Kahana gives precedence ‘to Kohanim who are tamei over Israelites who are tahor.

<sup>2</sup> Which deals with Kohanim who are afflicted with a blemish.

<sup>3</sup> To cover the interior walls of the Holy of Holies.

<sup>4</sup> Which shows that Rav Kahana gives preference to disfigured or tamei Kohanim over sound and tahor Israelites.

— Rav Chiya bar Ashi citing Rav replied: The tamei person shall enter, since he has been declared permitted to take part in the public Temple service.<sup>5</sup> Rabbi Elozar replied: The man who has the blemish shall enter, since he has been declared permitted to eat consecrated food. (105a)

Rabbi Shimon said etc. What does Rabbi Shimon refer to?

— He refers to a previous statement where we learned: If a man was overtaken by dusk even when only one amah outside the Shabbos limit, he may not enter it. Rabbi Shimon ruled: Even if he was fifteen amos away he may enter, since the surveyors do not measure exactly on account of those who might err. The first Tanna having thus ruled: ‘he may not enter’, Rabbi Shimon said to him, ‘He may enter’.<sup>6</sup> (105a)

Since they have only permitted you that which is forbidden as shevus. What does he refer to?<sup>7</sup> — He refers to another statement where the first Tanna ruled that it<sup>8</sup> may be tied up, in connection with which Rabbi Shimon said to him: He may only secure it with a loop; only a loop which cannot involve one in the obligation of a chatas did

<sup>5</sup> When all the congregation is tamei. As a Kohen who is afflicted with a blemish is not allowed to participate even then the former obviously takes precedence.

<sup>6</sup> Since even when the man is fifteen amos away from the Shabbos limit he is already within it. The Sages have thus merely given back what they had previously taken away.

<sup>7</sup> He could not refer to the cited case of Shabbos limit since the question of shevus does not come there into consideration.

<sup>8</sup> The string of a Levitical harp that was broken in the Temple on the Shabbos.



the Rabbis permit, but a knot which might involve one in the obligation of a chatas the Rabbis did not permit.<sup>9</sup>

**WE SHALL RETURN TO YOU, HAMOTZAI TEFILLIN  
AND TRACTATE EIRUVIN IS COMPLETED**

**INSIGHTS TO THE DAF**

The Gemora discusses repairs that were done in the Beis Hamikdash. Anyone who was required to do work, even in the heichal where only kohanim are normally allowed to be present, was allowed to come in for the purpose of building, fixing, or taking out a sheretz.

While taking out a dead sheretz was probably not a common occurrence, building and repairs happened quite a few times. Moreover, there was a routine check that was normally done in the Beis Hamikdash, that even included the Kodesh ha'Kodoshim.

The Rambam (Hilchos Beis ha'Bechirah 7:23) codifies the Tosefta in Keilim which is partially quoted in our Gemora. The Tosefta says that once every seven years people were sent to the level above the Kodesh ha'Kodoshim, and they would examine the Kodesh ha'Kodoshim to check that everything was as it should be (the rest of our Beraisa discusses who was sent, and is also brought by the Rambam).

This is as Rashi explains in our Gemara (DH "ach chalak") that the word "ach" -- "however" tells us that there are exceptions to the rule that one is not allowed to go into the Kodesh ha'Kodoshim. This is the exception referred to in the verse. If repair was needed, anybody was technically allowed to go and do the repair. However, as stated above, there was a preference for people who could go in anyway or were kohanim etc.

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<sup>9</sup> Rabbi Shimon says in effect, 'Though I relaxed the law in the case of the Shabbos limit I do not allow a knot to be made in a broken harp string, since only in the former case can the

DAILY MASHAL

THE SPECIAL POWER OF A NIGGUN

**The Sons of Rav Pappa**

At the conclusion of a Masechta of Gemara, it is customary to mention the ten sons of Rav Pappa during the siyum.

An interesting explanation to this practice is found in the sefer *Nitzotzei Or*. He cites in the name of R' S. of Kinon that in the year 4103 (344 C.E.) the ten sons of R' Pappa were killed in sanctification of Hashem's Name. Just as it is customary to mention the neshamos of the deceased after Torah reading and pray for their welfare, Rav Pappa's yeshiva would mention the neshamos of his sons after completing a masechta. This custom then became accepted throughout Klal Yisrael, and was continued ever since.

It is interesting to note, that Rav Pappa's yeshiva merited to complete all of Shas thirteen times (Berachos 20a).

argument he advanced that the Sages have merely given back what they had previously taken away.'