

## OVERVIEW of the Daf

### 1) Checking on the guards (cont.)

The Gemara continues its citation of the Mishnah that describes the procedure for making sure the guards were doing their job.

R' Chiya bar Abba related R' Yochanan's response to this Mishnah.

### 2) Rebuke

The Gemara cites a Beraisa in which Rebbi emphasizes the importance of rebuke.

Another teaching related to rebuke is recorded.

### 3) Lottery

A contradiction in the Mishnah is noted about whether a lottery was held to determine who would remove the ashes from the Altar.

Abaye explains that in different times there were different ways to determine who would remove the ashes from the Altar.

The related Mishnah is cited.

Rava suggests another solution to the contradiction.

4) **MISHNAH:** The Mishnah begins with more details regarding the activity of the appointed kohen. The procedure for the removal of ashes from the Altar in the morning is described.

### 5) Wooden posts

The Gemara challenges the implication that there were wooden posts in the courtyard.

R' Chisda resolves the challenge.

### 6) Chavitin

The Gemara challenges the implication that the chavitin were the first offering burned on the Altar.

R' Yehudah resolves the challenge.

### הדרן עלך בשלשה מקומות

7) **MISHNAH:** The Mishnah describes how the kohanim would remove leftover korbanos from the altar and pile ashes on a mound in the center of the Altar. ■

## Distinctive INSIGHT

*The task was delegated to the kohen who arrived first*

היו שנים שוים הממונה אומר להם הצביעו

The Gemara cites the Mishnah in Yoma (22a) which tells the story of two kohanim who were running up the ramp of the Altar. They each wanted to be the first to reach the top and thereby merit to be the one to be able to do the service of removing the ashes from the pyre. Shockingly, one pushed the other and caused him to break his leg. The sages realized that it was dangerous to have a system of allowing this privilege to be granted to anyone who would "win the race" of reaching the top of the Altar. They therefore changed the system to be one of drawing lots among all the kohanim who arrived early.

Tosafos HaRosh points out that it is surprising to read that these two kohanim were running. The Yerushalmi (Berachos 1:1) learns from the posuk (Shemos 20:23) "do not go up to the Altar upon stairs" that the kohanim were to walk heel to toe whenever alighting upon the ramp of the Altar. How, then, could these two kohanim have been running up the ramp?

Tosafos HaRosh answers that the rule to walk step by step only applied when a kohen was performing a service. However, these two kohanim were rushing up the ramp before any service was being done, and in fact they were competing to see who would begin the day's regular routine. Alternatively, we can say that although these kohanim were rushing, they were doing so with a proper gait of heel to toe. Nevertheless, they hurried and stepped quickly, each to arrive at the top of the Altar first.

Minchas Chinuch (Mitzvah 41:2) notes that the Chinuch includes women in the prohibition against running. This presents a problem with the first answer of Tosafos HaRosh that the prohibition against extending one's step in the Mikdash is only during the actual service, because women did not directly perform the service in the Mikdash.

Mishneh LaMelech (to Hilchos Beis HaBechira 1:17) notes that Rambam does not mention the prohibition against running in the Mikdash in his halachos. Some suggest that he omitted this halacha due to the Mishnah in Yoma where we see that the two kohanim who were rushing did run. Nevertheless, Rambam does mention this halacha in his Sefer HaMitzvos.

The system of choosing who would take the ashes off of the Altar was originally that whichever kohen arrived at the top of the Altar first would merit to do this task. If two kohanim arrived within four amos the top simultaneously, a lottery system would determine the winner. Rashi in Yoma says that if this would happen, the lottery was open for all the kohanim, and it was not limited just as a runoff between the two who had made it to the top of the Altar. Sfas Emes explains that the matter relied upon the two kohanim. If they arrived at a compromise, a full lottery was avoided. ■

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# HALACHA Highlight

## Counting people

הממונה אומר להם הצביעו

The appointed one would say to them, "Put out a finger."

The Gemara cites the Mishnah in Yoma (22a) that relates that the appointed kohen would instruct the kohanim to put out one or two fingers and he would count the stretched out fingers to determine who would separate ash from the altar. This clearly demonstrates that rather than count the people directly they counted their fingers. The Gemara in Yoma (22b) cites a pasuk in Shmuel I (11:8) that also indicates that they did not count people directly. Sefer Be'er Sheva<sup>1</sup> wonders why the Gemara in Yoma cited a pasuk in Shmuel I as the source for this ruling when seemingly a pasuk in the Torah should have been cited. At the beginning of parshas Ki Sisa the Torah instructs that all the men should donate a half-shekel and they counted the total number of coins to determine how many men there were. Rashi (Shemos 30:12) writes explicitly that the pasuk teaches that when one will count people one may not count them directly, rather each person should give a coin and the coins should be counted. He also finds it difficult that those works that enumerate the 613 mitzvos did not include the prohibition against counting people as one of the prohibitions. Magen Avrohom<sup>2</sup>, in fact writes based on our Gemara and the Gemara in Yoma that it is prohibited to count people even if it is for the sake of a mitzvah.

Teshuvos Torah Lishmah<sup>3</sup> was asked whether it is permitted to count people's feet to obtain an accurate count of the

# REVIEW and Remember

1. What is the reward for rebuking someone for the sake of Heaven ?

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2. Why did they decide to have a lottery for determining who would separate ash from the Altar ?

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3. Where was the ash from the Altar placed after it was separated ?

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4. What did the other kohanim do when the kohen who separated the ash was descending from the Altar ?

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number of people who are present. The question is whether counting feet is comparable to counting the people directly or is it similar to counting fingers. He answers based on our Gemara that relates (that the appointed one counted the kohanim's fingers) that it is permitted. Rav Moshe Feinstein<sup>4</sup> disagreed. He writes that the counting in the Beis HaMikdash was permitted because it was possible that someone did not stick out his finger to be counted but if one walks around adding up hands, fingers or feet to determine how many people are present it is certainly in violation of this prohibition. Kitzur Shulchan Aruch<sup>5</sup> relates that common custom is to count people using the pasuk הושיעה את עמך וכו' that contains a total of ten words. ■

<sup>1</sup> באר שבע לסוגייתנו ד"ה הממונה.  
<sup>2</sup> מג"א סי' קנ"ו סק"ב.  
<sup>3</sup> שו"ת תורה לשמה סי' שפ"ו.  
<sup>4</sup> שו"ת אג"מ יו"ד ח"ג סי' קי"ז.  
<sup>5</sup> קשו"ע סי' ט"ו סעי' ג'.

# STORIES off the Daf

## "Extra Emunah"

"ויש אומרים יחזיק באמונה יתירה..."

Many wonder why chassidim spend so much time preparing for davening and more time trying to achieve dveikus in davening. After all, isn't the mitzvah the main thing and the dveikus merely an enhancement of the mitzvah?

The Shomer Emunim, zt"l, answers this question based on a statement on today's daf. "In Tamid 28 we find that one should conduct himself with extra emunah. Now, emunah is the foundation of everything. So what does it mean

that he should conduct himself with extra emunah?

"The answer is that although simple emunah is something which every Jew cannot live without, it is still possible to expand one's emunah. We must learn to feel God and be filled with dveikus at all times. It is only through working on dveikus that one is filled with joy and bitachon. Only through dveikus can one eradicate negative thoughts which are the source of virtually all sin. Developing a vital emunah in Divine providence and the coming of Moshiach is only possible for one who works on dveikus. The same is true regarding the Torah commandment to love God. How can one fulfill this if he doesn't spend time working on developing dveikus?"<sup>1</sup>

But the Toras Avos, zt"l, learns a different lesson from this statement. "In Tamid 28 we find that one should have 'emunah yeseirah,' literally 'extra emunah.' This teaches a profound lesson in how one should act regarding emunah. He must always work to expand the boundaries of emunah. Much like a muscle which becomes stronger as it is worked, emunah is something which must not be dormant; it has to be nurtured in one's heart. Extra emunah alludes to speaking words of emunah at every opportunity. Only through talking about emunah can one bring it down from the intellectual and make it actual!"<sup>2</sup> ■

<sup>1</sup> שומר אמונים, מבוא השער, פ"א  
<sup>2</sup> תורת אבות, ע' ק"ג