



Terumat HaDeshen Alone

This week was started *masechet Tamid* that details the order of the day in the *Beit Mikdash* until the offering of the *korban Tamid* in the morning. We learnt that the first task was the *Terumat HaDeshen*. This involved a *kohen* ascending the ramp of the *mizbeach* to remove some of the well burnt coal from the major pyre and then placing it to the side of the ramp.

We learnt that the *kohen* that was selected for this task was done so by way of a lottery. The *Mishnah* explains that he would go on his own to perform that task while the other *kohanim* would wait at the *lishchat ha'chavitin* until he was finished. This was because nothing else could be done until the *terumat ha'deshen* was performed. The *Mishnah* explains that they *kohanim* would remind him that he was not to touch the shovel until he first washed his hands and feet from the basin. The *Tifferet Yisrael* explains that the reminder was necessary because he would be going there alone.

The *Mishnah* continues to stress that no one else went there with him. The *Tosfot Yom Tov* cites the *Mefarsh* who explains that that is because no one was allowed between the *ulam* and *mizbeach* when it is not the time for *avodah*. He continues that this also explains why he did not carry a torch with him, for he was going alone, and he needed both hands to perform the task.

The *Rashash* however asks that we find in *Masechet Keilim* (1:9) that only *kohanim* that had a *mum* or whose hair grew wild were not allowed in that location. That implication is that all other *kohanim* were allowed in that location.¹

The *Chazon Nachum* however cites the *Raavad* who understand that when the *Mishnah* state that no *kohen* went

along with him, it means it was not necessary for any other *kohen* to accompany him. The *Chazon Nachum* understands that according to the *Raavad* other *kohanim* would be able to enter that region (as assumed by the *Rashash* above).

The *Raavad* adds that this understanding can explain a difficulty presented by the *Tosfot* (19b, s.v. *ve\chaverio*). There is debate how the *kohanim* washed their hands and feet. According to *R' Yossi bar R' Yehuda*, one hand would be placed on top of the other and one foot on top of the other. Washing in that way required assistance from another *kohen*. The *Tosfot* ask that according to this opinion, how did the *kohen* who performed *terumat ha'deshen* wash his hands and feet. The *Raavad* answers in line with his explanation, that, if necessary, another *kohen* could accompany him to assist him in doing so. According to *R' Yossi* that would indeed be the case. The point of the *Mishnah* was that the *terumat ha'deshen* itself could be performed alone.

One might add the following thought for the *Beer Mayim Chaim*. The *Torah* in this week's *parasha* describes the clothing of the *kohan* as "*mido bud*". In one of his explanations, he writes that this alludes to the concept of *hitbodedut*, extolled by the *Ari* for its therapeutic effect. The *Beer Mayim Chayim* adds that being socially dependant, especially on the wrong crowds, can be detrimental.

One might therefore suggest that it is for this reasons that the *Mishnah* stresses that the *kohen* who performed the first *avodah* was alone. No other *kohen* could see him. The first task of the *kohanim*, the clothing that they wore, reminded them that whilst indeed they serve the people and are engaged with them, their dependence and actions are only to be towards *HaKadosh Barch Hu*.

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¹ Normally *lo be'shaat avodah*, means not for the purpose of *avodah*. One might suggest that in this case, the *mefarsh* means that one was not allowed in that region at a time when *avodah* was not allowed to be performed at all, as in this case where the *terumah ha'deshen* had not yet been performed.

Revision Questions

מעילה הי' בי' - הי' ג'

- How can the actions of two people combine for one prohibition of *meilah*? Provide some examples. (הי: הי')
- If someone inadvertently gave *hekdesch* money to a *shaliach* to purchase something, give an example when the sender has transgressed the prohibition of *meilah*. (יא: הי')
- Give an example when the *shaliach* transgresses the prohibition of *meilah*. (יא: הי')
- Give an example where the host, waiter and guests all violate the prohibition. (יא: הי')
- What is the law if the *shaliach* was a minor? (יב: הי')
- What can the sender do if he realises that the money he gave to the *shaliach* was *hekdesch* after the *shaliach* already left to purchase the goods? (יב: הי')
- In what case do both the sender and messenger not violate the prohibition of *meilah*? (יג: הי')
- What two cases are debated whether both the sender and messenger violate the prohibition of *meilah*? (יד: הי')
- In what case would a moneychanger entrusted with *hekdesch* coins not violate *meilah* if he used those coins? (יה: הי')
- Explain the debate regarding whether a storekeeper entrusted with such money has the same law. (יה: הי')
- Explain the debate regarding the point when one transgresses the prohibition of *meilah* if he begins to use money from a purse that contains one coin of *hekdesch*. (יז: הי')

תמיד א' - א' ד'

- In what three locations do the *kohanim* stand watch? (א: א')
- Describe the *Beit Ha'Moked* and what occurred there? (א: א')
- What was the "*Beit Kiseh shel Kavod*"? (א: א')
- How was it determined who would perform *trumot ha'deshen* and when was it decided? (א: א')
- From where would the *kohanim* enter the *heichal* in the beginning of the day? (ג: א')
- After entering, into how many groups would they split and for what purpose? (ג: א')
- Where would they meet up again and what would they say when they met? (ג: א')
- What would they warn the person about to perform *trumot ha'deshen*? (ד: א')
- How would they know when he reached the basin to wash his hands and feet? (ד: א')
- Describe how *trumot ha'deshen* was performed? (ד: א')
- Regarding the previous question, how many parts are there for a *korban todah* and what are they? (ד: ב')
- Does *trumot* and *challah* combine? (ד: ב')
- Does *trumot ma'aser* and *bikurim* combine? (ד: ב')
- What general rule does *R' Yehoshua* provide for which types of *tumah* combine together and why is it important? (ד: ג')
- Do *pigul* and *notar* combine? (ד: ג')
- Do two *tameh* objects that are on different levels of *tumah* combine? Explain. (ד: ג')
- For what five laws do "all food combine"? (ד: ה')
- For what two laws do "all drinks combine"? (ד: ה')
- Explain the debate regarding whether *orlah* and *kilei kerem* combine. (ו: ד')
- Which fabrics combine and for what law is it important? (ו: ד')
- When is the prohibition of *meilah* violated? (Which case is debated?) (ז: הי')

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Next Week's Mishnayot...

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | שבת קודש |
|----------------------|----------------------|----------------------|---------------------|---------------------|---------------------|---------------------|
| 29 March י"א ניסן | 30 March י"ב ניסן | 31 March י"ג ניסן | 1 April י"ד ניסן | 2 April ט"ו ניסן | 3 April ט"ז ניסן | 4 April י"ז ניסן |
| Tamid 2:1-2 | Tamid 2:3-4 | Tamid 2:5-3:1 | Tamid 3:2-3 | Tamid 3:4-5 | Tamid 3:6-7 | Tamid 3:8-9 |

