

OVERVIEW of the Daf

1) **MISHNAH 5:** A description of the shovel service is recorded as well as a discussion of the copper pot.

2) **MISHNAH 6:** The Mishnah continues its description of the process of offering the ketores. One of the highlights of the Mishnah was the throwing of a shovel-shaped instrument that produced a very loud sound. The three purposes that throwing this instrument served are recorded.

הדרן עלך אמר להם הממונה

3) **MISHNAH 1:** The Mishnah details the procedures for the kohen carrying the incense and the kohen carrying the coals. The part of the procedure described in this Mishnah included the description of the procedure for the one who will clear ash from the inner Altar and the Menorah.

4) **MISHNAH 2:** The procedure for placing and arranging the coals on the inner Altar is described.

5) **MISHNAH 3:** The manner of putting the incense on the ashes is described.

הדרן עלך החלו עולים

6) **MISHNAH 1:** The Mishnah describes the procedure followed by the kohanim when the Kohen Gadol was present and prostrate in the Heichal following the burning of the ketores.

7) **MISHNAH 2:** The procedure for Birkas Kohanim in the Beis HaMikdash is described and then the Mishnah contrasts the procedure for Birkas Kohanim in the Beis HaMikdash and the procedure for outside of the Beis HaMikdash.

8) **MISHNAH 3:** The Mishnah provides an elaborate description of the procedure for the Kohen Gadol offering the tamid as well as the song that accompanied the Tamid.

9) **MISHNAH 4:** The Mishnah enumerates the songs that the levi'im would sing on the different days of the week. ■

הדרן עלך בזמן שכהן גדול וסליקא לה מסכת תמיד



*Today's Daf Digest is dedicated by the Okner family
In loving memory of their mother
Mrs. Anne Okner o.b.m*

מרת חנה בת ר' שמשון ושרה, ע"ה

Distinctive INSIGHT

The fire to light the western lamp

ומדליקו ממזבח העולה

The kohen who merited to clear the ash from the Menorah would enter the Sanctuary and clear the ash from the lamps which had burned the entire night and were now extinguished. This process was done in two stages. To begin, the two lamps along the west were usually still lit, while the other five lamps had extinguished. On 30b, in Mishnah 3:9 we learned that the kohen removed the ash from the five most eastern lamps which were extinguished. The oil and the wicks which remained in these lamps were placed in a container and placed on the second of the three steps of the stand in front of the Menorah. If the western lamps had also become extinguished, the kohen would adjust them and relight them using fire from the fire of the Altar. Ramban explains that these two lamps had to be lit as a fulfillment of the posuk (Vayikra 24:3) which states that the Menorah was lit, "before Me always." Tiferes Yisroel explains that it was necessary to relight these lamps because now was only the proper time to clean and arrange five of the lamps, but not the other two.

Later, after the tamid was shechted and its blood was sprinkled the kohen who was to care for the Menorah returned to finish the arrangement of the remaining two lamps.

The kohen extinguished the lamp closest to the five which were previously set, and he removed the oil and wick which remained. If the western lamp had become extinguished at this point, the kohen cleared and arranged its lamp. It would later be relit from the fire of the Altar that evening. He would then take the bowl with the remnants of the oils and wicks off the second step where it sat, and he would depart from the Sanctuary.

We noted that the fire for the western lamp was taken from the Altar. The Gemara in Yoma (45b) learns this from the posuk (Shemos 27:20) which refers to the light of the Altar as being "constant - תמיד," which is precisely the term used to describe the light of the Menorah (Vayikra 6:6). This teaches us that the flame of the Menorah is to be brought from the fire of the Altar.

Rambam (Hilchos T'midin u'Musafin 3:13) explains that the western lamp of the Menorah was always lit from the fire of the Altar. Ra'aved contends that our Mishnah indicates that the fire was taken off the Altar only when the other lamps had become extinguished. However, if the western lamp was extinguished and any of the other lamps were still lit, the procedure would be to light it from the one of the other lamps. Ra'aved brings a proof to his view from the wording of the Mishnah on 30b, which explicitly says that it would be relit "from the lit ones." Kesef Mishnah answers that Rambam must understand that the second lamp could be lit from the others, but the lamp to the west was always lit from the fire of the Altar. ■

HALACHA Highlight

Reciting shir shel yom during mincha

השיר שהיו הליום אומרים במקדש

The song that the levi'im sang in the Mikdash

Be'er Sheva¹ writes that the song that was sung while offering the Tamid was sung in the morning and evening. He then commented that although the matter is obvious it was necessary for him to point this out since many people erroneously think that the song was sung only in the morning. To support their erroneous position they point to the comments of Rav Amram Gaon cited by Tur² who writes that the mitzvah to sing was not in the *erev*, it was only in the morning. They understand the term *erev* to mean that they did not sing while the afternoon Tamid was being offered but that is incorrect. The Gemara in Rosh Hashanah (30b) clearly teaches that they would sing a song while the afternoon Tamid was being offered. Even though Beis Yosef³ in the name of Orchos Chaim writes that he did not observe people reciting the song when they daven mincha it must be that the word "mincha" is a printer's error and it should be replaced with the word "arvis." In other words during maariv the song is not recited but it is recited during mincha.

Teshuvos Maharam Alshich⁴ suggests that while it is true that they would recite the song when they offered the afternoon Tamid, it was not essential for the validity of the

REVIEW and Remember

1. What were the different functions of the copper pot ?

2. How did the kohen place the incense on the burning coals ?

3. What is the difference between the way birkas kohanim was recited in the Beis HaMikdash and the way it was recited elsewhere ?

4. At what point in the process did the levi'im begin to sing ?

korban as it was in the morning. Since it was essential only when offering the morning Tamid, the practice developed that it is only recited in the morning as part of shacharis. Magen Avrohom⁵ answers that the reason the song is not recited during mincha is that it was possible to offer the afternoon Tamid without a song. In the event that the libations that accompany the afternoon Tamid were offered at night they would not be accompanied by song. Since there was the possibility of offering the afternoon Tamid without a song it was not mandated to read the song while davening mincha. ■

¹ באר שבע ד"ה השיר.
² טור או"ח סי' קל"ג, רל"ז.
³ בית יוסף שם ד"ה שיר.
⁴ שו"ת מהר"ם אלשיך סי' קל"ח.
⁵ מג"א סי' קל"ב סק"ד. ■

STORIES off the Daf

An Echo of the World to Come

"מזמור שיר ליום השבת, מזמור שיר לעתיד לבא..."

Many feel that one of the main advantages of being at a chassidic tisch is to hear the rebbe's kiddush. A rebbe can inspire when he intones the holy words with intense focus and emotion. Although not every kiddush is the same, hearing a heartfelt kiddush can build one's emunah and appreciation of the beauty of Shabbos.

Interestingly, Rav Shlomke, the

Rebbe of Zvhil, ז"ל, did not allow others to be present when he made kiddush. He spent a lot of time preparing himself to make kiddush. Although, as a general rule, he was easy to approach, people knew that after davening Friday night he was busy preparing himself. He would pace back and forth and looked like someone with a lot on his mind. This preoccupation would last until kiddush. He also ate the three meals of Shabbos alone.

When his shamash, Rav Elya Roth, ז"ל, asked him why he was so preoccupied specifically before kiddush, Rav Shlomke's explanation shed light on the greatness of Shabbos. As we see on today's daf, the Shabbos is an echo of

the world to come.

"In Shabbos, our sages tell us that one who makes kiddush on wine is considered like a partner to the creation of the heavens and the earth. We see that through declaring Hashem's kingship on Shabbos, we access a very special level, different from during the week. I am preoccupied with trying to reach this level, since a partner has a say in how the business should be run. Who knows how much help from above can come to one who makes kiddush with proper focus?"¹ ■

¹ איש חסיד היה, עי' קי"ב ■