



Racing to the Mizbeach

The first activity in the *Beit HaMikdash* was the *Terumat HaDeshen*. This was where a *kohen* would go to the top of the *mizbeach*, move the coals from the main fire to the side, remove some of the inner coals and place them on the floor on the East side of the ramp. The *Mishnah* (2:1) teaches that initially anyone that wished to perform the *terumat ha'deshen* could do so. If more than one person wanted to, then the *kohen* that reached near the top of the ramp first would perform the *terumat ha'dedeshen*. The *Mishnah* continues that one time it was particularly competitive and a *kohen* fell off the ramp and broke his leg. Realising how dangerous this approach had become, they decided that from then on, the job was determined by way of lottery instead.

The *Tosfot Yeshanim* however questions how the *kohanim* could be running in the *Beit HaMikdash*. He cites the *Yerushalmi* that discusses how one should stand while praying. One opinion is that they should stand feet together like angels. The other is that one should stand with one foot in front of the other – heel-to-toe – like *kohanim*. The *kohanim* would walk in that way in the *Beit HaMikdash*, based on the *pasuk*, “you shall not take steps onto the *mizbeach*” (*Shemot* 20).

The *Tosfot Yeshanim* continues, in his first answer, that it is difficult to suggest that they ran in this awkward fashion, heel-to-toe. Instead, the *Tosfot Yeshanim* suggests that the prohibition against taking strides is when performing *avodah*, for example, when taking the sacrificial parts to place them on the *mizbeach*. At this stage however one was allowed to run.

The *Minchat Chinnuch* (41:2) however notes that the *Sefer HaChinnuch* explains that this prohibition applies to both men and women. Considering that women did not perform *avodah*, it would imply that the prohibition applied also when not performing *avodah*.

Interestingly the *Rambam* (*Beit HaBechira* 1:17) only rules that there is prohibition to ascend to the top of the *mizbeach* using steps instead of a ramp. There does not seem to be an issue with taking strides up that ramp. The *Mishnah*

LeMelech is not sure why the *Rambam* omitted this detail considering that it is mentioned both in the *Yerushalmi* and the *Mechlita*. According to the simple reading of the *Rambam* however, there is no difficulty with our *Mishnah*.

The *Aruch HaShulchan* (*Hilchot Beit Hamikdash* 4:15) however notes that the *Rambam* in the *Sefer HaMitzvot* (80) writes that there is a prohibition to take large strides on the *mizbeach*, and one should walk heel-to-toe. He likewise cites the *Mechilta*. The *Aruch HaShulchan* questions why this is absent from the *Mishnah Torah*. The *Griz* answers that the *Rambam* simply retracted from his position in the *Sefer Hamitzvot*.

The *Aruch HaShulchan* however cites the *Mechilta*, where whether it is prohibited to take large strides on a ramp is debated between the *Tana Kama* and *R' Yishmael*. It is *R' Yishmael* that maintain the prohibition. The *Rambam* therefore rules like the *Tana Kama*. Understanding the prohibition in the *Torah* like the *Tana Kama* would not present any problem on our *Mishnah*. Can the *Mishnah* also be consistent with the position of *R' Yishmael*?

The *Yereim* (311) explains that even according to *R' Yishmael*, the requirement of heel-to-toe is not meant to be taken literally. It is only large strides that were prohibited. In fact, he cites our *Mishnah* as proof of this understanding.

The *Toafot Reem* however explains that that from the above cited *Yerushalmi* it is clear that the requirement to walk heel-to-toe is indeed literal. He however understands that according to the second answer of the *Tosfot Yeshanim*, they would run to the *mizbeach* and then ascend the ramp heel-to-toe.

There are however two difficulties with this approach. Firstly, it would seem that the fall resulted from running up the *mizbeach*. More substantially however, the *Griz* notes that according to *R' Yehuda* the floor of the *azarah* was also consecrated with the sanctity of the *mizbeach*. That being the case, the prohibition would also apply on the floor of the *azarah*.

Yisrael Bankier

Revision Questions

ינמא א' ח: – ג' ו'

- When was the *trumat ha'deshen* performed: (א' ח:)
 ○ On a regular day?
 ○ On *Yom Kippur*?
 ○ On one of the *regalim*?
- Initially, how did they decide which *kohen* would perform the *trumat ha'deshen*? (ב' א:)
- What incident caused them to change this system and what was it replaced with? (ב' ב:)
- What roles were decided by the second daily lottery? (ב' ג:)
- What restriction was placed on those that could be included in the third lottery? (ב' ד:)
- What was decided by the fourth lottery? (ב' ד:)
- When did the *korban tamid* require the following number of people to be involved in its offering: (ב' ה:)
 ○ 9?
 ○ 10?
 ○ 11?
 ○ 12?
- How many *kohanim* were required when offering a ram? (ב' ו:)
- How many *kohanim* were required when offering a cow? (ב' ז:)
- In what case could a single *kohan* perform all the required tasks of a sacrifice? (ב' ז:)
- What would the *kohen* call out when he saw (from the viewing spot) that it had reached *alot ha'shachar*? (ג' א:)
- What would they then ask this *kohen* to confirm? (ג' א:)
- Why was this confirmation necessary? (ג' ב:)
- Is a *kohen* who is *tahor* required to go to the *mikvah* before performing *avodah*? (ג' ג:)
- How many times would the *kohen gadol* go to the *mikvah* on *Yom Kippur*? (ג' ג:)
- Where was the *mikvah* that the *kohen gadol* used on *Yom Kippur*? (ג' ג:)
- What sheets were placed around the *kohen gadol* when he went to the *mikvah* the first time? (ג' ד:)
- What clothing did the *kohen gadol* wear when he offered the *korban ha'tamid*? (ג' ד:)
- When was the morning *ketoret* offered? (ג' ה:)
- When was the afternoon *ketoret* offered? (ג' ה:)
- Explain the debate regarding the order of *kiddush* and *pishut begadim*. (ג' ו:)

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
28 May ח' סיון	29 May ט' סיון	30 May י' סיון	31 May יא' סיון	1 June י"ב סיון	2 June י"ג סיון	3 June י"ד סיון
Yoma 1:8-2:1	Yoma 2:2-3	Yoma 2:4-5	Yoma 2:6-7	Yoma 3:1-2	Yoma 3:3-4	Yoma 3:5-6

