



Excitement of Terumat HaDeshen

Masechet Tamid discusses the daily activity in the *Beit HaMikdash*. We learn that the first job that was determined by lottery was the *terumat ha'deshen*, which involved removing some ash from major fire on the *mizbeach*.

Despite perhaps appearing mundane, we learnt in *masechet Yoma* that a lottery was needed due the dangerous consequences when it was left to heated competition. Why were the *kohanim* so passionate about this apparently mundane task?

The question is further strengthened considering how the *Torah* describes this *mitzvah*. The *Torah* introduces the *mitzvah* with the term “*tzav*”. *Rashi* explains that the language of *tzav* is understood as being one of encouragement. *R' Shimon* adds that situations of *chisaron kis* (expense) especially require encouragement. Two questions arise from *Rashi*. One is that there appeared to be a disincentive in performing the *mitzvah*. This would be at odds with the enthusiasm described in our *Mishayot*. The second is what was the expense or loss incurred in performing the *mitzvah*.

The *Chatam Sofer* directs our attention to a later *Mishnah* that discussed the third lottery that decided which *kohen* would offer the *ketoret* (incense). The *Mishnah* explains that only *kohanim* that had never performed the task could take part in the lottery. The reason was that the performance brought with it the promise of wealth and prosperity. The *Chatam Sofer* explains that whoever won the first lottery, whoever perform *terumat ha'deshen*, would not be able to be part of any other lottery that day. Consequently the “loss” incurred by one that would perform the *terumat ha'deshen* was the inability to have a chance at offering the *ketoret*.

Let us however return to the first question – how do we understand the excitement of performing *terumat ha'deshen*?

The *Chatam Sofer* explains that it is natural for anything that is performed daily to become routine and dull. It is for this reason that the *Torah* instructs one to tell the story of *yetziyat mizrayim* on the night of *Pesach* only and not from *Rosh Chodesh* two weeks prior to *Pesach*. That advice however is for children. For us, the expectation is different. We exclaim on a daily basis, “How fortunate are we... that we arise early and stay up late and recite *Shema* twice a day.” He explains that the intention of the proclamation is that we a very fortunate that despite reciting *Shema* twice daily, we do so with “*ve'ahavta*” with a sense of love as if it was our first time performing the *mitzvah*.

The *Chatam Sofer* then turns his attention to the *kohanim* with a different reading of the *pesukim* that describe *terumat ha'deshen*. When the *Torah* introduces *terumat ha'deshen* explaining that “the fire of the Alter should remain aflame on it (*bo*)” the *Chatam Sofer* understands that *bo* refers to *kohen* and not the *mizbeach*. This refers to the *kohen* who acts with humility for his Creator and is willing to simply takes out the ashes as instructed. It is in that *kohen* that a heavenly fire burns and cannot be extinguished. The *Torah* adds that “the *kohen* shall kindle wood upon it every morning”. The *Chatam Sofer* understands that this is referring to the *kohen* again. Despite the daily routine, more fuel is added to the fire that burns inside him.

We find that our original question is not a question at all. Honour or wealth are no more of a motivation for the humble *kohan* bursting with love for *Hashem*, than the simple *tzav* – call from *Hashem* to fulfill his Will.

Yisrael Bankier

Revision Questions

מעילה ו: ג' – ו'

- In what case do both the sender and messenger not violate the prohibition of *meilah*? (ו: ג')
- What two cases are debated whether both the sender and messenger violate the prohibition of *meilah*? (ו: ד')
- In what case would a moneychanger entrusted with *hekdesh* coins not violate *meilah* if he used those coins? (ו: ה')
- Explain the debate regarding whether a storekeeper entrusted with such money has the same law. (ו: ה')
- 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 *hekdesh*. (ו: ו')

תמיד א': א' – ג': א'

- 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 *trumat ha'deshen* and when was it decided? (א': ב')
- From where would the *kohanim* enter the *heichal* in the beginning of the day? (א': ג')
- After entering, into how many groups would they split and for what purpose? (א': ג')
- Where would they meet up again and what would they say when they met? (א': ג')
- What would they warn the person about to perform *trumat ha'deshen*? (א': ד')
- How would they know when he reached the basin to wash his hands and feet? (א': ד')
- Describe how *trumat ha'deshen* was performed? (א': ד')
- What would happen after *trumat ha'deshen* was complete? (א': ב')
- What was different about this process during *Yom Tov*? (א': ב')
- What wood was not fit for use for the fire on the *mizbeach*? (א': ב')
- Which wood did they prefer to use? (א': ג')
- Describe the *ma'aracha gedolah*. (א': ב')
- What was the second fire on the *mizbeach* used for and where was it located? (א': ב')
- Why was the size of the second fire larger on *Shabbat*? (א': ב')
- Where was the second "lottery" performed? (א': ב')
- What roles were determined in the second lottery? (א': ג')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
5 July י"ג תמוז	6 July י"ד תמוז	7 July ט"ו תמוז	8 July ט"ז תמוז	9 July י"ז תמוז	10 July י"ח תמוז	11 July י"ט תמוז
Tamid 3:2-3	Tamid 3:4-5	Tamid 3:6-7	Tamid 3:8-9	Tamid 4:1-2	Tamid 4:3-5:1	Tamid 5:2-3

