



## Daf In Review – Weekly Chazarah

### Maseches Yoma, Daf כ – Daf כ

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf כ--20-----

#### 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).

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- **R' Yehuda in the name of Rav** said, when the Yidden would be “oleh regel” on Yom Tov, they would be crowded as they stood, yet would each have plenty of room to bow down. This was so, even though when they stood they would take up the 11 amah space behind the Kodesh Hakodashim.
  - This is one of the 10 miracles that happened regularly at the Beis Hamikdash. A Mishna lists the 10 miracles: a woman never miscarried from the smell of all the meat of the korbanos, the meat never spoiled, a fly was never seen in the butchering area, the Kohen Gadol never became a baal keru on Yom Kippur, the Omer never became passul, the Shte Halechem never became passul, the Lechem Hapanim never became passul, although the Yidden stood crowded in the Beis Hamikdash on Yom Tov there

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would be plenty of room to bow down, no one was ever harmed by a snake or scorpion in Yerushalayim, no one ever felt that it was too cramped to stay overnight in Yerushalayim.

- **Q:** The Mishna says there were 10 miracles by the Beis Hamikdash, but the last 2 of those 10 were in Yerushalayim, not the Beis Hamikdash!? **A:** There were 2 others by the Beis Hamikdash: the rain never extinguished the flame of the Mizbe'ach, and the wind never moved the smoke of the Mizbe'ach from going straight up.
- **Q:** We find that **R' Shmaya** taught another miracle, that the earthenware keilim used to eat the korbanos which were then purposely broken (because they had absorbed what would become nossar) were swallowed into the ground. Also, **Abaye** said that the stomach and feathers of the bird korbanos (which were thrown to the ground), the ash of the inside Mizbe'ach, and the ash of the Menorah were also swallowed into the ground. Why weren't these mentioned by the Mishna!? **A:** The Omer, the Shte Halechem, and the Lechem Hapanim never becoming passul is considered one miracle. That means there are 2 more to reach the total of 10. These 2 are that of **R' Shmaya** and of **Abaye**.
  - **Q:** The miracles mentioned by **R' Shmaya** and **Abaye** are all conceptually the same and should also only be counted as one!? **A:** There is also the miracle mentioned by **R' Yehoshua ben Levi**, that the Lechem Hapanim stayed warm the entire week.
- **Q:** There are also the miracles mentioned by **R' Levi**, that the Aron did not take up any space (the Kodosh Hakodashim was 20x20 amos, and yet the end of each side of the Aron was 10 amos away from each wall, which could only have existed through a miracle), and mentioned by **Rabbenai in the name of Shmuel** that the Keruvim put into the Kodosh Hakodashim by Shlomo similarly didn't take up any space. Why didn't the Mishna mention these!? **A:** These were not seen by the public, and the Mishna only mentions the miracles seen by the public.
  - **Q:** The Lechem Hapanim wasn't seen by the public either!? **A:** It was seen, because the Shulchan was carried out of the Beis Hamikdash on Yom Tov to show the people the miracle that the Lechem Hapanim were still warm.
- **Q:** There is a miracle mentioned by **R' Oshaya**, that Shlomo planted trees of gold by the Beis Hamikdash, and the trees would bear golden fruit. Why isn't that mentioned by the Mishna!? **A:** The Mishna does not list miracles that were there constantly, only the ones that occurred regularly, from time to time. We can now also use this answer to explain why the special miracles of the Aron and Keruvim weren't mentioned by the Mishna.
- **Q:** A Braisa says that the fire on the Mizbe'ach did not produce smoke!? **A:** The fire from Heaven did not produce smoke. The fire added by the Kohanim each day did produce smoke.
  - **Q:** This Braisa said that the fire on the Mizbe'ach was like a crouched lion. **R' Chanina Sgan Hakohanim** said he saw it and it looked like a crouched dog!? **A:** The first Braisa is discussing in the times of the first Beis Hamikdash. **R' Chanina** is discussing the times of the second Beis Hamikdash.
    - **Q:** We have learned that there was no Heavenly fire during the second Beis Hamikdash!? **A:** There was one, it just did not burn the korbanos.
- A Braisa says, there are 6 types of fire: one that eats and doesn't drink (a regular fire consumes solids but not liquids); one that drinks but does not eat (a fever makes a person want to drink, but not eat); one that eats and drinks (the fire that came down from Heaven for Eliyahu to consume his korban on Har Carmel burned all the solids and all the water); one that consumes moist items as quickly as dry items (the Heavenly fire on the Mizbe'ach); a fire that repels fire (the fire of Gavriel when he protected Chananya, Mishael, and Azarya from the fire that they were thrown into); and a fire that consumes fire (Hashem's fire consumed the fire of the Malachim).
- The Braisa had said that the smoke of the Mizbe'ach would never be blown by the wind.
  - **Q:** **R' Yitzchak bar Avdimi** said, on the night after Shmini Atzeres, the people would look to the smoke of the Mizbe'ach to determine which direction the wind was blowing, which would indicate if the coming

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year would be a rainy one or a dry one. We see the smoke must have been effected by the wind!? **A:** The smoke would move a little, but it would not get spread out from the wind.

## HADRAN ALACH PEREK SHIVAS YAMIM!!!

-----Daf כב---22-----

### 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.

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- **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' Nachman** 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.

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- **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.

### -----Daf 23-----

#### UMAH HEIN MOTZI’IN ACHAS OY SHTAYIM...

- **Q:** If we are told they may stick out two fingers, there is no reason to tell us that they can stick out one finger!? **A:** **R’ Chisda** said, the Mishna means that a sick Kohen who does not have the ability to stick out only one finger, may stick out two fingers, but the two are counted as one when the Kohen in charge does his counting.
  - **Q:** A Braisa says, although a Kohen should not stick out his middle finger in addition to another finger, if he does, we count it. It seems to mean that his fingers are counted as two!? **A:** It means that they are counted as one.

#### MA’ASEH SHEHAYU SHNEYHEN SHAVIN V’RATZIN V’OLIN BAKEVESH

- A Braisa tells the story of a Kohen who lost the race and then stabbed and killed the winner. **R’ Tzadok** went on the steps of the Ulam and moved the people to tears, describing how senseless of a death it was.
  - **Q:** Which happened first – the story of the broken leg or the story of the murder? **A:** The murder happened first, but the **Chachomim** thought that it was a one-time occurrence that would not warrant setting up a lottery. When the story of the broken leg then happened, the **Chachomim** decided that the danger is more prevalent than originally thought, and a lottery was instituted.
  - **Q:** The Braisa says that **R’ Tzadok** asked whether Yerushalayim or the Beis Hamikdash must bring an eglah arufah for this murder. We have learned that Yerushalayim never brings an eglah arufah!? Also, in this story the murderer was known, so why would an eglah arufah be brought at all!? **A:** He asked it as a catalyst to get the people to cry.
  - **Q:** The Braisa says that the father of the victim came and saw his son dying. He instructed them to remove the knife before his son died so that the knife should not become tamei. The Braisa says that we see that tahara of the keilim was thought of more seriously than murder. Was murder held in low esteem, which is why tahara of keilim was thought of more seriously, or was it that tahara of keilim was held in especially high esteem? **A:** Since the Braisa brings a pasuk of the rampant murder in the times of Menasheh to show that human life was not valued, we see that tahara of keilim was held in regular esteem, but murder was held in disregard.
- A Braisa says, the pasuk that tells of the mitzvah of terumas hadeshen is followed by a pasuk that describes another mitzvah of removing the ash from the Mizbe’ach and disposing it outside the machaneh. In this second pasuk the pasuk says that the Kohen should remove his clothing and put on “other” clothing before removing the ash. A Braisa says, presumably, just as a Kohen Gadol changes from his gold clothing to non-kodesh clothing on Yom Kippur, so too this Kohen changes from kodesh clothing to non-kodesh clothing. However, the pasuk makes a hekesh which teaches that the “other” clothing is kodesh as well. They are different in that they are less expensive clothing. **R’ Eliezer** says, the word “other” is describing the Kohen who is removing the ash, and teaches that even a Kohen who has a mum may do this Avodah.
  - He wears different clothing when he does this Avodah, because he gets dirty and it would not be fitting for him to then go and do other Avodah in this dirty clothing.
  - **Reish Lakish** says, the same way **R’ Eliezer** argues with the **T”K** regarding whether a Kohen with a mum is valid to remove the ash, they also argue regarding such a Kohen being valid to do the terumas hadeshen. **R’ Yochanan** says that they only argue regarding removing the ash, but regarding terumas hadeshen all would agree that it is a full-fledged Avodah and therefore may not be done by a Kohen with a mum.

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- **Reish Lakish** said, since the pasuk only mentions that the Kohen must wear the pants and shirt of the bigdei kehunah when he does terumas hadeshen, it must be that it is not a full-fledged Avodah. **R' Yochanan** said, in truth, all 4 begadim were needed. These two were mentioned for different drashos.
- **R' Yehuda and R' Dosa** argue in a Braisa whether the word “yilbash” in the pasuk regarding terumas hadeshen teaches that all 4 begadim are needed (**R' Yehuda**) or whether it teaches that the white clothing of the Kohen Gadol on Yom Kippur may be used for a regular Kohen (**R' Dosa**). The machlokes would seem to be based on whether terumas hadeshen is a full-fledged Avodah and therefore needs all 4 begadim or not.
  - It may be that all agree that all 4 begadim are needed. The machlokes may be that **R' Yehuda** says a pasuk is needed to teach this and **R' Dosa** says that we don't need a pasuk to teach this.

### -----Daf 7D---24-----

- **Q: R' Avin** asked, how much ash must be removed for the terumas hadeshen procedure? Do we learn from terumas ma'aser that it must be a tenth, or do we learn from terumas Midyan that it is one five hundredth? **A: R' Chiya** taught a Braisa that says, we learn a gezeirah shava from terumas hadeshen to a Korbon Mincha (from the word “v'heirim”) which teaches that only the amount of a kometz needs to be removed.
- **Rav** said, a non-Kohen would be chayuv misah for doing any one of 4 Avodos: zrika, haktara, nisuch hamayim, and nisuch hayayin. **Levi** said, he would be chayuv misah for doing the terumas hadeshen as well.
  - **Rav** says, the pasuk which says that a non-Kohen is chayuv misah for doing Avodah says “avodas matanah”, which teaches that the misah penalty only applies to avodos that place something onto the Mizbe'ach, not something that takes away. The word “v'avadtem” teaches it must be a concluding Avodah, not something that is the beginning of something else (e.g. the catching of the blood). **Levi** says, the pasuk says “l'chol d'var haMizbe'ach”, which teaches that even an Avodah which removes from the Mizbe'ach (i.e. terumas hadeshen) is subject to the death penalty.
    - **Rav** says, the “l'chol d'var” comes to include the sprinkling of blood on the paroches and the sprinklings for a metzora. **Levi** learns these from the seemingly extra word “v'chol”. **Rav** doesn't darshen that word.
  - **Q: Why don't we say that “l'chol d'var haMizbe'ach” is a klal, and “avodas matanah” is a prat, which would teach that only an Avodah that places something onto the Mizbe'ach is included in the death penalty!? A: The prat is going on the sprinklings inside the Kodosh Hakodashim (which is written in the pasuk, immediately prior to the prat). Therefore, it is only such a sprinkling that is limited to being an Avodah that is placed, and not something that removes. However, terumas hadeshen, which is done outside the Kodosh Hakodashim, is not subject to that limitation.
    - **Q: If so, the qualifying “v'avadtem” should also only limit these inside Avodos, but Avodos done outside the Heichal should be included even if they are not a concluding Avodah!? A: The “vuv” (“and”) teaches that it is qualifying everything mentioned previously in the pasuk.**
    - **Q: Rava** asked, according to **Levi**, is an Avodah done in the Heichal, that removes something, chayuv (like one done outside) or patur (like one done in the Kodosh Hakodashim)? **A: The pasuk says “u'li'mibeis”, which compares the Avodah of the Heichal to that of the Kodosh Hakodashim, and teaches that it too does not carry the death penalty for a removal Avodah.**
    - **Q: It seems that Rava** holds that a placement Avodah in the Heichal is subject to the death penalty. If so, why wasn't the placing of the Lechem Hapanim on the list of Avodos that are subject to the death penalty? **A: It is not a concluding Avodah, because the spoons of levonah must be placed after them.**
      - **Q: Why isn't the placing of the spoons of levonah subject to the death penalty? A: The levonah must be removed the next Shabbos and burned on the Mizbe'ach. Therefore, the placement is not a concluding Avodah.****

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- **Q:** Why isn't the arranging of the Menorah subject to the death penalty? **A:** It is not a concluding Avodah, because he still must place the wicks in after he is done.
  - **Q:** He should be chayuv misah for the placing of the wick!? **A:** It is not a concluding Avodah, because he still must place the oil in after he is done.
  - **Q:** He should be chayuv misah for the placing of the oil!? **A:** It is not a concluding Avodah, because he still must light the wicks.
  - **Q:** He should be chayuv misah for lighting the Menorah!? **A:** Lighting the Menorah is not an Avodah.
    - **Q:** We find that lighting the wood chips for the Mizbe'ach is considered an Avodah!? **A:** That is an Avodah, but lighting the Menorah is not.
- **Q:** Why isn't a non-Kohen who arranges the wood on the Mizbe'ach subject to the death penalty? **A:** It is not a concluding Avodah, because the 2 pieces of wood must still be placed and arranged on the Mizbe'ach afterward.
  - **Q:** He should be chayuv misah for placing the 2 pieces of wood!? **A:** It is not a concluding Avodah, because he still must place and arrange the limbs of the Tamid.
  - **Q: R' Assi in the name of R' Yochanan** said that a non-Kohen *is* chayuv misah for placing the 2 pieces of wood!? **A:** This is exactly the point of machlokes: **Rav** says this is not a concluding Avodah, and **R' Yochanan** holds that it is considered to be a concluding Avodah.
    - There is a Braisa that supports **Rav** (a non-Kohen is not chayuv misah for doing the terumas hadeshen) and a Braisa that supports **Levi** (that he would be chayuv misah for doing the terumas hadeshen).
- **Q:** Why are the lotteries done at 4 separate times, instead of all being done at once? **A: R' Yochanan** said, it was done at separate times, because each lottery created excitement, and we wanted there to be an excitement multiple times each day.
- **Q:** What type of clothing did the Kohanim wear during the lotteries? **A: R' Nachman** says they wore non-kodesh clothing. **R' Sheishes** says they wore kodesh clothing.
  - **R' Nachman** says, if they would wear the bigdei kehunah for the lotteries, the tough Kohanim would push their way into doing the Avodah (since they don't have to change their clothing). **R' Sheishes** says, if they would not be wearing the bigdei kehunah, they might end up doing the Avodah in regular clothing, because they would run to do the Avodah before changing.

### -----Daf דב-----25-----

- **R' Nachman** (who said that the Kohanim wear non-Kodesh clothing during the lotteries) brings a proof from a Mishna which says that after the lotteries, the Kohanim were given over to the attendants, who would undress them, but would leave their pants on. Presumably this is referring to the winners of the lotteries, and we see that they are *then* changed into the bigdei kehuna!
  - **R' Huna bar Yehuda in the name of R' Sheishes** said, it is the losing Kohanim who are undressed of their bigdei kehuna (which they wore during the lottery). That has to be the case. If it refers to the winning Kohanim, how can their non-kodesh pants be left on as the rest of the bigdei kehuna are put on them? We have learned that the pants of the bigdei kehuna must be put on before the rest of the clothing!
    - **R' Nachman** would say, that is not problematic, because the Mishna means to say that while still wearing their non-kodesh clothing, he changes his pants to the kodesh pants. Then he changes the rest of his clothing. In that way, the first kodesh clothing to be put on him is the pants, but he also avoids having to be totally undressed.
- **R' Sheishes** (who said that the Kohanim wear kodesh clothing during the lotteries) brings a proof from a Braisa which says, the lotteries would take place in the Lishkas Hagazis. The elder would sit on the west side as the lottery took place on the east side, and the one conducting the lottery would remove the mitznefes (hat) of the

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Kohen from whom he began counting. We see from here that they wore the bigdei kehuna, because the Braisa says that the mitznefes was removed!

- It may be that non-kodesh clothing was worn during the lotteries. The mothers of the Kohanim would make replica clothing of the bigdei kehunah for them to wear, and they would wear them when bringing private korbanos. So, it may be that the true bigdei kehunah were not worn during the lotteries.
- **Abaye** said, we can learn from this Braisa that the Lishkas Hagazis was part in the Azarah and part out, and that it had two doorways: one to the Azarah and one to the Har Habayis. From the fact that the elder sat in the Lishka, it could not have been in the Azarah, because only a Davidic king may sit in the Azarah. However, from the fact that the lottery was done in it, it must have been in the Azarah. It must be that it was partially in the Azarah and partially outside of it. Furthermore, a Mishna says that the kedusha of a chamber follows where it opens to (if it opens to the Azarah it is kodesh even if it is built outside the Azarah, and visa-versa). Therefore, the Lishkas Hagazis must have had two doorways: one to the Azarah and one to the Har Habayis.

### MISHNA

- The second lottery decided who would shecht the Tamid, who would do the zerika, who would remove the ash from the inside Mizbe'ach, who would remove the ash from the Menorah, and who would bring the limbs of the Tamid to the ramp. The carrying of the limbs and other items of the Tamid was split among 9 Kohanim, as follows. One Kohen would carry each of the following: the head and right back leg; the two front legs; the back of the animal and the left back leg; the breast and the neck; the 2 sides; the intestines; the flour; the chavitin mincha; and the wine.
  - **Ben Azzai** said in front of **R' Akiva**, in the name of **R' Yehoshua**, the order was not as just stated, but was rather done in the order that an animal walks when alive.

### GEMARA

- **Q:** Was there a separate lottery done for each Avodah, or was there one lottery and the winner, along with the next 12 people to his right, would do the 13 Avodos described in the Mishna?
  - **A:** The Mishna says there were 4 lotteries done every day. If there was a separate lottery for each Avodah, there would be a lot more than 4! It must mean that one lottery was done for all the Avodos in the Mishna.
    - **R' Nachman bar Yitzchak** said, the Mishna may mean that there were 4 times during the day that lotteries were done, but many lotteries were done at each of these times.
  - **A: R' Yehuda** says in a Braisa, there was not a separate lottery to choose the Kohen who would carry the shovel with the coals to the inside Mizbe'ach for the ketores. Rather, whoever won the lottery for the ketores would take the Kohen who was standing next to him, and that Kohen would carry the shovel with the coals. We see that only one lottery was made for the group of Avodos.
    - It may be that for this case only one lottery was made, because carrying the shovel is essentially the same Avodah as doing the ketores. However, in our Mishna, it may be that separate lotteries were made.
  - **A: R' Chiya** taught a Braisa that clearly says that only one lottery was made for the Tamid, and the winning Kohen, along with the 12 Kohanim next to him would do the Avodos. From here we clearly see that only one lottery was done.

### PAYUS HASHEINI...

- **Q:** Which Kohen caught the blood (the "kaballah")? Do we say that the one who does the shechita does the kaballah, and we wouldn't allow the one who does the zrika to do the kaballah, because in his hurry to do the zrika he will not catch all the blood, or do we say the one who does the zrika does the kaballah, since there are times that a non-Kohen would do the shechita, in which case the one who does the shechita cannot do the kaballah? **A:** A Braisa says that Ben Katin made a "kiyor" with 12 spouts to allow all the Kohanim doing the Avodah of the Tamid to wash their hands at once (the shechita does not require washing of the hands from the



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kiyor). If the one who does the shechita also does the kaballah, he would have to wash his hands, and the kiyor would have needed 13 spouts! We see that the kaballah must have been done by the one who did the zrika.

- **R' Acha the son of Rava** said to **R' Ashi**, we see this from a Mishna as well.

AMAR BEN AZAI LIFNEI R' AKIVA...

- A Braisa explains, the “way an animal walks” would mean that the limbs are carried up as follows: the head and the right back leg; the breast and neck; the two front legs; the two sides; the back and the left back leg. **R' Yose** says that the limbs are carried up in the order in which the animal is skinned: the head and the right back leg (the head is always brought first, as will be explained); the back and the left back leg; the two sides; the front legs; the breast and the neck. **R' Akiva** says it is brought up the way it is cut up: the head and the right back leg; the two front legs; the breast and the neck; the two sides; the back and the left back leg. **R' Yose Haglili** says it is brought up according to the quality of the pieces: the head and the right back leg; the breast and the neck; the two sides; the back and the left back leg; the two front legs.
  - **Q:** A pasuk seems to suggest that the back leg is better quality than the sides!? **A:** That is true for a lean animal.
  - **Rava** said, the Tanna of our Mishna also lists the order based on quality, except he equates more meat with higher quality.
  - **Q:** Why is the back leg always brought along with the head? **A:** The head is very bony, so we send the back leg (which is very meaty) along with it.
  - The head is always sent first because the pasuk lists it first (“es rosho v’es pidro”).
  - The other mention of “fats” in the pasuk teaches that they cover the place of the shechita on the neck with fats, to make it more appealing.

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MISHNA

- The third lottery was for all Kohanim who had never yet done the ketores, for a chance to do the ketores. The fourth lottery was for all Kohanim, and would determine who would carry the limbs of the Tamid from the ramp to the top of the Mizbe’ach.

GEMARA

- **R' Chanina** explained, no Kohen ever did the ketores twice, because it brought wealth to the one who did it (based on a pasuk that links the ketores to wealth). Therefore, the opportunity was given to as many Kohanim as possible.
- **Rava** said, we learn from psukim that a large number of poskim who decide halacha properly, come from Shevet Levi and Shevet Yissachar.
- **R' Yochanan** said, we do not make another lottery for the afternoon Tamid, rather the same Kohanim who did the morning Tamid repeat the Avodah for the afternoon Tamid.
  - **Q:** A Braisa says that a lottery was made in the afternoon just like in the morning!? **A:** That was for the ketores.
  - **Q:** A Braisa says, we make a lottery for “it” (written in male form) in the afternoon just like the morning. That must be referring to the Tamid (which, as an Olah, must be a male animal)!? **A:** Change the word to “lah” (female version for “it”).
  - **Q:** A Braisa says we make a lottery for “it” (written in male form) and “it” (written in female form) in the afternoon just like in the morning!? **A:** **R' Shmuel bar R' Yitzchak** said, that refers to Shabbos, which necessitated a new lottery in the afternoon, because the new mishmar of Kohanim came in after the morning Tamid, but before the afternoon Tamid.
  - **Q:** How could we even suggest that there is an afternoon lottery? We have learned that there are 4 lotteries, and not more!? **A:** It may be that the lottery was done at one of the 4 times of the morning lotteries, but was a separate lottery for the afternoon Tamid.

HA'RIVI'I CHADASHIM IHM YESHANIM...

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- Our Mishna does not follow **R' Eliezer ben Yaakov**, because he says in a Mishna that the Kohanim who bring the limbs to the ramp are the same ones who later bring them up to the Mizbe'ach.
  - Our Tanna holds "b'rov ahm hadras melech" (it is more kavod for Hashem to have more people involved). **R' Eliezer ben Yaakov** holds that it would not be respectful to begin an Avoda and not complete it.
  - **Rava** said, **R' Eliezer ben Yaakov** does not hold like **R' Yehuda** (who says that no lottery was made for the one to carry the coals for the ketores), and **R' Yehuda** does not hold like him, because if they held like each other, there would be one lottery missing from the total of 4 lotteries.

### MISHNA

- The Tamid is at times offered by 9 Kohanim, at times by 10, at times 11, and at times 12. Never less than 9 or more than 12.
  - The morning Tamid itself needs 9 Kohanim. On Succos, one more Kohen would be needed to carry the nisuch hamayim, for a total of 10. The afternoon Tamid needed 11 Kohanim (the regular 9 plus 2 Kohanim each of who would carry pieces of wood). The morning Tamid on Shabbos also needed 11 (9 for the Tamid and 2 more to carry the levonah of the Lechem Hapanim). The Shabbos of Succos needed one more for the nisuch hamayim, for a total of 12 Kohanim.

### GEMARA

- **R' Abba** said, the nisuch hamayim on Succos must have been brought in the morning along with the Tamid, since our Mishna says that on Shabbos of Succos the morning Tamid would need 12 Kohanim. If it could even be brought in the afternoon, then the afternoon Tamid of any day of Succos (other than Shabbos) would need 12 as well.
  - **R' Ashi** said, we see this from a Mishna as well, where the people were upset with the Kohen who was doing the nisuch hamayim (he spilled it on the floor) and therefore threw their esrogim at him. From the fact that they were holding their esrogim, it must have been that it took place in the morning.
- A Braisa says, **R' Shimon bar Yochai** said, the pasuk regarding the morning Tamid says "v'archu eitzim" (they should put wood). Another pasuk teaches that wood must be brought before the morning Tamid, so this pasuk must be teaching that 2 Kohanim must bring 2 pieces of wood for the Mizbe'ach with the afternoon Tamid.
  - **Q:** Maybe both psukim refer to the morning Tamid and the pasuk is teaching that it should be done twice? **A:** One pasuk says "v'archu" and the other says "u'bi'air". From the fact that different words are used, it is clearly referring to different times.
- **R' Chiya** taught a Braisa that says, the second lottery sometimes chose 13 Kohanim, sometimes 14, sometimes 15, and sometimes 16. This is in agreement with our Mishna, that the Tamid was brought with up to 12 Kohanim.
  - **Q:** A Braisa says at times the lottery chose 17 Kohanim!? **A:** **R' Chiya's** Braisa held like **R' Eliezer ben Yaakov**, that the same Kohanim were used to bring the limbs up to the Mizbe'ach. This other Braisa held that an additional Kohen was needed for that.

### MISHNA

- A ram is offered by 11 Kohanim: the meaty limbs are brought by 5 Kohanim, the intestines, flour and wine are brought by 2 Kohanim each (for a total of 11).
- An ox is brought by 24 Kohanim: 1 carried the head, 2 carried the right back leg, 2 carried the back part of the animal, 2 carried the back left leg, 1 carried the breast, 3 carried the neck, each front leg was carried by 1, each side of the animal was carried by 1, the intestines, flour and wine were carried by 3 Kohanim each. This totals 24 Kohanim.
- This is all true for a Korbon Tzibbur. On the other hand, a Korbon Yachid may be offered entirely by one Kohen.
- The skinning and cutting into pieces of Korbonos Tzibbur and Yachid are treated the same.