



Carrying Torches on Shabbat

The study of *masechet Tamid* follows the order of service in the *Beit Mikdash*. In last week's issue, we learnt that the *kohanim* that would be serving the next day would sleep the night before in the *Beit HaMoked* on the perimeter of the *Azarah*. The *Mishnah* (1:3) explains that the next day, as they entered the *Azarah* they would split into two groups and progress in opposite directions performing an inspection of the perimeter. Given the early hour, the *Mishnah* teaches that each group carried a torch.

The *Tosfot Yom Tov* notes that the *Mishnah* does not appear to differentiate between the different days of the year implying that they would carry these torches even on *Shabbat*. He explains that this should be of no surprise. Simply carrying a torch on *Shabbat* does not violate a biblical prohibition. Rather it is *muktzeh* and considered a *shevut* (prohibited rabbinically). He adds since there is a general rule that such injunctions do not apply in the *Beit HaMikdash* there should be no issue.

The *Rambam* however rules that they did not carry torches on *Shabbat*. Instead they would use the light from the candles that were lit and setup from before *Shabbat*. The *Kesef Mishnah* explains that even though the prohibition is only a *shevut*, it is different since there is another viable option.

The *Tifferet Yisrael* however comments that having another options does not prevent the performance of a *shevut* in the *Beit HaMikdash*. One example

comes from the *Mishnah Yoma*. If necessary they would warm the *mikveh* of the *kohen gadol* with iron heated prior to *Yom Kippur*. This is despite the fact that they could have preheated water and added some to the *mikveh*. The *Tifferet Yisrael* therefore understands that any *shevut* would be permitted provided that there was some reason, even though the desired outcome could be achieved without performing it. The only exception is if they alternative could be very easily achieved, e.g. removing the blister from *korban pesach* prior to *Shabbat* instead of on *Shabbat* itself.

Instead the *Tifferet Yisrael* explains that not all *shevutim* are considered equal. He directs to a few different comments of the *Tosfot* that indicate that not all *shevutim* were permitted. The *Mikdash David* explains that handling *muktzeh* items was not permitted as it is more severe than other *shevutim*. Unlike the *Tosfot Yom Tov* that differentiates between the circumstance and if there is another option, the *Tifferet Yisrael* understands that the distinction is between the types of *shevutim*.

The *Tosfot Yom Tov* however also suggests another reason. When carrying the torch there is a real concern that it might be tilted thereby violating the prohibition of *maavir* (kindling). Since the potential for biblical violation is real, the practice was avoided.

Yisrael Bankier

Revision Questions

תמיד א' ג' ה' ז'

- From where would the *kohanim* enter the *heichal* in the beginning of the day? (א': ג')
- After entering, into how many groups would they split and for what purpose? (א': ג')
- Where would they meet up again and what would they say when they met? (א': ג')
- What would they warn the person about to perform *trumat ha'deshen*? (א': ד')
- How would they know when he reached the basin to wash his hands and feet? (א': ד')
- Describe how *trumat ha'deshen* was performed? (א': ד')
- What would happen after *trumat ha'deshen* was complete? (א': ב')
- What was different about this process during *Yom Tov*? (ב': ב')
- What wood was not fit for use for the fire on the *mizbeach*? (ג': ב')
- Which wood did they prefer to use? (ג': ב')
- Describe the *ma'aracha gedolah*. (ד': ב')
- What was the second fire on the *mizbeach* used for and where was it located? (ה': ב')
- Why was the size of the second fire larger on *Shabbat*? (ה': ב')
- Where was the second "lottery" performed? (ה': ב')
- What roles were determined in the second lottery? (א': ג')
- What was done to determine if it was time to offer the morning *tamid*? (ג': ב')
- From where would they take the animal that would be used for the morning *tamid* offering? (ג': ג')
- What were the four chambers in the *Beit Ha'Moked*? (ג': ג')
- How many utensils were taken out from the *lishchat keilim*? (ד': ג')
- What utensil would they use to give the animal to be used for the *tamid* a drink? (ד': ג')
- What else would they do prior to slaughtering the *tamid*? (ד': ג')
- Where would they slaughter the *tamid*? Describe that location. (ה': ג')
- What would the *kohanim* elected to clean the *menorah* and inner *mizbeach* carry with them in order to carry out his task? (ג': ג')
- For what were the two small doors on each side of the gate to the *heichal* used? (ז': ג')
- Describe how the doors of the *heichal* were opened? (ז': ג')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
12 th October י"ח תשרי	13 th October י"ט תשרי	14 th October כ' תשרי	15 th October כ"א תשרי	16 th October כ"ב תשרי	17 th October כ"ג תשרי	18 th October כ"ד תשרי
Tamid 3:8-9	Tamid 4:1-2	Tamid 4:3-5:1	Tamid 5:2-3	Tamid 5:4-5	Tamid 5:6-6:1	Tamid 6:2-3

