

OVERVIEW of the Daf

1) The disagreement between Reish Lakish and R' Yochanan (cont.)

The Gemara suggests that the disagreement between Reish Lakish and R' Yochanan is a dispute between Tannaim.

The suggestion is rejected.

2) Separation of ash

R' Avin inquired how much ash must be taken from the Altar.

A Baraisa is cited that teaches it is the amount equal to a kemitzah.

Rav and Levi dispute whether a non-kohen is liable to death for performing the separation of ash.

The source for Rav's position is identified and the Gemara presents the exchange back and forth between the two positions.

Rava inquired whether removing ashes from the altar of the heichal will carry the punishment of death, like the outer altar, or not, like the kodesh kodashim.

Rava answered that it will not carry the death penalty.

The Gemara presents three unsuccessful challenges to Rav's ruling that relate to a non-kohen performing a service in the Heichal.

Two Baraisos are cited one in support of Rav and the second in support of Levi.

3) Lotteries

The Gemara questions why numerous lotteries are held rather than do one for all the services of the day.

R' Yochanan explains that there is an interest in creating a commotion in the Beis HaMikdash.

R' Nachman and R' Sheishes dispute whether the kohanim wore sacred garments for the lottery or not.

Each position presents the source for his position.

R' Nachman begins to suggest a proof to his position. ■

REVIEW and Remember

1. Where did the Gemara find precedent for the quantity of ashes to be removed from the Altar?
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2. What is the point of dispute between Rav and Levi concerning the removal of ashes from the Altar?
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3. What is the final service of the Menorah?
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4. Why did they hold so many lotteries in the Beis HaMikdash?
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Distinctive INSIGHT

Is the lighting of the Menorah an official service?

הדלקה לאו עבודה היא

A non-kohen is liable for death if he performs any service which is defined as "עבודה תמה—a service which completes." An example of this is זריקה of the blood of an offering, or the הקטרה of a meal-offering. The Gemara points out that if a non-kohen arranges the lamps of the Menorah (הטבה), or if he inserts the wicks, or even if he adds the oil, these are not "completing" acts, because the service of the Menorah is not finished until it is lit. Nevertheless, the Gemara teaches that the lighting itself is also not a service, and, again, a non-kohen is not liable for death if he lights the Menorah.

Tosafos Yeshanim asks why is this not defined as an עבודה? The verses (Shemos 30:8, Bemidbar 8:2) seem to clearly state that the lighting must be done by Aharon HaKohen, and this even indicates that it must be done while wearing the בגדי כהונה. How could this not be considered an עבודה?

Ritva answers that neither verse mentions the role of Aharon in lighting the Menorah in terms of a direct command, but rather in terms of a narrative: "צו את אהרן...בהעלתך - as he lights the lamps..." This indicates that it is not a service for which a non-kohen would be liable for death.

Sefer Avodas HaYom points out that from this expression of the Ritva, it seems that this is an עבודה, but that it is one where the consequences for a non-kohen are not as severe as we find when he performs other services. Nonetheless, Rambam (הל' ביאת מקדש פ"ט ה"ז) actually holds that a non-kohen may light the Menorah לכתחילה.

Meshech Chochmah notes that the first time the Menorah was lit, it had to have been done by Aharon. Future acts of lighting could have been done by others. The initial act was one of חינוך, and this is why Aharon is featured in a prominent light. ■

HALACHAH Highlight

Gathering in order to honor Hashem

למה מפיסין וחוזרין ומפיסין א"ר יוחנן כדי להרגיש כל העזרה שנאמר אשר יחדיו נמתיק סוד בבית אלקים נהלך ברגש. ופרש"י וז"ל להרגיש. להשמיע קול המון עם רב כמה פעמים שהוא כבוד למלך וכו' עכ"ל

Why do they make a lottery and then return to make another lottery? R' Yochanan said that it was to cause a commotion in the Azarah, as the pasuk states: Together we take sweet counsel, In the house of Hashem we walk with excitement. Rashi explains: The purpose was to create a stir of the multitude of people numerous times a day because that constitutes honor to the King.

At first glance it is difficult to understand how this process of conducting many lotteries promotes honor for Hashem. Upon consideration one can detect two concepts. There is a mitzvah to honor Hashem¹ as the pasuk instructs, "Honor Hashem from your wealth." The mitzvah to honor Hashem has two dimensions. The first is when a person interrupts his activities to show honor to Hashem. For example, when a person interrupts his activi-

ties to accompany an Aron Kodesh² he demonstrates that honoring Hashem is more valuable than any other activity. A second dimension of honoring Hashem takes place when a large crowd gathers for the purpose of honoring Hashem³. In light of this explanation we can appreciate the honor discussed in our Gemara. The purpose of conducting many lotteries was to have numerous people interrupt⁴ their activities for the purpose of showing honor to Hashem, thus touching upon the two dimensions of honoring Hashem mentioned above. A similar mitzvah is the obligation to accompany⁵ the Sefer Torah back to the Aron Kodesh or to the bimah⁶, unless there is a concern that people will push⁷ one another in the process. ■

1. עי' קידושין ל' ע"ב ושם ל"ב ע"א
2. שהרי בסוטה דף ל"ה ע"א מבואר שאנשי בית שמש נענשו על שלא נהגו כבוד בארון הקודש שבו לוחות הברית, ופרש"י שם שלא בטלו ממלאכתן לכבוד
3. וכדמצינו בכמה דינים את הענין דברוב עם הדרת מלך. ועי' במשנה ברורה סימן תרפ"ז ס"ק ז' שאפילו צריך לבטל תלמוד תורה בשביל רוב עם הדרת מלך. וע"ש בפרטי דין זה
4. והכהנים שבאים לפייס, מסתבר שאינם באמצע עבודת הקודש אחרת
5. הרמ"א באו"ח סימן קמ"ט. ועי' בזה בדבריו המבהילים של הבית לחם יהודה המודפס בשו"ע יו"ד סימן רפ"ב ס"ב
6. במ"ב שם ס"ק ז'
7. בכף החיים שם ס"ק י'. ונ"ל עוד לימוד זכות בזה בביהכ"נ שיש בו הרבה אנשים, שיש שם לפעמים מחיצות בני אדם, ועי' בפרטי דינים בזה בשו"ע או"ח סימן שס"ב ס"ב ■

STORIES Off the Daf

Uplifting the ashes

תרומת הדשן בכמה?

The Maharal, zt"l, explains that we were created to serve Hashem, but our dominion over all the lower species of our world can impede our progress by infecting us with arrogance. When the korban olah is incinerated and only the ash remains, however, it serves to bring us closer to Hashem by nullifying this natural egotism, by reducing it to ashes. Hashem uplifts those who are of no consequence in their own eyes, who see His greatness and know that it absolutely eclipses everything else that exists. This is

how we become like the terumas hadeshen, the uplifted ashes.

There are many methods among the schools of Mussar and Chassidus to guide us through this very difficult avodah. The school of Novhardok, for example, was famous for its willingness to go to almost any extreme to nullify the ego, and connect with the Creator.

Once, Rav Yosef Yozel Horowitz, the Alter of Novhardok, zt"l, participated in a conference of some of the greatest ba'alei mussar and scholars of his generation. The Alter of Kelm, zt"l, attended, together with Rav Itzele Peterberger, zt"l, among many other greats. The speakers were profoundly moving, and the atmosphere was very intense. During the speeches, dinner was served. When the soup

was passed around, the Alter of Novhardok exclaimed, "Ah, my favorite! A mechayah!" The other Rabbonim in earshot were shocked at this uncouth outburst, and shot one another questioning looks. "What is this strange fellow doing here, among us?" they seemed to say. "It appears as though he is more interested in the food than the mussar!"

Many years later, the Alter mentioned this conference to his son-in-law, Rav Avrohom Yaffen, zt"l. He smiled at the memory and said, "I wonder if anyone understood that my purpose in making the soup seem important to me was to make my self seem unimportant to them!" ■

