

## OVERVIEW of the Daf

### 1) Tamei (cont.)

The Gemara continues to unsuccessfully challenge the assertion that according to the Elders of the South someone who is tamei meis may send a korban to be offered on his behalf.

The assertion that it is not essential for one to eat from his Korban Pesach is unsuccessfully challenged.

An unresolved challenge against the position of the Elders of the South is presented.

The Gemara unsuccessfully challenges the notion that one who is tamei meis can send in a Korban Pesach.

It is noted that according to Rami bar Chama one who is tamei meis may not send a korban to be offered on his behalf.

The Gemara unsuccessfully challenges Rami bar Chama's position that a Korban Pesach offered on behalf of one who is tamei meis is invalid.

According to a second version this last exchange was an unsuccessful attempt to support Rami bar Chama's position.

### 2) Sitting

Rava in the name of R' Nachman provides the source that sitting invalidates the service of offering a korban.

A Baraisa provides an alternative source for this ruling.

The Gemara questions why one who serves while sitting is not liable to death.

The Gemara begins its response to this question. ■

## REVIEW and Remember

1. Is it necessary for a person to eat from his Korban Pesach?
2. What is טומאת תהום?
3. What sin does the tzitz atone for?
4. What is the punishment for performing the service of a korban while sitting?

## Distinctive INSIGHT

*A kohen may not sit while performing the service*

תנו רבנן לעמוד לשרת מצוה

Tosafos (16a, ד"ה מיושב) asks why it is necessary for the verse to specifically teach that a kohen must stand when performing the service, when there is a general prohibition against sitting in the courtyard of the Beis HaMikdash, even while not performing a service. Tosafos first suggests that we must say that the rule that one may not sit in the courtyard is only a rabbinic law, and that as far as Torah law is concerned a kohen would be allowed to sit in the courtyard as long as he is not performing a service. Nevertheless, Tosafos rejects this notion, because we could offer an alternative solution by saying that although sitting is certainly not allowed, the verse regarding standing is teaching that a kohen must stand upright and not bend over (השתחויה) while performing a service.

We do see from Tosafos that he is uncertain whether the rule that a service must be performed while standing is a Torah law or whether it is a rabbinic law.

Rashi clearly states that this is a Torah law, and he explains two sources for it. In Yoma (25a; ד"ה אין) Rashi cites the verse brought in our Gemara (Devarim 18:5), "to stand, to serve in the name of God," and from the subsequent verse (v. 7), "who stand there before God." In Sanhedrin (101b; ד"ה גמירי) Rashi writes that this law is a Halacha from Moshe at Sinai, and that there is no scriptural source for it.

Rambam (Sefer HaMitzvos 21) and Chinuch (Mitzvah 254) also hold that this is a Torah law. They explain that it is a positive commandment which is associated with the requirement that we maintain an attitude of awe for the Mikdash (Vayikra 19:30). The Achronim deal with how Rambam and the Chinuch explain the need for a special verse to teach that sitting is not allowed while performing the service, when we already know that sitting in the courtyard of the Mikdash is not allowed for a kohen or for anyone else.

Gevuras Ari (to Yoma 25a) explains that if the source for this halacha is a Halacha from Moshe at Sinai, we would not know that it is a positive mitzvah. The verse in Devarim 18:7 establishes this positive mitzvah that a kohen stand while serving, while the additional verse teaches that the service is ruined if done while the kohen sits. He also notes that the Halacha from Moshe at Sinai only pro-

(Continued on page 2)

## HALACHAH Highlight

### Leaning while reading the Torah

"לעמוד לשרת" מצוה כשהוא אומר "העומדים" שנה עליו הכתוב לעבד

*"To stand and serve" teaches that it is a mitzvah to stand and when it says, "those standing" it is a repetition to teach that it is essential*

The Baraisa teaches that not only is there is a mitzvah for the kohen to stand while serving in the Beis HaMikdash, but it is essential to the validity of the service as well. The Gemara earlier (19b) recorded a disagreement whether one who is supported while standing is considered to be standing. According to R' Yosi being supported is still considered standing whereas according to Chachamim it is not considered standing. Tosafos<sup>1</sup> there comments that according to Chachamim one should not lean on something while reading the Torah. He bases this ruling on the Gemara Megilla (21a) that states that one must stand while reading the Torah and the Chachamim in our Gemara maintain that standing while being supported is not considered standing. He then cites a Yerushalmi that also rules that one reading the Torah may not lean on something and explains that just as the Torah was given with awe, so too, when reading the Torah one must demonstrate a sense of awe.

Shulchan Aruch<sup>2</sup> rules that one must stand while reading the Torah and to lean on a wall or a pillar is prohib-

hibits actual sitting in the courtyard, but leaning on something would not necessarily be included.

The Gemara in Sota (38a) teaches that a kohen must stand as he delivers the priestly blessing. This is learned from a verse (Devarim 10:8) which associates service and blessing. Mishnah Berura (128:51) rules that a kohen who cannot stand should not participate in this mitzvah rather than do it while sitting. ■

ited. Mishnah Berurah<sup>3</sup> explains that even if the person reading the Torah is leaning only slightly on the other object, in a manner that even if that object was taken away the reader would not fall, it is nevertheless prohibited. The reason, he explains, is that one must stand with a sense of awe while reading the Torah and leaning of any sort is contrary to promoting that sense of awe. Shulchan Aruch proceeds to mention that obese people are permitted to lean while reading the Torah. Mishnah Berurah<sup>4</sup> expands this leniency and writes that one who is ill or elderly for whom standing without support is difficult is also permitted to lean while reading the Torah. Preferably, these people should lean only slightly, i.e. they would remain standing even if the object on which they were leaning were removed, but if that is not possible it is permitted for them to lean entirely on another object. ■

1. תוס' י"ט: ד"ה עמידה מן הצד.

2. שו"ע או"ח סי' קמ"א סעי' א'.

3. מ"ב שם סק"ב.

4. מ"ב שם סק"ד. ■

## STORIES Off the Daf

### Standing for the Offering

"לעמידה בחרתיו ולא לישיבה..."

Some people are careful to stand while reciting korbanos since the kohanim were required to stand while doing the avodah, as we find on today's daf. A certain person who was careful to stand while reciting korbanos wondered what possible reason people could rely on for not standing while reciting these parshios. After all, the Magen Avraham himself brings the Emek Brochah who rules that one must indeed stand just like when the

sacrifices where actually brought.

But when someone asked the Tevuos Shor, zt"l, why many do not stand, he was surprised to find that the Tevuos Shor disagreed with the Magen Avraham altogether. "First of all, although the Magen Avraham does bring the Emek Brochah who rules that these parshios should be recited while standing, this ruling is not recorded in any other halachic codifier. From the Tur to the Beis Yosef, the Bach and further down the chain of poskim, we do not find this opinion verified. If this was a halachic requirement we would have expected to see it mentioned in the earlier sources.

He added, "There could be two rea-

sons why we are not required to stand. The first is that learning the parshios hakarbanos is what is considered like bringing the korban, and since one may learn while seated, so too may one learn the parshios of korbanos while sitting."

He concluded, "Another possibility is that the one reciting the korban is merely like a yisrael who does not need to stand while the kohen offers the korban. And if you take issue with this, you wind up having to explain how a non-kohen can offer a korban in the first place! Clearly, the one reciting is no more than a yisrael, who is himself not required to stand, who has given over his korban to a kohen."<sup>1</sup> ■

1. תבואת שור, סדר הקרבנות, אות י"ב