

A

Intro -

Today we will learn בע"ה דף כ"ב, which is the first Daf of the second Perek of יומא -

The topics we will learn about include:

The Mishna discusses the Avoda of Terumas HaDeshen,

A



B

and the Payis that was done in order to determine which Kohen performed this Avoda.

The Gemara discusses the prohibition of counting Bnai Yisroel, and lists several sources in the Torah for this prohibition.

B



C

The Gemara then brings several Midrashim about שאול המלך and דוד המלך, as well as many life lessons that we can learn from the actions of these great Tzadikim.

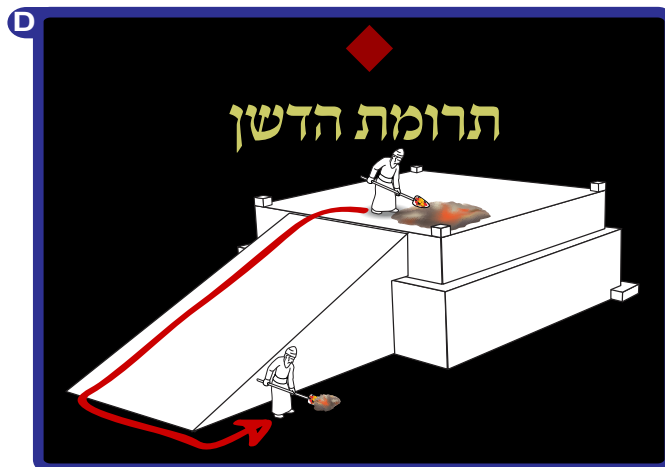
C



D Some of the key terms and concepts we will learn about include

- תרומת הדשן

Terumas HaDeshen was the first Avoda performed each day in the בית המקדש, in the early pre-dawn hours. A shovel full of ashes was taken from the מזבח, and placed on the floor of the עזרה, to the מזרח - the right side of the ramp of the מזבח, where they were miraculously absorbed.



E - פייס
The Kohanim were made up of 24 Mishmaros, and each משמר had 6 Batei Av. The members of each בית אב performed all of the Avodos in the Beis HaMikdash for each of the 6 days of the week.

Several of the Avodos of the Bais HaMikdash were determined by פייס - lots that were cast, and the winner of each lot was Zoche to that particular Avoda for that day.

- קידוש ידים ורגלים

It is a Mitzvas Aseh for a Kohen to wash his hands and feet whenever he enters the היכל of the Beis ha'Mikdash, as well as prior to the performance of any part of the עבודה. A Kohen need not wash his hands and feet more than once a day, as long as he makes certain that they do not become Tamey or dirty, and as long as he has not left the עזרה. A Kohen who intentionally performs Avodah without קידוש ידים ורגלים is liable to מיתה בידי שמים, and his Avodah is פסול.



1 So let's review...

Today our daf began with first Mishna of the second Perek which discusses the Avoda of תרומת הדשן, the removal of a shovel full of ashes from the top of the מזבח, which were placed on the floor of the עזרה, to the מזרח - the right side of the ramp of the מזבח, where they were miraculously absorbed. This was the first Avoda of any given day, before the Korban Tamid, and performed at עלות השחר or before.



2 Zugt the Mishna:

בראשונה כל מי שרוצה לתרום את המזבח תורם
 Originally, whoever wanted to come and perform the Avoda of Terumas HaDeshen, could do so freely.

ובזמן שהן מרובין רצין ועולין בכבש כל הקודם את חבירו בארבע אמות זכה
 If many Kohanim showed up wanting to perform this avoda, they would race up the ramp, and the first to reach the top, within four Amos of the מזבח, would have the honor to perform the Terumas HaDeshen.

מעשה שהיו שניהם שוין ורצין ועולין בכבש ודחף אחד מהן את חבירו ונפל ונשברה רגלו -

One time as two Kohanim were racing up, one pushed the other, causing him to fall off the ramp and break his leg. Upon seeing this, the Beis Din instituted that this Avoda as well should be determined by lots.

- ארבע פייסות היו שם וזה הפייס הראשון

This then became the first of 4 lots that were cast daily in the Beis HaMikdash to see who would be zoche to perform the various avodos.



3 The Mishnah also teaches that when they would do a פייס; הממונה אומר להן הצביעו ומה הן מוציין אחת או שתיים ואין מוציין אגודל במקדש - They would all stand in a circle and put out a finger or two, to be counted - but not the thumb -



4 The Gemara explains that originally the Chachamim did not include תרומת הדשן in the lots, because they thought that the Kohanim would not be that interested in עבודת לילה - An avoda that took place in the middle of the night, for two reasons;
 - לא חשיבא להו -1 - They would not consider it important.
 - כיון דאיכא אונס שינה -2 - It's difficult to wake up early.
 When they saw that so many people came to vie for the honor, ואתו נמי לידי סכנה - And it's becoming dangerous - they instituted lots to be cast for this Avoda as well.
 At that point, the Kohanim stopped coming in large numbers, as the odds that they would win the lottery were slim, and it was in the middle of the night. To make it more attractive, they added to this lottery סידור מערכה and שני גזרי עצים - the preparation of the fire, and this became the first of four lotteries in the Bais HaMikdash. The coming Mishnayos in this Perek will describe the other lots that were cast for the other daily avodos in the Bais HaMikdash.

4 Originally the Chachamim did not include תרומת הדשן in the lots because...
לא חשיבא להו כיון דאיכא אונס שינה
פסיים הראשון

שני גזרי עצים	סידור מערכה	תרומת הדשן
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5 The Mishnah had stated that during אפי"ס each Kohen would put out either one or two fingers, and their fingers would be counted. The Gemara asks; ונימניניהו לדידהו - Why don't we count the Kohanim themselves? The Gemara answers in the name of Rav Yitzchak אסור למנות את ישראל אפילו לדבר מצוה ויפקדם בבוק - It is forbidden to count Yidden, even for the purpose of a Mitzvah, as the Posuk by שאול המלך says; ויפקדם בבוק - Shaul HaMelech counted his men by counting pieces of clay, rather than counting them directly.

5 ונימניניהו לדידהו
Why not count the Kohanim themselves?

דאמר רבי יצחק
אסור למנות את ישראל אפילו לדבר מצוה
כתיב ויפקדם בבוק
Shaul HaMelech counted his men by counting pieces of clay

6 The Gemara elaborates on this subject: אמר רבי אלעזר כל המונה את ישראל עובר בלאו - שנאמר והיה מספר בני ישראל כחול הים אשר לא ימד - One who counts Yidden transgresses a לאו, as the Pasuk says לאו - אשר לא ימד - They shall not be counted.
 רב נחמן בר יצחק אמר עובר בשני לאוין שנאמר לא ימד ולא יספר - One is two לאוין for counting Yidden, as the Pasuk says לא ימד ולא יספר - They shall not be measured nor counted.

6 והיה במספר

רב נחמן	בני ישראל	אמר רבי אלעזר
בר יצחק	כחול הים	כל המונה את ישראל
אמר עובר בשני לאוין	אשר לא ימד ולא יספר	עובר בלאו

7 Since the Gemara brought the Pasuk from Sefer Shmuel about Shaul HeMelech counting his men using clay pieces, the Gemara continues to bring various Midrashim about Shaul HaMelech and about Dovid HeMelech.

אמר רב נהילאי בר אידי אמר שמואל כיון שנתמנה אדם פרנס על הציבור מתעשר מעיקרא כתיב ויפקדם בבזק ולבסוף כתיב ויפקדם בטללים
Once someone is appointed to a position of leadership, HaShem blesses him with wealth, as we see from Shaul HaMelech, who after the first counting with clay pieces, counted his men again, after becoming King, using his own sheep.

7 אמר רב נהילאי בר אידי אמר שמואל
כיון שנתמנה אדם פרנס על הציבור מתעשר

מעיקרא כתיב ויפקדם בבזק
ולבסוף כתיב ויפקדם בטללים

8 אמר רב הונא כמה לא חלי ולא מרגיש גברא דמריה סייעיה
How calm and confident one can be, when HaShem is helping him. We see this from cases of Shaul HeMelech and Dovid HaMelech.

- שאול באחת ועלתה לו דוד בשתים ולא עלתה לו -
שאול made one major mistake, and it was counted against him. He let king of עמלק live, and for that he lost his kingdom.
דוד seemingly made two major mistakes, and it was not counted against him. They were - sending אוריה החתי into battle and to his ultimate death, and for counting בני ישראל, which brought about a famine, and yet his kingdom continued to reign.

8 אמר רב הונא
כמה לא חלי ולא מרגיש גברא
דמריה סייעיה

How calm and confident one can be, when HaShem is helping him

דוד בשתים ולא עלתה לו
שאול באחת ועלתה לו



אוריב כתיב בני ישראל
Counting

אוריב כתיב בני ישראל
Letting king of עמלק live

9 The Gemara asks from several other cases of Dovid HaMelech's other seeming mistakes, namely the incident with הרע לשון from Tziva about Mefiboshes, and in each case explains that Dovid HaMelech already received separate punishment for each of those infractions.

The MaHarsha Z"l asks why this is not considered favoritism, if HaShem could overlook mistakes by Dovid HaMelech but not by Shaul HaMelech, and answers that Dovid HaMelech admitted his mistakes, accepted Yisurim, and was in a constant state of Teshuva for anything and everything that he did wrong, which we do not see by Shaul HaMelech. This is why Dovid HaMelech enjoyed so much favor in the eyes of HaShem, as shown in our Gemara.

9 אלא כיון דברטלץ
מכיל"א

He already received separate punishment for each of those

Dovid HaMelech admitted his mistakes, accepted Yisurim, and constantly did Teshuva



10 Lest we Chas Veshalom have the wrong opinion of Shaul HaMelech, Rav Huna clarifies for us:
 בן שנה שאול במלכו אמר רב הונא כבן שנה שלא טעם טעם חטא
 Shaul HaMelech was a pure צדיק, as pure as a one year old child
 who never tasted the taste of sin.

10 **בן שנה שאול במלכו**
 אמר רב הונא
כבן שנה שלא טעם טעם חטא
*as pure as
 a one year old child*

11 More on the topic of Shaul HaMelech
 אמר רב יהודה אמר שמואל מופני מה לא נמשכה מלכות בית שאול מפני שלא
 - היה בו שום דופי
 The reign of Shaul HaMelech did not continue because he did
 not have any blemish in his past whatsoever, and we learned:
 אמר רבי יוחנן משום רבי שמעון בן יהוודק אין מעמידין פרנס על הציבור אלא
 - אם כן קופה של שרצים תלויה לו מאחוריו
 We only appoint a leader over the people if he has some sort of
 blemish in his past -
 - שאם תזוח דעתו עליו אומרין לו חזור לאחורין
 So that if he becomes too arrogant, he will be reminded of his
 past.

11 אמר רב יהודה אמר שמואל
מפני מה לא נמשכה
מלכות בית שאול
מפני
שלא היה בו
שום דופי
 אמר רבי יוחנן משום רבי
 שמעון בן יהוודק
אין מעמידין פרנס
על הציבור
אלא אם כן
קופה של שרצים
תלויה לו מאחוריו
 אמר רב יבובב אמר רב
 מפני מה נעץ לאול
 מפני שהיה לו כבודו

- אמר רב יהודה אמר רב מופני מה נענש שאול מפני שמחל על כבודו
 The reason that the kingdom of Shaul HaMelech was cut short
 was because he did not stand up for his honor, and while we
 learned that one is usually supposed to be
 מעביר על מדותיו to be forgiving and not stand up for one's own honor,
 שאול המלך, was a king, and similar to תלמידי חכמים, who often need to stand up for
 the honor of Torah, Shaul HaMelech was expected
 to uphold כבוד המלכות - the honor of the kingdom of a Melech
 Yisrael.

