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Yoma Daf 23

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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**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

Rabbi Avin asked: How much of the ashes of the Altar is to be removed? Shall we infer [the quantity] from terumas maaser<sup>1</sup> or from what was taken off from the [spoil of] Midian?<sup>2</sup> — Come and hear: For Rabbi Chiya taught: Here the word ‘heirim’ [‘he shall separate’] is used and there the expression ‘ve-heirim’ [‘and he shall separate’] is used. Just as in the latter case it means taking a komeitz [a handful], so in the former case it means taking a handful. (24a1)

Rav said: There are four services for the performance of which a non-Kohen incurs a penalty of death: throwing, burning [the fat], the libation of water, and the libation of wine. Levi says: also the separation of the ashes. Thus did Levi also teach us in his Baraisa: Also the separation of the ashes.

What is the reason for Rav's view? It is written: And you and your sons with you shall safeguard the Kehunah in everything that pertains to the Altar, and to that within the Curtain; and you shall serve; I give you the Kehunah as a service of gift; and a non-Kohen that draws near shall be put to death. ‘A service of gift’, but not a service of separation; ‘and you shall serve, i.e., a complete service, not a service followed by another.’<sup>3</sup> And Levi?<sup>4</sup> — The Divine Law included it in saying: ‘In everything that

pertains to the Altar.’ And Rav? — That is meant to include the seven sprinklings inside the Sanctuary and those concerning the metzora. And Levi? — He infers [these] from [the fact that instead of] ‘the thing’, [is written] ‘everything’, [that pertains]. And Rav? — He does not infer anything from [the difference between] thing and everything.

But say this: ‘In everything that pertains to the Altar’ is a general proposition; ‘service of gift’ is a specification. Now: if a general proposition is followed by a specification, the scope of the proposition is limited by the specification, hence the ‘service of gift’ would be included, but a service of separation would be excluded? — The scriptural text reads: ‘And to that within the Curtain . . . and you shall serve’; [i.e.,] only within the Curtain is ‘the service of gift’ [included] but not the ‘service of separation away’, but outside [the Temple] even a ‘service of separation’ [is included]. But [one could] similarly [argue with regard to the exposition of] ‘you shall serve’ only within the Curtain, is a complete service [included] but not one service which is followed by another service, but outside, even a service followed by another [is also included]? — [Scripture, by saying] ‘And you shall serve’ has linked them.’<sup>5</sup> (24a2 – 24b1)

<sup>1</sup> Where one tenth is separated.

<sup>2</sup> Where one five-hundredth was separated.

<sup>3</sup> This excludes a service such as slaughtering which is not complete without the services connected with the throwing of the blood that follow it.

<sup>4</sup> Rav's inferences excluding the separation of the ashes seem to be right?

<sup>5</sup> The vav (and) of ‘and you shall serve’ connects the general statement and particularization as far as the deduction made from the word itself is concerned, but it does not affect the

Rava asked: What is the law regarding [a service of] separation within the Temple?<sup>6</sup> Do we compare it with [a service of separation] within [the Curtain]<sup>7</sup> or with [one] outside [the Temple]? Then he answered the question himself: It is to be compared to [a separation service] within [the Curtain]. [For Scripture instead of] ‘within’ [says:] ‘And to that within [the Curtain]’. But then should the non-Kohen who arranged the panim bread on the Table be liable [to death]? — There is the arrangement of the arranging of the spoons [for the levonah].<sup>8</sup> — Then if he arranges the spoons let him incur the penalty! — There is the removal of the levonah<sup>9</sup> and the burning of the incense. (24b1 – 24b2)

Let the non-Kohen who arranged the Menorah in order incur the penalty! — That is to be followed by the placing of the wick. Then if he placed the wick in let him incur that penalty! — There is the adding of the oil. Then if he puts the oil in let him incur that penalty? There is the lighting. Then if he lights it let him incur that penalty! — Lighting is not considered a service. Is it, indeed, not [considered a service]? But it has been taught: And the sons of Aaron the Kohen shall put fire upon the Altar, and lay wood in order upon the fire — this teaches us that the kindling of the chips<sup>10</sup> must be performed by a Kohen who is fit [for service] and with the service vestments. The kindling of chips is considered service, but not the lighting of the Menorah.

Then let the non-Kohen who arranges the pyre [on the Altar], incur that penalty! — There is the arrangement of

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exposition based as ‘a service of gift’ which is still governed by the words ‘within the Curtain’.

<sup>6</sup> E.g., the separation of the ashes of the Golden Altar and Menorah.

<sup>7</sup> According to Rav there is no difference between service within the Curtain or outside: a non-Kohen becomes liable to death only if he performs a service of gift, not of separation. But according to Levi he becomes liable also in case of a service of separation. Hence Rava's question addresses itself to Levi: Do

the two logs of wood. — Then if he arranged the two logs of wood, let him incur that penalty? — It is followed by the arranging of the limbs. But Rav Assi had said in the name of Rabbi Yochanan: A non-Kohen who arranged the two logs of wood incurred the penalty of death? — In this indeed there is a disagreement; one holding [the arrangement of the two logs of wood] is a complete service, the other holding that it is not a complete service. (24b2 – 24b3)

There is a Baraisa in accord with Rav, and there is a Baraisa in accord with Levi. ‘There is a Baraisa in accord with Rav’: These are the services for the performance of which a non-Kohen incurs penalty of death: the throwing of the blood, both within [the Temple] and within the Holy of Holies: and he who sprinkles the blood of a bird offered as a chatas-offering; and he who squeezes out the blood, and who burns the bird offered up as an olah-offering; and he who makes the libation of three logs of water or of wine. ‘There is a Baraisa in accord with Levi’: The services for the performance of which a non-Kohen incurs penalty of death are: the separation of the ashes, the seven sprinklings within [the Holy of Holies] and he who offers up on the Altar a sacrifice whether fit or unfit. (24b3 – 24b4)

Why do they decide by lots? [You ask,] ‘Why?’ As we have explained. Rather: Why did they decide by lots once and again?<sup>11</sup> — Rabbi Yochanan said: To stir up excitement in the whole Courtyard, as it is said: We took sweet counsel

we compare it to the service within the Curtain, so that the non-Kohen performing it would not incur penalty of death, or to service without, when he would incur it?

<sup>8</sup> After the panim bread is arranged. Hence the former is not a complete service, for the performance of which a non-Kohen incurs the penalty of death.

<sup>9</sup> On the next shabbos.

<sup>10</sup> When the fire on the Altar dies down.

<sup>11</sup> The Mishnah speaks of four lots.

together, in the house of God we walked with excitement. (24b4)

What garments do they wear when taking the lots? Rav Nachman said: Common garments, Rav Sheishes said: Sacred garments. 'Rav Nachman said: Common garments'. For if you were to say these garments were sacred there would be ruffians who would serve by force.<sup>12</sup> 'Rav Sheishes said: Sacred garments'. For if you were to say common garments, it would happen that, out of sheer passion [of the service] they would perform it in common clothes. Rav Nachman said: On what ground do I hold my view? Because we have learned: They delivered them to the Temple attendants, who stripped them of their garments and left them with their breeches only. Don't [you agree] that this refers to those who had obtained part in the day's services by the lots?<sup>13</sup> — Rav Sheishes said: No, it refers to those who had not obtained part in the day's service by the lots.<sup>14</sup> Thus also does it appear provable by logic. For, if it were to refer to those who were allotted part in the service by lots, how could it be stated that they left them the breeches only; surely it has been taught: From where do we know that nothing may be put on before the breeches? To teach us that it says: And breeches of linen shall be on his flesh. — And the other? — This is no difficulty: This is what it teaches: While they still wore the common clothes, they put on the holy breeches, after that they removed the common clothes and left them with the [holy] breeches.

Rav Sheishes said: From where do I hold my view? From what has been taught: The Chamber of the Hewn Stone was [built] in the style of a large basilica. The lots took place in the eastern side, with the elder sitting in the west, and the Kohanim stood in a circle, as in the shape of a

<sup>12</sup> Even without having been chosen by lots, his being fitly dressed encouraging such forwardness.

<sup>13</sup> And they were stripped of the common garments which they wore during the lots.

brooch. The administrator came and took the mitznefes from the head of one of them. One would know then that the lots would start from him. Now, if the thought should arise that the Kohanim [came to the lots] in common garment — is there a mitznefes in common dress? — Yes, there is, as Rav Yehudah or, as some say, Rav Shmuel bar Yehudah reported: A Kohen for whom his mother made a tunic, could perform a private service [not community] service. (24b4 – 25a1)

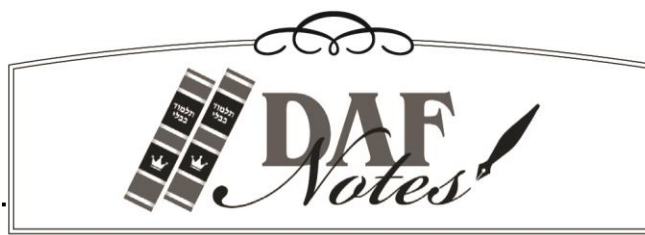
## INSIGHTS TO THE DAF

### *The Kohen's Clothing*

Our *Gemora* brings one opinion that the Kohanim wore the holy garments during the lottery. The mefarshim are bothered how this is permitted. The Avnet, the belt which the Kohanim wore, was made from shatnez. The Torah allows for the Kohanim to wear them during Temple service during which the prohibition of shatnez is suspended. What about when the Kohanim are not engaged in the Avodah? There is a disagreement between the Rambam and the Raavad in regards to this. The Rambam states that the Kohanim who wore their belts when they weren't engaged in actual service violates the prohibition of shatnez. The Raavad disagrees and says the Kohanim are allowed to wear the belts as long as they are in the Mikdash.

According to the Raavad our *Gemora* makes sense. There is no prohibition of shatnez in the Temple. Consequently, the Kohanim may wear their holy garments for the lottery. According to the Rambam, however, this would be a violation of the prohibition of shatnez. The problem is compounded by the fact that the Rambam holds like the opinion that the Kohanim indeed wore their sanctified

<sup>14</sup> They were stripped of the sacred garments which they wore during the lots.



clothes during the lottery. This seems to be a contradiction within the Rambam.

Rav Eliashiv suggests an answer to this problem. He says the Kohanim would wear all of their clothes except for the belts. The *Gemora* says the Kohanim would wear their sanctified clothes because if they would wear their mundane clothes they might inadvertently do the service without changing clothes. Rav Eliashiv says that this might happen when the Kohen was wearing their non-sanctified clothes. If, however, the Kohen was wearing his sanctified clothes without the belt he would not make such a mistake. He would be constantly aware that his clothes were loose and this would remind him to put on the belt to do the service. This answer is difficult, however, because it should have been explicitly mentioned in the Rambam that the Kohanim do not wear the belt during the lottery.

#### **DAILY MASHAL**

#### ***KINDLING THE MENORAH***

"B'haalos'cho es ha'neiros" - Rashi (Medrash Tanchumo #5) says that this parsha is juxtaposed to that of the heads of the tribes bringing their offerings for the dedication of the Mishkon at the end of parshas Nasso, to tell us that Aharon was pained by not taking part in the dedication ceremony. Hashem consoled him by telling him that he would have the mitzvoh of kindling the menorah. Although kindling the menorah is a most wonderful act, nevertheless, how did it compensate for an act of DEDICATION?

The MESHECH CHOCHMOH brings our *Gemora* which states that the kindling of the menorah is not considered a service in the Mikdash that requires a Kohein. In the commentary Tosfos Y'shonim, Rabbi Yoseif asks, "If the kindling is not a service requiring a Kohein why does our verse say 'Da'beir el Aharon ..... b'haalos'cho es ha'neiros?'" The MESHECH CHOCHMOH answers that

Hashem gave him the mitzvoh of lighting the menorah for the very first time, an act of dedication. This was to be done with the evening lighting, as per the mishnah in M'nochos 49a, that the menorah is to be inaugurated only by lighting all seven lamps and with the evening lighting. He was consoled by being given a mitzvoh that was also an act of dedication. Regarding the menorah for all later times and generations the verse says "yaaroch oso Aharon u'vonov." Only the preparation and cleaning of the lamps requires a Kohein, but not the kindling except for the inaugural lighting which Hashem said that specifically Aharon should light. The next verse says "Va'yaas kein Aharon ..... kaa'sher tzivoh Hashem es Moshe." This refers only to his lighting the menorah as an inauguration and not for the rest of his life, as we have no indication that he lit it always. (It should be noted that the Ramban says that this verse tells us that Aharon always lit the menorah even though he was not required to do so.)

It is quite possible that this insight of the MESHECH CHOCHMOH is encapsulated in a few words that Rashi (Medrash Tanchumo #5) says, "shelcho g'doloh mishelo'hem she'atoh MADLIK U'MEITIV es ha'neiros." The order of lighting is always cleaning out the residue of the previous lighting, "hatovoh," before lighting. However, at the time of the first lighting, the dedication of the menorah, Aharon would first light and then afterwards clean. This would also explain why "hatovoh" is mentioned at all. The verse does not mention it, so why does Rashi? The answer is that he wants to point out that Hashem appeased Aharon with the inaugural lighting, hence lighting before cleaning.

Perhaps this gives us a new insight into "L'hagid shvocho shel Aharon shelo shinoh" (Rashi on 8:3 - Sifri 8:5). Since we are discussing specifically the dedication according to the MESHECH CHOCHMOH, the Sifri stresses that the same enthusiasm that Aharon had when he dedicated the menorah was present even 40 years later, even though he had lit it thousands of times. To answer the original

question of how the lighting of the menorah is a compensation for missing out on taking part in the dedication, perhaps another answer can be offered. At the beginning of parshas Trumah the verses list the materials to be brought for the building of the Mishkon. In 25:6 the verse says to bring "shemen lamo'ore," - oil for lighting. The Daas Z'keinim asks that oil for lighting is not a material for building the Mishkon, but rather, an object that is offered in the daily service of kindling of the menorah. They answer that just as a king who has a palace built for himself has it well lit, so too, the oil of the menorah when lit will light up the Mishkon. This is considered part and parcel of the building of the Mishkon. The Baa'lei Tosfos likewise use this concept to explain the listing of incense among the building materials. It is now simply understood that the daily lighting of the menorah is not a service done in the Mikdosh, but rather, a daily completion of the Mishkon, a daily rededication. This would also explain why the lighting of the menorah may be done by a non-Kohein, as it is not a service, but rather, building the Mikdosh.

This would also explain why during Chanukah a miracle was needed for eight days so that only pure oil was used. Even though commentators say that for a dedication we do not want to use or may not use the rule of "tumoh hutroh b'tzibur," - defiled objects may be used when pure ones are not available for the services of the Mikdosh that are communal (which in reality means that they have a set time), nevertheless, this only explains why pure oil was needed for the first lighting, but why did the next seven days require pure oil? According to the above it is well understood, as lighting every day was a new dedication of the Mikdosh, as it is considered a completion of BUILDING the Mikdosh. (See the Ramban for another answer connected to Chanukah).

Ch. 11, v. 4: "Hisavu taavoh" - Literally, this means "they lusted to have a lust." The M.R. Bmidbar 15:24 and Tanchumoh Bmidbar #16 say in the name of Rabbi Shimon that the people did not actually lust for meat, as the literal

words of the verses indicate, but rather they lusted physical relations with relatives now forbidden to them, as is indicated by a verse in T'hilim 77:27. It says "Va'yamteir a'leihem ke'ofor SH'EIR." Sh'eir refers to incest as is written in Vayikroh 18:6, "Ish ish el kol SH'EIR b'soro lo sik'r'vu l'galos ervoh."

The Shaarei Aharon says in the name of the Eitz Yosef, Eshed Hancholim, and MESHECH CHOCHMOH that the words "hisavu taavoh" give us the insight into understanding the literal and the Medrashic interpretations as one. The experience of spiritual exposure and the acceptance of the Torah at Har Sinai had a spiritual uplifting and purifying effect on the bnei Yisroel. The eating of manna, a very spiritual food sent from heaven, likewise added to the positive effect on the bnei Yisroel. The "Asafsuf," the multitudes of "eiruv-rav," wanted to continue having relations with their relatives, as was permitted before the giving of the Torah. They knew that their lust was weakened by eating the spiritually fortified manna. They therefore requested meat, which would bring them back to their former selves, which would nurture a lust for things physical, particularly relations with their relatives. The lust for meat was a lust to bring on the lust for physical relations with their relatives. Moshe responded with (11:13), "Mei'ayin li bosor." Ever since Moshe received the Torah at Har Sinai he had been on an even higher plane than before. He had no further relations with his own wife (gemara Y'vomos 62a). He said that he could not be a conduit for something so physical as meat, which could bring to a lust for incest. At this point Hashem responded with (11:16), "Esfoh li shivim ish." The seventy new prophets who were not as removed from this world as Moshe was, would become the conduit to bring quail (slov) to the people who desired it.