



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Chuf Beis

PEREK BARISHONAH -- PEREK SHEINI

MISHNA

- Initially, any Kohen who wanted to do the terumas hadeshen would do it. If a number of Kohanim wanted to do it, they would have a race up the ramp of the Mizbe'ach, and the one who would reach within 4 amos of the Mizbe'ach first would be the winner, and would do the terumas hadeshen Avodah. If there was a tie, there would be a lottery where all the Kohanim would stick out one or two fingers (other than the thumb), and the Kohen in charge would choose an arbitrary number, and choose a Kohen based on counting the number of fingers out. However, it once happened that two Kohanim were racing up the ramp and one pushed the other, who then fell and broke his leg. The **Chachomim** instituted, that from then on the Kohen would be chosen based on the lottery process only. There were 4 lotteries in the Mikdash each day, and this was the first one.

GEMARA

- **Q:** Why was the terumas hadeshen the only Avodah that was not initially chosen via lottery? **A:** Initially it was thought that because this is a "night Avodah" (done before daybreak), it would not be thought of as important by the Kohanim and would not lead to arguments. However, once the story happened (as brought down in the Mishna), they instituted that the Kohen be chosen via lottery.
 - **Q:** Offering the limbs and fats on the Mizbe'ach is a "night Avodah" and it was even initially chosen by lottery!? **A:** Offering the limbs and fats was considered to be the end of the daytime Avodah, and was therefore considered important by the Kohanim.
 - **Q:** Terumas hadeshen is also considered the beginning of the daytime Avodah, like we find that **R' Yochanan** said, if a Kohen washed his hands and feet when it was still night, in preparation for the terumas hadeshen, he need not rewash for the later Avodos, because he has already done so for the beginning of the Avodah (the terumas hadeshen)!? **A:** **R' Yochanan** should be understood as saying that he has already washed his hands for an Avodah, not that he had already done so for the beginning of the daytime Avodah.
 - **A:** Initially they thought that Kohanim would oversleep and there would not be a lot of demand to do the terumas hadeshen Avodah. When they saw that the Kohanim did come and wanted to do it, and that they fought over it (in the story in the Mishna), they instituted that the Kohen be chosen based on lottery.
 - **Q:** Why did they not initially also think that the Kohanim would go to sleep rather than come and want to offer the limbs and fats (which is also done at night)? **A:** It is easier to stay up late at night than to get up early in the morning.
- **Q:** A Braisa says that choosing the Kohen for the terumas hadeshen by lottery was necessary because the winning Kohen would also arrange the fire on the Mizbe'ach and add 2 pieces of wood. Our Mishna says the lottery was because of the story!? **A:** **R' Ashi** said, initially they thought that the Kohanim would not come, so a lottery was not necessary. After the story in the Mishna, they instituted a lottery. However, that caused Kohanim to stop coming, because they felt that it was not worth coming for the small chance of winning the lottery. The **Chachomim** therefore said, whoever wins this lottery also arranges the fire and adds the wood. That resulted in making sure Kohanim would show up for the lottery.

U'BIZMAN SHE'HEIN MIRUBIN...

- **R' Pappa** says, it is clear that the Mishna refers to the winner of the race as the first to reach to within 4 amos of the Mizbe'ach.
 - **Q: R' Pappa** asked, for purposes of this race, is the amah of the base of the Mizbe'ach and the ledge around the Mizbe'ach considered part of the Mizbe'ach (and the one to reach within 4 amos of these wins the race)? **A: TEIKU.**

V'IHM HAYU SHNEYHEM SHAVIN HAMEMUNAH OMER LAHEM HATZBI'U...

- **Q:** Why did their fingers have to be counted? Why couldn't they count the Kohanim directly? **A:** We see that it is assur to count Yidden directly, even if doing so for purposes of a mitzvah.
 - **R' Yitzchak and R' Ashi** each learn this (although from different pesukim) from the fact that Shaul counted the soldiers indirectly (by counting something from them).
 - **R' Elazar** says, one who counts Yidden transgresses a lav, because the pasuk says "v'haya mispar B'nei Yisrael k'chol hayam asher lo yimad". **R' Nachman bar Yitzchak** says he transgresses 2 lavim, because the pasuk ends off "v'lo yisafer".
 - **Q: R' Yonason** asked, first the pasuk says that the Yidden will be able to be counted, and then it says that they will not be able to be counted!? **A:** When they do the Will of Hashem they will be more than can be counted. If not, they will be able to be counted. **A2:** Hashem can count them, but people will not be able to count them.
 - **R' Nilai bar Idi in the name of Shmuel** said, the pasuk says that at first Shaul counted the soldiers based on pieces of pottery. Later he counted them based on lambs. We see that when one is appointed a leader, he becomes wealthy.
 - When Shaul was commanded to kill all people and animals of Amalek, the pasuk says "vayarev banachal". This teaches that Shaul argued that it would be improper to kill out the "innocent" animals and children. A bas kol called out and said "Do not be overly righteous". When Shaul ordered the killing of all the Kohanim of the city of Nov, a bas kol called out "Do not be overly wicked".
 - **R' Huna** points out that Shaul did one aveirah and ultimately suffered because of it, whereas Dovid did 2 aveiros for which he did not suffer. Shaul lost the kingdom for failing to kill Agag. Dovid had Uriya killed and counted the Yidden, and did not suffer for either aveirah.
 - **Q:** Dovid also did the aveirah with Batsheva!? **A:** He was punished for that by having 3 of his children die/killed and his daughter becoming an "anusah" to her brother.
 - **Q:** For counting the Yidden he also got punished by having a plague break out among the Yidden!? **A:** It wasn't a personal punishment.
 - **Q:** For Batsheva he also didn't get personally punished!? **A:** He did, because he got tzara'as.
 - **Q:** According to **Rav**, he got tzara'as for accepting lashon harah!? **A:** He got punished by being told that after Shlomo the kingdom would be split between Yehuda and Yisroel.
 - The pasuk says that Shaul was a year old when he became king. **R' Huna** said, it means that he was like a year old, with no aveiros.
 - **Q: R' Nachman bar Yitzchak** asked, maybe it means that he was dirty and muddy like a one year old? **R' Nachhman** then had dreams where malachaim of terror appeared to him. He realized it was for his saying this disrespectful thing about Shaul.
 - **R' Yehuda in the name of Shmuel** said, the reason why Shaul's leadership did not last is because he was too genealogically pure, and **R' Yochanan** taught that a leader must be somewhat flawed so that he can never become haughty.
 - **R' Yehuda in the name of Rav** said, Shaul lost the kingdom because he was not particular about his honor (which a king must be).

- **R' Yochanan in the name of R' Shimon ben Yehotzadok** said, a talmid chachom who does not take revenge or bear a grudge is not considered to be a talmid chachom.
 - **Q:** The pasuk says "lo sikom v'lo sitor" (one may not take revenge or bear a grudge)!? **A:** That is regarding monetary matters.
 - **Q:** A Braisa says that even in other matters one should not take revenge!? **A:** The talmid chachom should not take revenge, but he should allow others to take revenge for him.
 - **Q: Rava** said, one who does not take revenge and allows the one who harmed him to go on, is awarded forgiveness for all his aveiros!? **A: Rava** was discussing a case where the one committing the harm asked for forgiveness. If he had not, there is no need to let the matter go.