

37.1.2; 26b (פרחי כהונה) → 28b (סיום הפרק)

1. למזרח הלויים ששה לצפונה ליום ארבעה לנגבה ליום ארבעה ולאספים שנים: לפרבר למערב ארבעה למסלה שנים לפרבר: דה"א כו, יז-יח
2. והנהגים הלויים בגי צדוק אשר שמרו את משמרת מקדשי... יחזקאל מד, טו
3. את חקתי תשמרו בהמתקד לא תרביע כלאים שדך לא תזרע כלאים ובגד כלאים שעטנו לא יעלה עליך: ויקרא יט, יט
4. ולמוכחים ינעם ועליהם תבוא ברפת טוב: משלי כד, כה
5. עיני בנאמני ארץ לשבת עמדי חלף בדרך תמים הוא ישרתני: תהלים קא, ו
6. מוכיח אדם אחרי חן ימצא ממחליק לשון: משלי כח, כג
7. לא תשע לך אשרה כל עץ אצל מזבח ה' אלהיך אשר תעשה לך: דברים טז, כא
8. והאש על המזבח תוקד בו לא תכבה ובער עליה הלהן עצים בבקר בבקר וערף עליה העלה והקטיר עליה חלבי השלמים: ויקרא יז, ה

I Further analysis of א משנה:

- a **פרחי רובים** refers to those who are too young for עבודה (novitiates); **פרחי כהונה** are already serving
- b Source: for 21 places where לויים guard (per מדות א:א) and 3 of כהנים - v. 1
 - i אסופים are only for 2 – not 2 each (=22); פרברים are both watched by one and a fellow comes to join him (outside)
 - ii Or: 24 include the כהנים, per ר"ב's rule that כהנים are called לויים (e.g. v. 2)
 - iii Further analysis of מדות א:א 5 guard at 5 gates into הר הבית on inside of הר הבית; 4 guard outside of 4 corners of עזרה
 - 1 Reason: they may sit on הר הבית but not in עזרה (only מלכי בית דוד may sit in עזרה) → if they want to sit, we enable it
 - iv More analysis of מדות א:א mention of 5 שערי עזרה – but in מדות ד:ד, we read of 7 gates to עזרה
 - 1 Answer1 (אב"י): 2 of them didn't require שימור
 - 2 Answer2 (רבא): there is a dispute, per ר"י's opinion that there are a total of 13 gates (5 of הר הבית → 8 of עזרה)
 - (a) Since: we find an opinion that there were 8 gates, there could also be an opinion of 5 (as well as 7)
- c Analysis of next clause: beneath those asleep בגדי כהונה
 - i Implication: they may walk in בגדי כהונה (at a time when not involved in עבודה) and they may benefit from כהונה
 - ii Rejection: they may not even walk around in them; "sleeping" mentioned to teach that they may place them underneath
 - 1 However: that raised the same question – are they allowed to benefit (by using as pillow)?
 - 2 Rather: read that they would place them next to their heads (not underneath)
 - (a) Implication(ר"פ): תפילין may be placed to the side of a sleeping person – no concern that he will roll over on them
 - (b) Support: it must be on the side; else there would be a problem of כלאים (בגדי כהונה)
 - (i) Note: this is valid according to approach that אבנט of regular כהן is not same as that of כה"ג (כלאים)
 - (ii) But: if it is the same – we have the שעטנו problem
 1. Proposal: perhaps the only violation is שעטנו – not lying atop
 - a. Rejection: v. 3, indeed, indicates only עלייה; but חכמים were גורז against even lying atop שעטנו
 - i. Even if: it is layers below – concern that a thread will curl up over the body and be העלאה
 - (iii) Solution: perhaps it refers to those other בגדים that aren't שעטנו
 - (iv) Solution (ר"א): בגדי כהונה are stiff and don't curl up – no reason for גזירה
 - d Comment on going through tunnel to בית הטבילה: this supports ר' יוחנן who claimed that the tunnels were not מתקדש
 - e Miscellaneous comments: regarding privy – privacy, proper etiquette etc.
 - f Regarding "wake-up": מדות א:ב and יוחנן's comments
 - i Tangent: ר'בי's assertion about the proper path to forge – loving chastisement (v. 4) or being very trustworthy (v. 5)
 - 1 Tangent: value of תוכחה when done with proper motivation (v. 6)
 - g Comment on who goes for תרומת הדשן משנה implies that anyone can go as long as they go to מקוה
 - i Challenge: later on, פייס mentioned as necessary step
 - 1 Answer1 (אב"י): that comment is after תקנה of פייס (made to avoid violence on כבש)
 - 2 Answer2 (רבא): both are after תקנה; משנה is describing steps – first טבילה for anyone who wants to vie for פייס w/תרוה"ד

II משנה ג: next steps of the כהנים in the morning

- a ממונה would take keys and open small door to עזרה; holding 2 torches, כהנים would follow him and go east and west through porticos [of stone; wood is prohibited per v. 7] around מקדש in procession, ensuring everything was in place until they got to חביתי כהן גדול (on north side) and would greet each other and leave חביתי-makers to prepare גדול
 - i Note: חביתי would not come before שחר של תמיד – nothing does, per v. 8 – but they would begin heating water for רביכה

III משנה ד: procedure: תרומת הדשן who כהן who "won" would be warned to be מקדש ידיים ורגלים before touching כלי, he (alone) would go between אולם and מזבח, after קי"ר, they couldn't go with him (no one may go "in" between מזבח and אולם unless engaged in עבודה) but they would hear the "Ki"r-machine"; he would take silver "sweeper" from SW side of מזבח next to כבש, go up to top of מזבח, move coals to each side to get inner – fully devoured – coals; he would descend and turn north 10 אמות – 3 טפחים east of מזבח, and pile ashes there, in the place where the ashes from מזבח הפנימי and מזבח and the waste (esophagus and feathers) of עולת העוף go