



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

Yuma Daf Chuf

MISHNA

- Every typical day of the year, the “terumas hadeshen” process was done at the time of the call of the “gever”, or around that time. On Yom Kippur it was done from chatzos. On Yomim Tovim it was done beginning 1/3 of the way through the night, because by the time the gever called, the entire Azarah was full of Yidden wanting to bring their korbanos.

GEMARA

- A Mishna says, if limbs of a korbon popped out of the fire and off the Mizbe'ach (when they are burned but not yet reduced to charcoal), if it happened before chatzos, it should be returned to the fire and they are still subject to me'ilah. If it happened after chatzos, they need not be returned and are no longer subject to me'ilah.
 - **Rav** said, this is learned from the fact that a pasuk seems to suggest that the limbs may be burned all night, but also suggests that the terumas hadeshen may be done all night. We can explain this by saying that we split the night into 2 parts: before chatzos is for burning and after chatzos is for terumas hadeshen.
 - **Q: R' Kahana** asked, if this is truly based on a pasuk, how can our Mishna say that we begin terumas hadeshen before chatzos on the Yomim Tovim!? **A: R' Yochanan** said, the pasuk says the limbs may be burned “all night” and then says “until morning”. The seemingly unnecessary words teach that the limbs need not be returned to the Mizbe'ach after chatzos, but terumas hadeshen may begin at any point of the night. Therefore, on a typical day there is no need to begin before actual morning. On Yom Kippur, where all Avodah must be done by the Kohen Gadol, who is fasting and weak, we may begin earlier. On Yom Tov we begin even earlier to accommodate for all the people bringing korbanos.
- **Q:** What is “the calling of the gever”? **A: Rav** says it refers to the calling of the person who would summon the Kohanim and Levi'im to begin doing the Avodah. **R' Shila** says it refers to the call of the rooster.
 - **Rav** once visited the place of **R' Shila** and volunteered (without anyone knowing who he was) to act as the one who would repeat **R' Shila's** shiur loudly for all to hear. When doing so, he explained “kriyas hagever” to refer to the call of the person. **R' Shila** asked, why didn't you explain it as the call of the rooster!? **Rav** responded, when I said my explanation in front of **R' Chiya** (who was greater than you) he didn't disagree, and you disagree? **R' Shila** then understood that this man was **Rav** and told him to sit down (out of respect). **Rav** insisted on completing the task of repeating the shiur.
 - There is a Braisa that supports **Rav's** interpretation of “gever” (as the calling of a man) and a Braisa that supports **R' Shila's** interpretation (as the calling of the rooster).