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Yoma Daf 22

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"h

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Raising the ashes

The Mishna says that originally, anyone who wanted to would raise ashes off the altar in the morning, and if many wanted to, they would race to the top, and the one who reached 4 amos first would win. If there was a tie, they would all have a lottery, in which each person would put out one or two fingers, and an appointed kohen would count to a large number to choose who would win. One time, two kohanim were racing up the ramp, and one pushed the other, making him fall and break his leg. When the court saw that this system was dangerous, they instituted that this service always be assigned by lottery. This was the first of four lotteries each day.

The Gemora explains that originally the Sages thought that there wouldn't be many people vying for raising the ashes, since they wouldn't value it as much, since it was a night time service. When they saw that people did compete for it, they instituted a lottery.

The Gemora challenges this logic, since they did institute a lottery for burning the limbs and fats on the altar, which was also done at night, but answers that it was the end of the day service.

The Gemora challenges this distinction, as raising the ashes is the start of the daytime service.

The Gemora proves this from Rabbi Yochanan, who says that if a kohen washed his hands and feet for raising the ashes, he need not wash again, as he washed for the start of service.

The Gemora amends Rabbi Yochanan to say that he need not wash again, as he washed at the start, *for a service*.

Alternatively, the Gemora says that originally they thought that not many would give up sleep to wake up early enough for raising the ashes.

The Gemora asks why they made a lottery for burning the limbs and fats, as that would require the kohanim to give up sleep to stay up late. The Gemora answers that it is easier for someone to stay up later than to wake up earlier.

The Gemora challenges the Mishna's reason for the institution of the first lottery from a braisa which says that the one who won the lottery for raising the ashes also won the right to arrange the pyre and place the two logs of wood on top of it, implying that this was the reason for instituting a lottery.



Rav Ashi explains that they first thought no lottery was necessary for the raising of the ashes, since not many people would get up early. When they saw that people were competing for it, they instituted a lottery, as our Mishna explains. However, once they instituted the lottery, people stopped coming, since they didn't want to wake up early for only a chance at winning the service. They therefore extended the lottery to include the right to set up the pyre, making it more attractive to kohanim, and getting them to wake up early.

The Mishna stated that whoever was first to the 4 amos would win the right to raise the ashes.

Rav Pappa says that these 4 amos are obviously not on the floor near the ramp, nor the first 4 amos of the ramp, as the Mishna says they would *run up the ramp*. The 4 amos can't be somewhere in the middle of the ramp, since no such region would be easily identifiable. Therefore, the 4 amos must be next to the altar. However, Rav Pappa asks whether or not these 4 amos included the 2 amos of the base and the pathway on the altar's perimeter, which the ramp reached over.

The Gemora leaves this as an unresolved taiku.

Counting Jews

The Mishna stated that in the case of a tie, the appointed kohen would tell the kohanim to put out their fingers.

The Gemora cites a braisa which says that this was to count their fingers for the lottery.

The Gemora says that this counting by fingers and not by people supports Rabbi Yitzchak who says that one may not count Jews directly.

Rabbi Yitzchak proves this from Shaul, who only counted the Jews *bebazek* – with shards of clay, i.e., counting the pieces of clay taken from the Jews.

Rav Ashi challenges this source, as perhaps the word *bebazek* means he counted them in a place named *bazek*.

Rather, the Gemora explains that the source is another verse which states that Shaul counted them using sheep.

Rabbi Elazar says that if one counts Jews directly, he has transgressed a prohibition, from the verse which states that the number of *Bnai Yisrael* will be like the sand of the sea, “which will not be measured.”

Rav Nachman bar Yitzchak says that he transgresses two, as the verse continues to say “, and will not be counted.”

Rabbi Shmuel bar Nachmaini cites Rabbi Yonasan, who raised a contradiction within this verse. The first phrase compares *Bnai Yisrael* to the sand, which, while numerous, is finite, while the second one states that they cannot be counted. He answered this contradiction by saying that the first phrase refers to a time when they do not fulfill the will of Hashem, while the second is when they do.

Rebbi cites Abba Yossi ben Dostai answering that a human cannot count them, but Hashem can.

Rav Nehilai bar Idi cites Shmuel saying that once someone is appointed a leader of the community, he becomes wealthy, as we can see from Shaul, who first counted the Jews with clay and later with sheep.

The Gemora explains that the sheep must have been his, because otherwise it was irrelevant what was used to count them.

Shaul and Dovid

The Gemora discusses Shaul's battle against Amalek. The verse says that Shaul arrived at the Amalek city, and he fought in the valley.

Rabbi Mani explains that Shaul was debating the justice of destroying Amalek, citing an argument from the valley in which the *egla arufa* – *calf whose neck was severed* was killed. Shaul argued that if the death of one person necessitated an atonement with the *egla arufa*, surely killing a whole nation will need atonement. Furthermore, if the people of Amalek are guilty, why are the animals also being killed? If the adults are guilty, why are the children also being killed. A heavenly voice called out with the verse which commands one not to be *too* righteous. When Shaul later commanded that the city of Nov be killed, a heavenly voice called out with the end of the verse, which commands one not to be very wicked.

Rav Huna says that one who Hashem helps need not worry about anything, as can be seen from the contrast between Shaul and Dovid. Shaul did one sin,

and was punished severely, while Dovid did two, but was not punished.

The Gemora explains that although Shaul also killed Nov, he lost his kingdom once he didn't complete the job of killing Amalek.

The Gemora explains that the two sins of Dovid were causing Uria to be killed and his being persuaded to count Bnai Yisrael at the end of his reign.

The Gemora asks why we don't count the sin of taking Bas Sheva, and answers that he was punished for that. When he judged the parable given to him, he said that the punishment should be fourfold, and he therefore was punished with the death of his first child with Bas Sheva, the death of Amnon, the rape of Tamar, and the death of Avshalom.

The Gemora challenges this, as he also was punished for counting Bnai Yisrael.

The Gemora answers that this punishment was not on him, but on Bnai Yisrael, as they died from a plague.

The Gemora explains that for the sin of Bas Sheva he was punished directly, as Rav Yehuda cites Rav saying that Dovid became a leper for six months, during which the Sanhedrin and Hashem's presence left him.

The Gemora asks why we don't count his sin of accepting gossip, when he believed Tziva's claims about Mefiboshes, and answers that Rav Huna is following Shmuel, who says that he didn't accept the gossip.



The Gemora adds that even according to Rav, who says he did accept the gossip, he was punished for this, as a heavenly voice decreed that just as he split Mefiboshes's field, so his kingdom would be split.

The verse says that Shaul reigned when he was one year old.

Rav Huna explains that he was like a one year old, who had never experienced sin.

Rav Nachman bar Yitzchak challenged this, as perhaps the verse means that he was dirty like a child, who plays in the mud. He then had a dream in which fearsome angels were scaring him, and he apologized to the bones of Shaul. He had this dream again, and then correctly apologized to the bones of Shaul, king of Israel.

Rav Yehuda cites Shmuel saying that Shaul's dynasty did not last, since there was nothing wrong in his lineage.

The Gemora explains by citing Rabbi Yochanan in the name of Rabbi Shimon ben Yehotzedek who says that we only appoint leaders who have some lineage issues, to keep them from becoming too haughty in their position.

Rav Yehudah cites Rav saying that Shaul was punished because he was too forgiving on his honor, when he refrained from killing those who had questioned his worth as a king.

The Gemora cites Rabbi Yochanan in the name of Rabbi Shimon ben Yehotzedek who says that any

Torah scholar who does not avenge like a snake does is not a true Torah scholar.

The Gemora challenges this from the prohibition of avenging or holding a grudge, and answers that those only refer to monetary interactions, but not to personal affronts.

The Gemora challenges this from the braisa which praises those who do not respond to personal insults, referring to them as those who love Hashem, and answers that he still must keep the wrath about the insult in his heart, even though he may not respond.

The Gemora challenges this from Rava, who says that anyone who easily forgives those who insult him will be easily forgiven, and answers that this just means that when the insulter apologizes, he must easily forgive, but not before.

DAILY MASHAL

Community Leaders

We find in our Gemara that a person should only be appointed as a community leader if he has a proverbial "box of rodents on his back": signifying that he has some disgraceful issue in his history.

The Meor V'Shemesh explains that a perfect tzaddik who has never sinned cannot relate to the difficulties we all endure when fighting the yetzer hora. A leader who is imperfect, and works to fix his mistakes and improve himself through teshuva can be a better role model for us to follow (Meor V'Shemesh, Parshas Beha'aloscha).