



OVERVIEW of the Daf

1) Adding to the Beis HaMikdash (cont.)

Rava unsuccessfully challenges R' Shimi bar Ashi's derivation related to the prerequisites necessary to extend Yerushalayim and the Beis HaMikdash courtyards.

A Beraisa clarifies that when extending Yerushalayim it was only necessary to use the bread from a Korban Todah but not the meat.

R' Chisda presents the source for this Beraisa's ruling.

Rami bar Chama asserts that to extend the Beis HaMikdash courtyards remnants of the Korban Todah are needed.

This explanation is challenged and revised until the Gemara is comfortable with the derivation.

A Beraisa elaborates on the need for song when extending Yerushalayim or the courtyards of the Beis HaMikdash.

A point in the Beraisa is explained.

Tangentially the Gemara mentions R' Yehoshua ben Levi's practice of reciting perek 91 of Tehillim before going to sleep.

This practice is unsuccessfully challenged.

A detail regarding the order of the procession is clarified.

R' Chiya and R' Shimon, sons of Rabbi, disagree whether the two loaves are carried side by side or one in front of the other.

The rationales behind these two positions are explained.

The opinion that maintains that the two loaves were carried side by side is unsuccessfully challenged. ■

REVIEW and Remember

1. How were utensils of the Beis HaMikdash inaugurated?

2. What was done with the flour brought to be used for a Korban Todah?

3. How were songs sung to expand Yerushalayim?

4. What was the point of dispute between R' Chiya and R' Shimon the sons of Rabbi?

Distinctive INSIGHT

Did the utensils of the Beis HaMikdash have to be anointed with the שמן המשחה?

כל הכלים שעשה משה משיחתן מקדשתן, מכאן ואילך עבודתן מקדשתן

The Mishnah taught that we do not add to the city of Yerushalayim or to the courtyard of the Mikdash without the advice and authority of the king, a prophet, the Urim v'Tumim, and the Sanhedrin. In the Gemara, R' Shimi b. Chiya identifies the source for this halacha to be the verse from Shemos (25:9) which states that just as the Mishkan was constructed according to the way in which it was shown to Moshe, so too shall the halacha continue forever. Rashi explains that Moshe was a king and a prophet, and Aharon was the kohen who served while wearing the Urim v'Tumim. The verse states "And so shall you do it," which teaches that these are requirements for the future, as well.

Rava asks from a Beraisa where we find that the utensils which Moshe made for the Mishkan were consecrated by having the שמן המשחה poured upon them. In future generations, when they no longer had this special oil available, these utensils become consecrated the first time each is used (עבודתן מחנכתן). We learned that consecrating the courtyard in the future must be done precisely as it was done at the time of Moshe, so too we should also say that the utensils must be consecrated using the special שמן המשחה, and no other method should be adequate.

The Gemara answers that we have a verse that specifically limits the requirement to only use the שמן המשחה to the utensils of Moshe, from which we learn that utensils in the future are allowed to be consecrated using other methods, such as the first time they are used.

Chasam Sofer cites the Yalkut Shimoni (Parashas Naso) which says that with Moshe's anointing the Mishkan with oil, he established the ability for any vessels in the future that would be used for service in that Mishkan to be instilled with a holy status. Furthermore, this initiation by Moshe also allowed these vessels to remain holy if they would be used later in the Beis HaMikdash. These utensils

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HALACHAH Highlight

Saying Tehillim for therapeutic reasons

הלוחש על המכה אין לו חלק לעולם הבא

One who recites pesukim over a wound does not have a share in the world-to-come

The Gemara declares (quoting the Mishnah in Sanhedrin) that one who recites verses over a wound does not have a share in the world-to-come. R' Yochanan teaches that this is limited to where one spits on the wound and then recites the pasuk. This ruling is recorded in Shulchan Aruch¹ and he adds that if one recites verses over a wound without spitting he has violated a prohibition even though he has not forfeited his share in the world-to-come. The Gemara further explains that this prohibition applies only when one is reciting verses therapeutically, i.e. to heal an existing ailment, but if one recites verses to protect one's self from danger it is permitted. Proof to this is that R' Yehoshua ben Levi would recite a chapter of Tehillim for protection before going to sleep. The rationale for this distinction, based on Rambam,² is that one who recites verses while ill is utilizing the Torah for his body rather than for his soul. On the other hand, one who recites verses for protection is trying to generate merit that will protect him from spiritual harm which is permitted.

Sefer Mishnas Yaakov³ raises an obvious question. If Shulchan Aruch records these halachos and Rema does not write anything to disagree, it is evident that he agrees that it

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would extend their holy status upon the Beis HaMikdash itself, and any new utensils which would be used in its service would likewise be conferred with the appropriate degree of holiness. In other words, the anointing with the שמן המשחה which Moshe did extended to all utensils, even in future generations, that with their service, they would immediately become sanctified.

This helps us understand the ruling of Rambam (Hilchos Klei HaMikdash 1:12), where he writes that the only utensils which were anointed were those which Moshe sanctified for the Mishkan, but this is not necessary in future generations. ■

is prohibited to recite verses to effect healing. How then is it permitted for people to recite perakim of Tehillim on behalf of those who are ill and then to recite a prayer afterwards that in the merit of the recitation of verses Hashem should restore the good health of Ploni ben Ploni? Seemingly, this practice violates this ruling of Shulchan Aruch. He suggests that perhaps the reference to the merit of the recitation of the Tehillim addresses the prayer that Hashem should forgive our sins. Praying and reading chapters of Tehillim for forgiveness is certainly permitted. The subsequent request for good health is not directly related to the recitation of the Tehillim and stands as an independent request. He leaves the matter, however, unresolved. ■

1. שו"ע יו"ד סי' קע"ט סעי' ח'.

2. רמב"ם פי"א מהל' ע"ז הי"ב.

3. משנת יעקב על הרמב"ם שם. ■

STORIES Off the Daf

The Third Beis HaMikdash

"אין בנין המקדש בלילה..."

The elders of Yerushalayim would recount that early each day the Maharil Diskin, zt"l, would climb to a high vantage point in the Batei Machase neighborhood of Yerushalayim and gaze on the place of the mikdash for a few minutes. Although this pained him, and some even say that the pain of the churban was responsible for his early demise, he followed this custom for very good reason. "What if the Beis HaMikdash had been rebuilt during

the night? According to Rashi the third Beis HaMikdash may be rebuilt even at night. Now I need not check during the day since I would surely hear if the Beis HaMikdash had descended. The night is a much more tranquil time and it is just possible that people may not have noticed that the redemption has come..."

Once, when Rav Shach, zt"l, recounted this story he added, "In Sukkah 41 Rashi writes, 'And if you will ask that this seems to contradict the Gemara in Shevuos 15 which states that the Beis HaMikdash may not be built at night, that is only discussing a mikdash built by man. But the third Beis HaMikdash which we await is al-

ready built and ready to be revealed as the verse states, 'מקדש ה' כוננו ידך' — The sanctuary of Hashem has been established by Your hands.'"¹

The Ben Ish Chai, zt"l, has a different approach. "It seems to me that the reason for this is because the night time alludes to the exile. This is then the meaning of the prohibition to build the mikdash at night: that we should not feel rushed to build the Beis HaMikdash while we are still in exile. As the verse states, 'אם תעירו ואם — תעוררו את האהבה עד שתחפץ' — Awaken not or stir up love until it pleases."² ■

¹ שימוש חכמים, ע"י פי"ד

² בן יהודע, ח"ג, דף ס"ד ■