



All the way to Yericho

The *Mishnah* (3:8) records several activities that occurred in the *Beit HaMikdash* that could be heard in *Yericho*. For example, the first one listed is the sound of the opening of the double doors that led to the *heichal*, which occurred every morning. We shall try to probe the nature of this phenomenon.

The *Tifferet Yisrael* (*Yachin* 67) explains that the sound carrying was a natural phenomenon and not miraculous. He reasons that if they were miraculous what would be the purpose? Considering that miracles always served some purpose and not performed for mere theatrics, the *Mishnah* must be describing natural occurrences.

Understanding the *Mishnah* in this manner impacts our understanding of the details of the *Mishnah*. For example, the *Mishnah* explains that when the *kohen gadol* said the name of *Hashem* on *Yom Kippur*, it could be heard from *Yericho*. The *Tosfot Yom Tov* explains that the *Mishnah* must be referring not to the *kohen gadol*, but rather the response of all those in the *azara* declaring “*baruch shem...*”. The *Mishnah* simply associates the phenomenon with the *kohen gadol* considering that he triggered the reaction.

The *Tosfot Yom Tov* admits that the *Mishnah* can be referring to the voice of an individual. We find the voice of *Gevini* also listed; the *kohen* that would announce that it was time for the *kohanim* to wake and perform the *avodah*. Nevertheless, with respect to the previous phenomenon, the *Mishnah* only lists the “*kohen gadol*”, and it is possible that not every *kohen gadol* could project his voice. The *Tosfot Yom Tov* explains that considering that the *Mishnah* states “the voice of the *kohen gadol* at the time he would mention the name of *Hashem* on *Yom Kippur*” supports the position that we are referring to the experience including the response, rather than the voice of the *kohen gadol* alone.

The *Chidushei Maharich* however insists that the *Mishnah* is referring to the *kohen gadol* and not the audience. Firstly, he cites the *Gemara* (*Yoma* 20b) that comments that

phenomenon of the *kohen gadol* was more exceptional than that of *Gevini*, considering that the latter was at night when sound travels further. This would suggest that the *Mishnah* is referring to an individual rather than a crowd. To address the *Tosfot Yom Tov*'s other concern, he cites *Rashi* that explains that this experience was not with every *kohen gadol* but occurred once with a particular *kohen gadol*. The *Chidushei Mahariach* adds that since the *Mishnah* write the “voice of the *kohen gadol*” in the singular supports the idea that the *Mishnah* is referring to a particular *kohen gadol* and not each one.

Note that in the above debate, both positions attempt to understand the *Mishnah* in natural means. The *Tifferet Yisrael* adds that the fact the *Mishnah* lists every case with “from *Yericho*” rather than listing them altogether, suggests that the volume of each case was different and sensed differently for *Yericho*.

If indeed it was natural, why does the *Mishnah* list *Yericho* and not simply the distance that the sound carried? The *Raavad* answers that *Yericho* was the only city until which the sound would have carried when considering the geography of the surrounds of *Yerushalaim*.

The *Raavad* however cites another explanation in the name of “*Moro HaRav HaChassid*” – the phenomena were indeed miraculous. Why? The *Midrash* (*Bamidbar Raba* 14:1) records that *Yehoshua* explained to *Am Yisrael* that just as one must separate “*terumah*” (*challah*) from dough, so too *terumah* be separated from *Eretz Yisrael*. This was realised with the first conquest, where the spoils, and the city itself, were given to *Hashem*. Consequently, it was only the sounds that started the day, that opened the daily service, whose sounds were miraculously heard in *Yericho*, so that people would sense that *Yericho* itself had some of the *kedusha* of *Yerushalaim*.

Revision Questions

תמיד ג' - ב' - ה' :ג'

- Why does the prohibition of *meilah* not apply to money separated for the purpose of a *Nazir's korbanot*? (ג': ב')
- What is done with this money if the *Nazir* dies? Provide both scenarios. (ג': ב')
- In what way is the blood (of a *korban*) and the *nesachim* opposite from one another? (ג': ג')
- What is the law regarding *meilah* for the ashes from the *menorah*? (ג': ד')
- When does the law of *meilah* apply to the ashes from the inner altar? (ג': ד')
- What is the law regarding *meilah* for *Torin* that are too young to be offered and *bnei onah* that are too old to be offered? (ג': ד')
- About which of the above two cases does *R' Shimon* argue? (ג': ד')
- Regarding which form of *hekdesch* does *meilah* apply to the milk of the animal? (ג': ה')
- Can *meilah* apply to manure? (ג': ו')
- In what case would *meilah* not apply to the water in a designated water hole? (ג': ו')
- In what case is there a debate regarding whether *meilah* applies to the fruit of a *hekdesch* tree? (ג': ו')
- Can the off-spring of an animal set aside for a *korban* feed from its mother? (ג': ו')
- What is the law regarding spring water that has flowed from a *hekdesch* field into a regular field? (ג': ו')
- List the other three cases that are similar to the one in the previous question. (ג': ז')
- Which of those is the subject of debate? (ג': ז')
- What is the law regarding a nest in a *hekdesch* tree? An *asheira* tree? (ג': ח')
- To what "part" of *hekdesch* wood does *meilah* not apply? (ג': ח')
- To what four prohibitions can different sacrifices combine to make the minimum *shiur*? (ג': ט')
- Do *kodshei ha'mizbeach* and *kodshei bedek ha'bait* combine together for the prohibition of *meilah*? (ג': ט')
- What are the five parts of an *olah* that combine for the prohibition of *meilah*? (ג': י')
- Regarding the previous question, how many parts are there for a *korban todah* and what are they? (ג': י')
- Does *trumah* and *challah* combine? (ג': י')
- Does *trumat ma'aser* and *bikurim* combine? (ג': י')
- What general rule does *R' Yehoshua* provide for which types of *tumah* combine together and why is it important? (ג': יג')
- Do *pigul* and *notar* combine? (ג': יד')
- Do two *tameh* objects that are on different levels of *tumah* combine? Explain. (ג': יד')
- For what five laws do "all food combine"? (ג': טו')
- For what two laws do "all drinks combine"? (ג': טו')
- Explain the debate regarding whether *orlah* and *kilei kerem* combine. (ג': טז')
- Which fabrics combine and for what law is it important? (ג': טז')
- When is the prohibition of *meilah* violated? (Which case is debated?) (ג': טז')
- Regarding the previous question, do the two categories according to the opinion of the *Chachamim* combine? (ג': טז')
- For what items does *meilah* apply after *meilah*? Explain. (Provide both opinions.) (ג': טז')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

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Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
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Kollel Magen Avraham
Reemon Neighbourhood

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
12 July כ' תמוז	13 July כ"א תמוז	14 July כ"ב תמוז	15 July כ"ג תמוז	16 July כ"ד תמוז	17 July כ"ה תמוז	18 July כ"ו תמוז
Tamid 5:4-5	Tamid 5:6-6:1	Tamid 6:2-3	Tamid 7:1-2	Tamid 7:3-4	Middot 1:1-2	Middot 1:3-4

