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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishnah 1: The appointed *Kohen* said to them: Recite one blessing (*of the blessings before kerias shema*) and they did so. They then recited the Ten Commandments, and the first, second and third sections of the *shema*, and they recited the following three blessings: *emes veyatziv (the blessing after shema in the morning)* and *avodah (the blessing of retzei in Shemoneh Esrei; they were asking that the service should be accepted)*, and the Priestly Blessing. On *Shabbos* they added a blessing to be recited by the watch which was leaving (*who blessed the watch who was entering*).

Mishnah 2: He said to them: Those who are new to the *ketores (incense; they never performed this service before)*, come and draw lots, and whoever won this privilege won it. He then said, new and old, come and draw lots to see who shall take up the limbs from the ramp to the altar. Rabbi Eliezer ben Yaakov says, the one who lifts the limbs on to the ramp also takes them up to the altar.¹

Mishnah 3: He then handed them over to the attendants, who stripped them of their garments,² leaving on them only the breeches.³ There were windows there⁴ on which was

inscribed the name of the garment to which each was assigned.⁵

Mishnah 4: The one who had been selected to offer the incense took up the spoon, which was in shape like a big *tarkav*⁶ of gold. It held three *kavs*, and the [small] dish⁷ was in the middle of it, heaped up with incense;⁸ this had a covering, over which was spread a kind of jacket.⁹

Mishnah 5: The one who had been assigned the shoveling,¹⁰ took the silver firepan and ascended to the top of the altar and cleared away the live coals to this side and that [and swept away some of the ash at the bottom] and then went down and emptied them into a gold [firepan]. About a *kav* of the coals was spilled,¹¹ and these he swept into the sewer. On *Shabbos*,¹² he used to put an overturned pot on them. This pot was a large vessel holding a *lesech*. It had two chains; with one he used to draw it down,¹³ and with the other he used to hold it above so that it should not roll over.¹⁴ It was used for three purposes — for placing over live coals, and over a [dead] creeping thing on *Shabbos*,¹⁵ and for drawing down the ashes from the top of the altar.

¹ I.e., each one takes up to the altar the limb which he placed on the ramp.

² There is a difference of opinion in Yoma 24b, as to whether they cast lots in holy or in everyday garments. If the former, then those who were unsuccessful changed into everyday garments: if the latter, then those who were successful changed into holy garments.

³ These they removed for themselves after changing into the other garments.

⁴ In the wall of the chamber of hewn stone.

⁵ I.e., all garments of the same kind were kept in the same window space.

⁶ A measure of capacity holding three *kavim*.

⁷ Used to scoop up the incense.

⁸ And if any was spilled, it would fall into the spoon.

⁹ Made of cloth or leather, to prevent the fragrance from escaping.

¹⁰ Of the cinders from the altar.

¹¹ Because the silver firepan would hold four *kavs* and the gold one only three.

¹² When it was not permissible to sweep the cinders away.

¹³ From the top of the altar pile of ashes.

¹⁴ Because it was round-bottomed.

¹⁵ When it was not permissible to remove it.

Mishnah 5: When they¹⁶ came between the porch and the altar, one took the 'shovel' and threw it between the porch and the altar. People could not hear one another speak in Jerusalem from the noise of the shovel. It served three purposes. When a Kohen heard the sound of it he knew that his brother Kohanim were going in to prostrate themselves,¹⁷ and he would run to join them. When a Levite heard the noise of it he knew that his brother Levites were going in to chant,¹⁸ and he would run to join them. And the head of the ma'amad used to make the tamei stand in the east gate.

Chapter 6

Mishnah 1: They¹⁹ commenced to ascend the steps of the porch. Those who had been chosen to clear the ashes from the inner altar and from the Menorah led the way. The one who had been chosen to clear the inner altar went in and took the golden basket and prostrated himself and went out again. The one who had been chosen to clear the Menorah went in, and if he found the two western lights still burning he cleared out the eastern one²⁰ and left the western one burning,²¹ since from it he lit the Menorah for the evening. If he found that this one had gone out, he cleared the ash away and lit it from the Olah-altar. He then took the jug from the second step²² and prostrated himself and went out.

Mishnah 2: The one who had been chosen for the firepan made a heap of the cinders on the top of the altar and then spread them about with the end of the firepan²³ and prostrated himself and went out.

¹⁶ Those who had been chosen for the firepan and the incense.

¹⁷ After the offering of the incense.

¹⁸ When the libation of wine was offered.

¹⁹ Those who had been chosen for the incense and the firepan.

²⁰ He removed the wick and the oil and cleared out the socket and put in a fresh wick and oil.

²¹ He poured in oil without putting it out first.

²² Where it had been left when he trimmed the lights.

²³ So as to sprinkle the incense over them.

²⁴ Into the ladle.

Mishnah 3: The one who had been chosen for the incense would take the spoon from within the ladle and give it to his friend or his relative. If some of it spilled from the spoon,²⁴ he would put it into his hands. They used to instruct him²⁵ saying, be careful not to begin immediately in front of you or else you may burn yourself.²⁶ He then commenced to scatter the incense and [after finishing] went out. The one who burnt the incense did not do so until the superintendent said to him, burn the incense. If it was the Kohen Gadol who burnt, he would say to him, sir, pray burn the incense. The people left and he burnt the incense and prostrated himself and went out.

Chapter 7

Mishnah 1: When the Kohen Gadol went in²⁷ to prostrate himself,²⁸ three Kohanim supported him, one by his right and one by his left and one by the precious stones.²⁹ When the superintendent heard the sound of the footsteps of the Kohen Gadol as he was about to issue [from the Heichal], he raised the curtain for him. He went in, prostrated himself and went out, and then his brother Kohanim went in and prostrated themselves and went out.

Mishnah 2: They³⁰ went and stood on the steps of the porch. The first set³¹ stood at the south side of their brother Kohanim holding five vessels; one held the golden basket, a second the jug, a third the firepan, a fourth the dish, and the fifth the spoon and its covering. They blessed the people with a single benediction; in the country they recited it as three

²⁵ Since the burning of the incense was always assigned to a Kohen who had never had this privilege before.

²⁶ Because he would have to put his hand over the smoke to reach the further cinders.

²⁷ To the Heichal.

²⁸ After the offering of the incense.

²⁹ On the shoulder pieces of the ephod.

³⁰ All the Kohanim who had officiated.

³¹ The five particularly mentioned above, who had cleared the ashes from the inner altar and the candlestick.

blessings,³² in the sanctuary as one.³³ In the temple they pronounced the Divine Name as it is written, but in the country by its substitute. In the country the Kohanim raised their hands as high as their shoulders, but in the temple right above their heads, all except the Kohen Gadol, who did not raise his hands above the plate.³⁴ Rabbi Yehudah says that the Kohen Gadol also raised his hands above the plate, since it says, and Aaron lifted up his hands toward the people and blessed them.³⁵

Mishnah 3: When the Kohen Gadol desired to burn the offerings,³⁶ he used to go up the ramp with the deputy Kohen Gadol at his right hand, and when he reached the middle of the ramp the deputy took hold of his right hand and helped him up. The first [of the officiating Kohanim] then handed to him the head and the foot of the sacrifice and he laid his hands on them³⁷ and threw them [on the altar fire]. The second then handed to the first the two fore legs. And he handed them to the Kohen Gadol who laid his hands on them and threw them [on to the altar]. The second then slipped away. In the same way all the other limbs were handed to him and he laid hands on them and threw them [on to the altar fire]. If he preferred, he could lay on hands and let others throw on the fire. When he came to go round the altar³⁸ from where did he commence? From the south-eastern corner; from there he went to the south-western. They there handed to him wine for libation. The deputy Kohen Gadol stood on the horn of the altar³⁹ with the flags in his hand, and two Kohanim on the table of the fat⁴⁰ with two trumpets in their hands. They blew a teki'ah, a teru'ah and a teki'ah, and then went and stood by Ben Arza, one on his right hand and one on his left. When he bent down to make

the libation the deputy Kohen Gadol waved the flags And Ben Arza struck the cymbals and the Levites chanted the psalm. When they came to a pause a teru'ah was blown, and the public prostrated themselves; at every pause there was a teki'ah and at every teki'ah a prostration. This was the order of the regular daily sacrifice for the service of the house of our God. May it be God's will that it be built speedily in our days, amen.

Mishnah 4: The following are the psalms that were chanted in the Temple. On the first day they used to say, the earth is the Lord's and the fullness of it, the world and they that dwell in it. On the second day they used to say, great is the Lord and highly to be praised, in the city of our God, His holy mountain. On the third day they used to say, God stands in the congregation of God, in the midst of the judges He judges. On the fourth day they used to say, O lord, God to Whom vengeance belongs, God to Whom vengeance belongs, shine forth. On the fifth day they used to say, sing aloud unto God our strength, shout unto the God of Yaakov. On the sixth day they used to say, the Lord reigns, He is clothed in majesty, the Lord is clothed, He has girded Himself with strength. On Shabbos they used to say, a psalm, a song for the Shabbos day: a psalm, a song for the time to come, for the day that will be all Shabbos and rest for everlasting life.

**WE SHALL RETURN TO YOU, BIZMAN SHEKOHEN GADOL
AND TRACTATE TAMMID IS CONCLUDED**

³² Allowing the public to say amen after each verse.

³³ Because amen was not said in the temple.

³⁴ Because the Name of God was inscribed on it.

³⁵ Which shows that the priestly benediction must be said with raised hands.

³⁶ The Kohen Gadol had the privilege of performing any service he wished without the formality of the lot.

³⁷ This was not the regulation laying on of hands, which was performed when the animal was still alive, but a special Mark of distinction for the Kohen Gadol.

³⁸ The ramp was on the south side of the altar and the place of libation was at the south-western corner, but as it was the rule for the officiating Kohen to move to the right, he had to go right round the altar to get to it.

³⁹ The horn was a cubit square.

⁴⁰ The marble table on which the limbs were put.



DAILY MASHAL

What Comes First?

In discussing the construction and assembly of the Mishkan and its vessels with Betzalel, Rashi writes that Moshe initially suggested that the vessels should be built before the Mishkan itself. Betzalel disagreed and maintained that the structure should be constructed before its contents so that the utensils would have a place to rest upon their completion, a position to which Moshe subsequently acquiesced. Tosfos (Berachos 55a) notes that the wording of the verses in Parshas Terumah seems to support the opinion of Moshe, while the order used in Parshas Ki Sisa is in accord with Betzalel's position.

I once read a beautiful explanation of the dispute between Moshe and Betzalel based on a comparison to a similar disagreement. The Gemora in Chagigah (12a) records that Beis Hillel claimed that the Earth was created before the Heavens, while Beis Shammai maintained the opposite. Beis Hillel issued a challenge strikingly similar to that of Betzalel, asking Beis Shammai whether it is customary for a person to first build an attic (the Heavens) and only afterward the house (Earth).

The Rogatchover explains that this dispute was over a more profound question: which has more importance, the means to accomplish a goal or the goal itself? The ultimate purpose of life is to earn a portion in the World to Come, yet the mechanism for doing so is the performance of mitzvos in this world. Beis Shammai focused on the goal and held that the Heavens were created first, while Beis Hillel argued that because it is impossible to get there without the proper means, the Earth was created first.

Similarly, the focus of our lives is to elevate and perfect our souls, but the mechanism for doing so is the observance of the Torah with our bodies. Initially, a person's soul was dominant, but after Adam sinned the body became superior. The mystics write that although the Gemora rules in

accordance with the opinion of Beis Hillel, in the Messianic era the law will be like the position of Beis Shammai.

We may symbolically explain that at present, the body (means) prevails and we follow the rulings of Beis Hillel. When Moshiach comes, the soul (purpose) will once again be dominant as it initially was, and we will conduct ourselves according to Beis Shammai. When the Jewish people enthusiastically accepted the Torah at Mount Sinai, they purified themselves to reach Adam's pre-sin level (Shabbos 146a). This new state was brief in duration, as they lost it when they sinned with the golden calf.

With this introduction, we can now explain that the purpose of the Mishkan was the Divine Service which took place inside through its vessels, while the Mishkan itself merely represented the means to accomplish this goal. Moshe wasn't present during the sin of the golden calf and didn't recognize the spiritual decline which had befallen the people. As such, he instructed Betzalel to make the vessels and then the Mishkan as he had been instructed in Parshas Terumah before the sin of the golden calf, when the Jewish people were on a level to follow the opinion of Beis Shammai.

Betzalel, on the other hand, recognized what had transpired and knew that they were no longer able to conduct themselves on such a lofty plane. He therefore suggested following the order of Parshas Ki Sisa, which was given after the sin of the golden calf (Rashi 31:18). Moshe recognized the unfortunate truth behind Betzalel's logic and conceded that his opinion was to be followed, remarking, "You were in the shadow of Hashem." Moshe was hinting that, unlike himself, Betzalel had witnessed the national downfall during the sin of the golden calf when the people returned to living in Hashem's "shadow" without a soul-dominated clarity of understanding, and therefore Beis Hillel's logic once again prevailed!