

21 Iyar 5781  
May 3, 2021



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**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Mishna says that originally, anyone who wanted to would separate the ashes off the Altar in the morning, and if many wanted to, they would race to the top, and the one who reached into the four amos first would win (the privilege). If two of them were even, the administrator would say to all of them, “Put out a finger.” What would they put out? One or two fingers, but they did not put out a thumb in the Temple. One time, two Kohanim were racing up the ramp, and one pushed the other, causing him to fall and break his leg. When the Court saw that this system was dangerous, they instituted that the separation of (the ash from) the Altar would always be assigned by lottery. This was the first lot (of four lotteries) of the day. (22a1)

The Gemara asks: Why didn’t the Rabbis institute the lottery (for the separation of the ash) from the beginning? - The Gemara explains that originally the Rabbis thought that there wouldn't be many people vying for this service, since they wouldn't consider it important, as it was a night time service; when they saw that people did compete for it, and they became exposed to danger, they instituted a lottery. The Gemara challenges this logic, since they did institute a lottery for burning the limbs and fats on the Altar, which was also done at night. The Gemara answers that it was the end of the daytime service. The Gemara challenges this distinction, as this service is the start of the daytime service. The Gemara proves this from Rabbi Yochanan, who says that if a Kohen washed his hands and feet (at night) for the separation of the ashes, he need not wash again, as he washed for the beginning of the day’s service. The Gemara amends Rabbi

Yochanan to say that he need not wash again, as he washed at the start, *for the sake of a service*.

Alternatively, the Gemara says that originally they thought that not many would come as they would need to give up sleep to wake up early enough for the separation of the ashes; when they saw that people did compete for it, and they became exposed to danger, they instituted a lottery. The Gemara challenges this logic as 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 Gemara answers that it is easier for someone to stay up later than to wake up earlier. (22a2 – 22a3)

The Gemara challenges the Mishna's reason for the institution of the first lottery from a Baraisa which says that the one who won the lottery for the separation of 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.<sup>1</sup> Rav Ashi explains that they first thought the Kohanim would not come;<sup>2</sup> when they saw that people did compete for it, and they became exposed to danger, they instituted a lottery. However, once they instituted the lottery, they stopped coming, for they said, “Who said that the lot will fall on us?” The Rabbis therefore instituted that the one who wins the privilege of separating the ash will also merit to set up the pyre and place the two logs of wood on top of it, making it more attractive to Kohanim, so they would come to partake in the lottery. (22a3)

<sup>1</sup> Accordingly, the Kohanim would surely seek the privilege of separating the ash, as there were two other services that came along with it!?

<sup>2</sup> And no lottery was necessary for the separation of the ash, since they would not get up early, or they thought it was unimportant.



The Mishnah had stated: When there were many etc. Rav Pappa says that these four amos are obviously not on the floor near the ramp, as the Mishnah says they would *run up the ramp*. Nor does it refer to the first four amos of the ramp, as the Mishnah says they would *run up the ramp*, and then it states: whoever preceded his fellow (into the four amos). The four amos cannot refer to somewhere in the middle of the ramp, since no such region would be easily identifiable. Therefore, the four amos must be next to the Altar.

Rav Pappa inquires: Do these four amos, of which we have spoken, include the one amah of the [projecting] base and the one amah of the ledge, or does it mean exclusive of the one amah base and one amah ledge? — The question remains unresolved. (22a3 – 22b1)

The Mishnah stated that in the case of a tie, the appointed Kohen would tell the Kohanim to put out their fingers.

The Gemara cites a Baraisa which says that this was to count their fingers for the lottery. The Gemara asks: But let him count the Kohanim themselves? The Gemara answers that this supports Rabbi Yitzchak who says that it is forbidden to count Israel (through a head count), even for the sake of a mitzvah, as it is written: He (King Shaul) counted them *babazek* - with shards of clay.

Rav Ashi challenges this source, as perhaps the word *babazek* does not mean 'that which is broken,' but rather it was the name of a city, as it is written: They found Adoni-vezek in Bezek? Rather, it is from here: Shaul had all the people summoned and he counted them using sheep.

Rabbi Elazar says: One who counts the people of Israel directly has transgressed a prohibition, as it is said: The number of the Children of Israel 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 states: which cannot be measured nor counted. (22b1)

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. (22b1 – 22b2)

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 shards of pottery and later with sheep. The Gemara asks: Maybe they were from his own flocks? The Gemara answers that the sheep must have been his, because otherwise it was irrelevant what was used to count them. (22b3)

The Gemara 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 *eglah arufah* – calf whose neck was severed was killed. Shaul argued that if the death of one person necessitated an atonement with the *eglah arufah*, 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. (22b2 – 22b3)

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. What was the one sin of Shaul? The affair with Agag. But there was

also the matter with Nov, the city of the Kohanim? — [Still] it was because of what happened with Agag that Scripture says: I regret that I have set up Shaul to be king. What were the two sins of Dovid? — The sin against Uriah and that [of counting the people to which] he was enticed. But there was also the matter of Bas-sheva? — For that he was punished, as it is written: And he shall restore the lamb fourfold: the child, Amnon, Tamar and Avshalom. But for the other sin he was also punished as it is written: So Hashem sent a pestilence upon Israel from the morning even to the time appointed? — There his own body was not punished. — But in the former case, too, his own body was not punished either? Not indeed? He was punished on his own body, for Rav Yehudah said in the name of Rav: For six months Dovid was smitten with tzaraas, the Sanhedrin removed from him, and the Shechinah departed from him, as it is written: Let those that fear You return to me, and they that know Your testimonies, and it is also written: Restore to me the joy of Your salvation. But Rav said that Dovid also listened to a slanderous report? — We hold like Shmuel [who says] that Dovid did not do so. And even according to Rav, who says that Dovid listened to a slanderous report, was he not punished for it? For Rav Yehudah said in the name of Rav: At the time when Dovid said to Mephiboshes: I say: You and Tziva divide the land, a heavenly voice came forth to say to him: Rechovam and Yerovam will divide the Kingdom. (22b3 – 22b5)

Shaul was a year old when he began to reign. Rav Huna said: Like an infant of one year, who had not tasted the taste of sin. Rav Nachman bar Yitzchak demurred to this: Say perhaps: Like an infant of one-year-old that is filthy with mud and excrement? Rav Nachman thereupon was shown a frightening vision in his dream, whereupon he said: I beg your pardon, bones of Shaul, son of Kish. But he saw again a frightening vision in his dream, whereupon he said: I beg your pardon, bones of Shaul, son of Kish, King in Israel.

Rav Yehudah said in the name of Shmuel: Why did the kingdom of Shaul not endure? Because there was no genealogical flaw in his family, for Rabbi Yochanan had said

in the name of Rabbi Shimon ben Yehotzadak: One should not appoint any one administrator of a community, unless he carries a basket of creeping creatures on his back, so that if he became arrogant, one could tell him: Turn around!

Rav Yehudah said in the name of Rav: Why was Shaul punished? Because he renounced the honor due to himself, as it is said: But certain base fellows said: 'How shall this man save us?' And they despised him and brought him no present. But he was as one that held his peace, and it is written [immediately following that]: Then Nachash the Ammonite came up and encamped against Yavesh-gilad. (22b5 – 22b6)

#### 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).