

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

1. למזרח הלויים ששה לצפונה ליום ארבעה לנגבה ליום ארבעה ולאספים שנים שנים: לפרבר למערב ארבעה למסלה שנים לפרבר: דה"א כו, ז-ח

2. והקנינים הלויים בגי צדוק אשר שמרו את משמרת מקדשי... יחזקאל מד, טו

3. את חקתי תשמרו בהמתד לא תרביע פלאים שדך לא תזרע פלאים ובגד פלאים שעטנו לא יעלה עליך: ויקרא יט, יט

4. ולמוכיחים ינעם ועליהם תבוא ברכת טוב: משלי כד, כה

5. עיני בגאמני ארץ לשבת עמדי הלך בדרך תמים הוא ושרתני: תהלים קא, ו

6. מוכיח אדם אחרי חן ומצא ממחליק לשון: משלי כח, כג

7. לא תשע קה אשרה כל עץ אצל מזבח ה' אלהיך אשר תעשה לך: דברים טז, כא

8. והאש על המזבח תוקד בו לא תכבה ובער עליה הפהו עצים בבקר ובקר וערף עליה העלה והקטיר עליה חלבי השלמים: ויקרא ו, 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 אבוי 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 ריב"ל'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 עזרה – but in מדות א:ד, we read of 7 gates to עזרה
 - 1 Answer1 (אבוי): 2 of them didn't require שימור
 - 2 Answer2 (רבא): there is a dispute, per ר"נ'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: בגדי כהונה beneath those asleep in בית המוקד
 - 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 wearing שעטנו – not lying atop
 - a. Rejection: v. 3, indeed, indicates only עלייה; but חכמים were גזרו 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"אשי): 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"י 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 ר"י's comments
 - i Tangent: ר"ב'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 (אבוי): 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 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 חביתין כהן גדול (on north side) and would greet each other and leave חביתין-makers to prepare גדול
 - i Note: חביתין 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 would be warned to be ידים 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 "קיור-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 מנורה and the waste (esophagus and feathers) of העוף go