

Daf Notes

Insights into the Daily Daf
Tamid Daf 28

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Tzvi Gershon ben Yoel (Harvey Felsen) o"h.
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Daily Daf

Proper Way

The *Gemora* cites the *Mishna* in Middos which says the officer of the Mount would go to each guard station, with torches. Any guard station that did not stand up, or respond to the greeting of the man, indicated that they were sleeping, and he would hit them with his stick. He had the right to burn the guard's clothing as punishment for his negligence. If he would do this, the other guards would remark about the sound in the courtyard, and say that it was the sound of the *Levi* being hit, and his clothes being burned, since he fell asleep at his guard post. Rabbi Eliezer ben Yaakov says that one time they found his maternal uncle asleep, and they burned his clothes.

Rabbi Chiya bar Abba says that when Rabbi Yochanan would reach this *Mishna*, he would remark how fortunate the earlier generations were. If they were held responsible for falling asleep due to unavoidable fatigue, how much more so were they held responsible for any negligence.

The *Gemora* cites a *braisa*: Rebbe said: Which is the proper way that a man should choose? Let him love rebuke, since as long as there is rebuke in the world, satisfaction comes to the world, good and blessing come to the world, and evil departs from the world, as it is written: *And because of the rebukers shall come pleasantness; and on account of them, a good blessing shall come.* And some say (to answer the question as to what is the proper way that a man should choose): Let him have extreme honesty, as it is written: *My eyes are upon the faithful of the land that they may dwell with me,* etc.

Rabbi Shmuel bar Nachmeini said in the name of Rabbi Yonasan: Whoever rebukes his fellow for the sake of Heaven merits to dwell in the portion of the Holy One, Blessed be He, as it is written: *He that rebukes a man will be after Me.* Not only that, but a thread of charm shall be endowed upon him, as it is written, *He shall find charm more than one that flatters with his tongue.* (27b – 28a)

Lottery for Terumas Hadeshen

The *Mishna* had stated: If he found the door locked, etc. Anyone who desired to remove the ashes from the Altar [used to rise early and immerse himself before the appointed *Kohen* (who was in charge of the lotteries for the opportunity to perform the Temple service) came. The appointed *Kohen* would come and he would say to them, "Let all who have immersed themselves come and join in the lottery"].

The *Gemora* asks: The *Mishna* contains a contradiction. First it says: Anyone who desired to remove the ashes from the Altar used to rise early and immerse himself before the appointed *Kohen* came, which would indicate that the matter does not depend on drawing of lots, and then it states: "Let all who have immersed themselves come and join in the lottery," which shows that it does depend on the casting of lots?

Abaye said: There is no difficulty, as the first statement refers to the period before the enactment (of the casting of the lots), where the second statement refers to the period after the enactment, as we have learned in a *Mishna*: Originally, anyone who desired to remove the ashes from the Altar would run up

the ramp leading to the Altar. Whoever got within four *amos* of the Alter first, won this honor. If the two were even, the appointed *Kohen* said to them, "Put your finger out." They put out one or two fingers, but they did not put out the thumb in the Temple. [Then, the *Kohen* in charge would call out a large number and begin to count the fingers. When the one in charge reached the designated number, that *Kohen* was awarded the right to perform the service. Fingers were counted and not the people themselves, because it's forbidden to count people. The *Gemora* derives this prohibition from King *Shaul*. Before *Shaul* went to war against *Amalek*, he counted the people. Instead of counting them directly, he told each person to take a sheep from his flock and the sheep were counted in place of the people.] Once, an incident occurred that made clear the dangers of such a race. A *Kohen* pushed another *Kohen* and he fell and broke his leg. The system, therefore, was changed and a lottery replaced the race.

Rava said: Both statements refer to the period after the enactment, and what the *Mishna* means is as follows: Whoever desires to come and join in the casting of lots would rise early and immerse before the appointed *Kohen* came. (28a)

Mishna

The appointed *Kohen* took the key and opened the small door and went from the Fire Chamber into the Courtyard, and the *Kohanim* went in after him carrying two fire torches in their hands. They would divide into two groups, one of which went along the portico to the east, while the other went along the portico to the west. They went along inspecting (*the Temple utensils*) until they came to the place where the *chavitin* (flour offerings offered daily by the *Kohen Gadol*) were made. There, the two groups met and said, "It is well; All is well (*none of the vessels were missing*)." They then appointed "makers of the *chavitin*" to make the *chavitin*.

The one who won the privilege to remove the ashes from the Altar would go do so. They (*the other Kohanim*) would say to him, "Be careful not to touch any vessel until you have sanctified your hands and feet from the *Kiyor* (*the copper water basin located in the Temple Courtyard*), and behold, the shovel is in the corner, between the ramp and the Altar, on the west of the ramp."

No one entered with him (*for one is forbidden from entering between the Antechamber and the Altar, or the ramp, unless*

he was performing a Temple service), nor did he carry any lamp in his hand, but he walked by the light of the Altar fire. They did not see him or hear a sound from him until they heard the sound of the wood of the pulley which Ben Kattin made for the *Kiyor*, and then they said, "It is time to sanctify our hands and feet at the *Kiyor*."

He would take a silver shovel and go to the top of the Altar. He would move the coals to this side and to that side, and he would scoop up a pile of those coals that were already consumed, the innermost coals, and he would then descend the altar. When he reached the floor, he would turn northwards (*towards the altar*) and walk ten *amos* on the eastern side of the ramp. He would then pile the coals onto the floor, three *tefachim* away from the ramp. This was where they placed the crop and feathers of the *olah* bird, the ashes of the inner Altar, and the (*ashes of the*) Menorah. (28a – 28b)

Porticos

The *Gemora* asks: But were there porticos in the Courtyard? Has it not been taught in a *braisa*: Rabbi Eliezer ben Yaakov said: From where do we learn that porticos (*of wood*) are not made in the Courtyard? It is because it is written: You shall not plant for yourself an *asheirah*, or any kind of tree, near the Altar of Hashem, your God. This means that you shall not plant for yourself an *asheirah* tree (anywhere); nor shall you plant any kind of tree near the Altar of Hashem, your God.

Rav Chisda replied: It is permitted with porticos of stone.

The *Mishna* had stated: They went along inspecting [*they then appointed "makers of the chavitin" to make the chavitin*].

The *Gemora* notes: This would imply that the *chavitin* were the first thing offered. But it has been taught in a *braisa*: From where do we know that no offering should be sacrificed prior to the *tamid* offering of the morning? It is because it is written: *And he shall arrange the olah upon the altar*, and Rabbah stated: "*The olah*" implies the first *olah* (*of the day – the morning tamid; this teaches us that it is the first korban brought each day*)!?

Rav Yehudah replied: He is appointed to prepare hot water for the scalding (*of the chavitin*). (28b)

DAILY MASHAL

Comparison of Generations

The Kotzker Rebbe said that we cannot bring a proof from here that the later generations had more *mesiras nefesh* for the fulfillment of *mitzvos* than the earlier ones, and that is why it became dangerous to run for the *mitzvah* of *terumas hadeshen*. This is not a correct analysis; rather, the explanation is as follows: the earlier generations were focused on the fact that the Will of Hashem should be fulfilled, and through this, the Honor of Hashem will be increased. It was insignificant to them as to who the individual was that carried this out. The later generations, however, who were inferior to their predecessors, they were concerned that they themselves should be the one to carry out the Will of Hashem – they all desired to be the “*erlicher Yid*”; that is why the “running” led to a dangerous situation.

Reb Eliyahu Fisher asks that this interpretation would seemingly bring about a decline in the effort and zeal to perform a *mitzvah*; it will lead to laziness, for each person will say, “Why should I push and exert myself to fulfill this particular *mitzvah*? The primary focus is that the *mitzvah* should be fulfilled!” Wouldn’t this cause the Honor of Hashem to be decreased, for each person would be demonstrating that he does not desire to fulfill the *mitzvah*?

Proof to this concept can be brought from something that the Kotzker Rebbe himself said, in his explanation of the *Gemora* in Pesachim (64a), which states that the third group involved in the offering of the *korban pesach* and the reciting of the *hallel* never reached (the paragraph of) “*Ahavi es Hashem,*” for they were only a relatively small number (and the slaughtering for the entire group was concluded before the complete recital of *hallel*). The Rebbe commented: since they were the third group, and they did not rush themselves to join the first groups, they therefore are not classified as being in the category of those who possess “*Ahavas Hashem.*” Rabbi Fisher adds that this is true even though a third group was required; someone needed to be there! Nevertheless, it is regarded as a deficiency in their level of *zerizus* by procrastinating and missing out from the first two groups.

The explanation is therefore as follows: One must exert his utmost energy to perform a *mitzvah*, for this shows how precious the *mitzvah* is to him, but the focus must be on increasing the Honor of Hashem, and the emphasis cannot be

on himself at all. Initially, they did not cast lots for the *terumas hadeshen*, for they said that there will be a small amount of Kohanim participating, and although they would run to gain this privilege, there was no concern that a calamity would come about, for their focus was purely on the Honor of Hashem; however, when they saw that when one fellow preceded the other, the other fellow took it personally and it came to blows, this demonstrated that they had their own agenda and they were not focused on the sake of Heaven. This was why there was the possibility of danger and they needed to enact that lots should be drawn. When the running was purely for Hashem’s honor, there was no jealousy that one fellow gained the privilege and the other did not, for the primary focus was that the *mitzvah* should be fulfilled.

Counting Jewish People

Our *Gemora* (in *Yoma*) establishes a prohibition to count the Jews. It is also clear from the *Gemora* that it’s permissible to count people by using another object as a representation. Even though the *Gemora* brings a verse from Shmuel as support for this prohibition, many commentaries hold this to be a prohibition from the Torah.

In Parshos Ki Sisah, each Jew is instructed to give a half *shekel* in order to facilitate a census and avoid directly counting the people. The Torah says that a direct count would lead to a plague.

The Maharsha explains that the *Gemora* does not quote the verse from the Torah as a source, because there could have been an ulterior reason why a half *shekel* was needed to avoid a plague. Having just committed the sin of the golden calf, the Jewish people might have required an atonement of the half *shekel*. However, now that we know from the verse in Shmuel that there is a prohibition to count, we can assume that this was the reason in the Torah as well.

There is a dispute amongst the Rishonim as to the circumstances where it is permitted to count people via another object. The Ramban in the beginning of Ki Sisah seems to say it is always permitted. He says David was punished when he counted the people because he directly counted the people. The Radak, on the other hand, says that David did indeed use an intermediary. David was still punished, however, because the counting was unnecessary, and superfluous counting is prohibited even when done indirectly.

