

5.1.15

18a (משנה ג) → 19b (לא יוכל איש לדבר)

Note: the אמוראים explore the agency of the כהנים (specifically vis-à-vis (נדריים) to wit, if a כהן is my agent, he cannot perform עבודה on my behalf if I have foresworn benefit from him. ר' הונא בריה דר"י argues that כהנים are דרחמנא as follows: my שליח can be no more empowered than I; how can the כהנים perform worship from which I, as a דר, am barred?

1	והכהן הגדול מאחיו... ויקרא כא,
2	ויצא אחד אל השדה לקט ארת... מלכים ב ד, לט
3	אל תחלל את בתיך להזנותה ולא תזנה הארץ ומלאה הארץ זמה: ויקרא יט, כט
4	... כי בענן אראה על הכפרת: ויקרא טז, ב
5	ורגליהם רגל ישרה וכף רגליהם ככף רגל עגל ונצצים כעין נחשת קלל: יחזקאל א, ז
6	ולא אתי קראתי יעקב כי יגעת בי ישראל: ישעיהו מו, כב
7	ושננתם לבניך ודברתם בם בשבתך בביתך ובכלכתך בדרך ובשכבך ובקומך: דברים ו, ז
8	כל הדברים יגיעים לא יוכל איש לדבר לא תשבע עין לראות ולא תמלא אזן משמע: קהלת א, ח

- I. משנה ג: procedure of instruction and eating during sequestration
- Review of laws: with help of elders of court
 - In Hasmonean times: possibility of “bought” כהונה גדולה such that כה"ג never studied
 - עיר"כ: stand him at east gate and bring all types of animals (bulls, rams&lamb[s]+goats)) for familiarity
 - Analysis: תנא didn't list goats
 - Reason: they come for חטאים & כלל ישראל חטאים & he can't know if they've done תשובה
 - And: he'll be worried (unlike פר, coming for חטאים of כהנים whom he knows)
- II. משנה ד: During sequester, he eats without restriction until עיר"כ – limit food to keep him from sleeping
- Analysis: Listing of various food that would not be fed to him b/c they stimulate body (קרי)
 - Tangent: A guest shouldn't sleep in host's clothes (קרי)
 - Related: אמוראים would request an “épouse -du-jour” when visiting another city
 - Challenge: leads to possible incest (wives aren't familiar with each other) v. 3
 - Answer: ת"ח are famous and people know their children
 - Challenge: need to wait 7 days from “engagement” until marriage
 - Answer1: they sent a messenger ahead
 - Answer2: they never consummated (פת בסלו)
- III. משנה ה: practices of עיר"כ
- Handed over to: elders of כהונה to be instructed in הקטורת
 - Location: of לשכת בית אבטינס and לשכת פרהדרין
 - 1 on north side, 1 on south (מקוה) was on south side
 - Hypothesis: פרהדרין was on south side; economical vis-à-vis movement of כה"ג
 - Challenge: if so, why not keep them on same side, or combine into 1 office
 - Answer: we move him around to keep him humble
 - Or: to discourage צדוקי
 - Conclusion: no conclusion re location of office
 - Administration of oath: followed by weeping over suspicion that he would deviate from instruction
 - Oath: “you are our שליח” –
 - Note: doesn't accord with position that כהנים שלוחי דרחמנא (see note)
 - Rather: “we administer the oath on behalf of the בית-דין” (not “you are our agent”)
 - Purpose of oath: due to צדוקים
 - They would: prepare the קטורת before entry (instead of inside קדה"ק)
 - Story: כה"ג who violated it and either died during the year
 - Or: died there with “footprint of calf” on his back, as per v. 5)
- IV. משנה ו: He would be engaged in study all night (ideally, he would teach; if not, others would teach him etc.)
- Related: ספר דניאל reading ר' זכריה בן קבוטל to him
 - Identity: זכריה בן קבוטל - רב (corrected teacher of his son who misread as קבוטל)
 - Challenge: why did he only “mark” the correction instead of stating it (a: during ק"ש - v. 6)
 - Tangent: praise for speaking words of תורה
 - Possible: violation of עשה (v. 7) or ל"ת (v. 8) for engaging in idle talk