



## Daf In Review – Weekly Chazarah

### Maseches Yoma, Daf טז – Daf גז

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

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##### GEMARA

- A Braisa says, the skinning and cutting up of Korbonos Tzibbur and Yachid may be done by a non-Kohen.
  - **Chizkiya** said, we learn this from the pasuk that says Kohanim must put the fire on the Mizbe'ach. It teaches, *that* must be done by Kohanim, but skinning and cutting up need not be done by Kohanim.
    - **Q:** The requirement for Kohanim in that pasuk is not unnecessary (and therefore not available for a drasha)?! **A:** **Abaye** once explained to his son, the pasuk says "v'shachat es ben habakar...v'hikrivu bnei Aharon". This teaches that the need for Kohanim is from the kabbalah and further. Based on that, the other pasuk does not have to tell us that the Kohanim must put the fire on the Mizbe'ach (that is after the kabbalah). These extra words teach, that even a non-Kohen can do the skinning and cutting.
    - **Q:** The words are not extra, because we would think, since placing the fire is not an essential part of the korbon it can be done by a non-Kohen as well, so the pasuk teaches us that it may only be done by a Kohen?!? **A:** We learn that a non-Kohen can do the skinning and cutting from the fact that the pasuk says "v'archu bnei Aharon hakohanim es harosh..." (the Kohanim must set up the head, fats and pieces on the Mizbe'ach). We already know that everything after kabbalah must be done by the Kohanim, so these words are extra. They teach that a non-Kohen may do the skinning and cutting.
    - **Q:** Maybe the extra words come to teach that a non-Kohen may set up the wood?!? **A:** It is more likely that the pasuk is coming to exclude something similar to setting up the actual animal – which would be something that is done to the actual animal (i.e. skinning and cutting).
    - **Q:** Maybe it means to exclude something that is similar to it in that it is also "setting up" (i.e. the wood on the Mizbe'ach)?!? **A:** A Braisa says that setting up the wood must be done by a Kohen.
    - **Q:** The words are needed for another drasha and are therefore not extra?!? **A:** A pasuk says "v'hiktir hakohain es hakol". This is unnecessary and therefore available to teach that a non-Kohen can do the skinning and cutting.
  - The pasuk of "v'hikriv hakohen es hakol hamizbeicha" teaches that carrying of the limbs must be done by a Kohen, but carrying of the wood need not be done by a Kohen. However, the setting up of the wood must be done by a Kohen. The pasuk "v'nasnu" teaches that a Kohen must put the fire onto the Mizbe'ach. The pasuk of "v'archu bnei Aharon hakohanim" (all written in plural form) teach that 6 Kohanim are needed to carry a sheep.
    - **Q:** **R' Hamnunah** asked, the pasuk of "v'archu" is written regarding an ox, not a sheep?!? **A:** He answered, the pasuk says "ahl ha'eitzim asher ahl ha'aish, asher ahl hamizbe'ach", which are extra words. They teach that the pasuk is referring to something else that says wood, fire and Mizbe'ach, which is exactly what is written regarding the Tamid (which is a sheep).
- **R' Assi in the name of R' Yochanan** said, a non-Kohen who sets up the wood on the Mizbe'ach is chayuv misah from Heaven. To make the wood arrangement valid, it will have to be taken apart and rearranged by a Kohen.
  - **Q:** **R' Zeira** asked, is there any Avodah which is valid to be done at night and yet invalid if done by a non-Kohen (since the arranging of the wood may be done at night, it should be valid if done by a non-Kohen)?!
    - **Q:** Burning the fats and the pieces are done at night and yet must be done by a Kohen?!? **A:** That is considered to be the end of the daytime Avodah.

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- **Q:** Terumas Hadeshen is done at night and must be done by a Kohen!? **A:** That is considered to be the beginning of the morning Avodah.
- **A: R' Yochanan** must have meant to say that a non-Kohen who arranges the 2 pieces of wood (which clearly must be done in the daytime) is chayuv misah.
  - **Q:** Rava asked, if the arranging of the 2 pieces is so important, it should need a lottery to decide who may do it!? **A:** Rava must have forgotten the Braisa which says that it is included in the lottery for the terumas hadeshen.
    - **Q:** Only daytime Avodos need a lottery? We have learned that offering the fats and limbs are awarded by lottery, and yet they are done at night!? **A:** That is considered to be the end of the daytime Avodah.
    - **Q:** Terumas hadeshen is done at night and yet is awarded by lottery!? **A:** That was done because of the stories that happened (pushing off the ramp and stabbing of the winning Kohen).
    - **Q:** Only Avodos that may not be done by a non-Kohen need a lottery? We have learned that shechita is determined by lottery, and yet that is valid if done by a non-Kohen!? **A:** Shechita is the beginning of the Avodah, so it is treated differently.
  - **Q: Mar Zutra** asked, we have learned in a Mishna that the Kohanim are careful to make sure daytime has arrived before the shechita, but they were not as concerned for the placing of the 2 pieces of wood. We see that it need not be done by day!? **A:** Shechita, which if done before daytime cannot be made valid, they were careful to double check. With regard to placing the 2 pieces of wood, that if placed before daytime need to simply be disassembled and reassembled, they did not feel the need to double check before doing.
- **Q:** Others say that **R' Zeira** meant to ask, how can **R' Yochanan** say that a non-Kohen is chayuv misah for arranging the wood? It is not the completion of an Avodah, because it must be followed by placing the 2 pieces of wood on top, and a non-Kohen is not chayuv misah for doing an Avodah which is not the completion of an Avodah!?
  - **Q:** We find a non-Kohen is chayuv misah for burning the limbs and fats although that must be followed by the terumas hadeshen!? **A:** It is considered the end of the daytime Avodah, so it is treated differently.
  - **Q:** He is chayuv misah for doing terumas hadeshen, although it is not a completion Avodah!? **A:** It is treated differently because it is the beginning of the daytime Avodah.
- **A:** What **R' Yochanan** must have meant is that a non-Kohen who sets the 2 pieces of wood is chayuv misah, because that is a completion Avodah.
  - **Q: Rava** asked, if so, that should be determined by lottery on its own (not along with the terumas hadeshen)!? **A:** The reason it was grouped with the terumas hadeshen was to incentivize the Kohanim to join the terumas hadeshen lottery.
    - **Q:** Is it true that only Avodos that may not be done by a non-Kohen need a lottery? We have learned that shechita is determined by lottery, and yet that is valid if done by a non-Kohen!? **A:** Shechita is the beginning of the Avodah, so it is treated differently.
    - **Q:** Only completion Avodos need a lottery? Burning the limbs and fats are not a completion Avodah and yet require a lottery!? **A:** It is considered the end of the daytime Avodah, so it is treated differently.
    - **Q:** Terumas hadeshen is not a completion Avodah and yet is awarded by lottery!? **A:** That was done because of the stories that happened (pushing off the ramp and stabbing of the winning Kohen).
  - **Mar Zutra** said, we can bring a proof to **R' Yochanan** (that the placing of the wood is a completion Avodah). A Mishna says that they did not double check to see if it was daytime before placing the wood down. This shows that it is the completion of the nighttime Avodah.

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- It may be considered part of the daytime Avodah. The reason they did not need to double check is because if they turned out to be wrong, it is easily fixed by simply disassembling and reassembling the wood arrangement.

HADRAN ALACH PEREK BARISHONA!!!

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PEREK AMAR LAHEM HAMEMUNAH -- PEREK SHLISHI

## MISHNA

- At the very end of the night, the s'gan would say to the Kohanim, “Go out and see if the time for the shechita of the Tamid has arrived”. If it had arrived, the Kohen who went to check says “Barkai” (it is light). **Masya ben Shmuel** says, “The entire eastern sky has lit up”. It would then be asked, “Until Chevron?”, and he would reply, “Yes”. This exchange was necessary, because it once happened that the Kohen mistook the moonlit sky for sunrise, and shechted the Tamid. The Tamid was therefore passul and had to be burned.
- The Kohen Gadol was then brought down to the mikvah. The general rule was, any Kohen who went to the bathroom had to go to the mikvah before returning to the Beis Hamikdash. Any Kohen who only urinates must wash his hands and feet from the kiyor.

## GEMARA

- A Braisa says, **R' Yishmael** says the Kohen who saw sunrise would say “dawn has begun”. **R' Akiva** says, he would say “dawn has risen”. **Nachuma ben Apakshiyon** says, he would say “it is also dawn in Chevron”. **Masya ben Shmuel**, who was the s'gan, said, he would say, “the entire eastern sky until Chevron is lit up”. **R' Yehuda ben Beseirah** says, he would say, “the entire eastern sky until Chevron is lit up and the people have already gone to work”.
- **R' Safra** says, the time of Avrohom's tefillah (i.e. Mincha) is from when the walls begin to get dark (when the shadows begin to cast on the walls after midday).
  - **Q:** **R' Yosef** asked, are we supposed to think that we will be able to imitate the greatness of Avrohom?  
**A:** **Rava** said, we find that a Braisa learns “zrizus” from Avrohom with regard to a bris milah being done in the morning, so why can't we learn tefillah from him as well?
    - **Rava** explains that **R' Yosef's** question was, why do we wait to shecht the afternoon Tamid (on Erev Pesach that falls on a Friday) until  $\frac{1}{2}$  hour after chatzos? Why not shecht it at chatzos, which is when Avrohom davened Mincha? To that, the Gemara says, 1) it may be that the Beis Hamikdash walls were wider at the bottom, thus not creating a shadow until  $\frac{1}{2}$  hour after chatzos, 2) Avrohom knew astrology very well and did not need to be concerned that he would be mistaken as to the correct time of chatzos, 3) Avrohom sat and learned Torah all day, so there was no concern that he would daven before the proper time.
    - **Rav** said, Avrohom fulfilled the entire Torah, as the pasuk says “eikev asher shama Avrohom b'koli”.
      - **Q:** **R' Simi bar Chiya** asked, maybe this means that he only kept the 7 mitzvos of the Bnei Noach? **A:** We know that he kept the mitzvah of milah, so it is clearly more than just those 7.
      - **Q:** Maybe he kept those 7 and milah, but nothing further? **A:** The pasuk says that Avrohom kept “v'sorosoi”, which teaches that he kept all of the Torah. **Rava** added, this teaches that he kept all of Torah Shebiksav and Torah Shebaal Peh.

## MASYA BEN SHMUEL OMER...

- **Q:** Who is the one who responds “yes”? The Kohen who goes onto the roof is the one who seems to have asked the question (“Is it light all the way to Chevron?”), and would therefore not be the one who is answering it! If it is the Kohen who is standing on the ground, how can he answer “yes”, that the sky is light all the way to Chevron? He is on the ground and can't see that far!? **A:** Either it is the one on the ground who asked if it is light

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until Chevron, and the one on the roof says “yes”, or it was the one on the ground who asked if the entire eastern sky is lit up, the one on the roof says, all the way to Chevron, and the one on the ground says “yes”, as if to say that he is satisfied with the answer.

V'LAMA HUTZRICHU L'KACH...

- **Q:** Rebbi taught in a Braisa that the moonlight shines very differently than sunlight (moonlight shines in a line whereas sunlight gets dispersed), so how did the Kohanim confuse the two!? **A:** The Yeshiva of R' Yishmael taught, it was a cloudy day, which caused the moonlight to disperse in the way that the sunlight normally does.

### Daf טב---29

- **Q:** R' Zeira asked, why does the pasuk compare Esther to an “ayala” (a female deer)? **A:** Just like an ayala has a small womb and is therefore desirable to her mate every time as the first time, so too Esther was desirable to Achashveirosh every time like the first time.
  - **Q:** R' Assi asked, why is Esther compared to the morning? **A:** Just as morning is the end of the night, so too Esther was the last of all the great miracles.
    - **Q:** The miracle of Chanukah happened after Esther!? **A:** Esther was the last of the miracles to be written in kesuvim.
    - **Q:** According to the shita who says that Megillas Esther is not part of kesuvim, why is Esther compared to morning? **A:** It teaches what R' Binyamin bar Yefes in the name of R' Elazar said, that the tefillos (“shachar”) of tzadikim are like an ayala. The more the ayala grows, the more her antlers branch off. So too, the more the tzadikim daven, their tefillos are heard.

SHACHATU ES HATAMID

- **Q:** What is the first part of Mishna talking about? If it is talking about any day of the year, why does the Mishna specify that the Kohen Gadol must go to the mikvah to bring the Tamid? Any Kohen can bring the Tamid!? And, if the Mishna is only talking about Yom Kippur, given the time of the month, it is not likely that the moonlight could be mistaken for sunlight at dawn! **A:** The beginning of the Mishna is referring to any day of the year, but the Mishna then begins to focus on Yom Kippur when it begins discussing the Kohen Gadol going to the mikvah.
- **R' Avin's father** taught, the melikah of a bird korbon and taking of a kometz from a Mincha are also passul if done at night, and must be burned.
  - **Q:** It makes sense that the bird would have to be burned, because the melika cannot be reversed once done. However, why can't the kometz be returned to the Mincha and separated again after sunrise? Why must it be burned? **A:** When the kometz is placed into a kli shareis, it becomes kodesh (a kli shareis makes something in it kodesh even if it was placed there at an improper time) and can no longer be returned to the rest of the Mincha. Therefore, it must be burned.
    - **Q:** A Braisa says that something which must be offered by day can only become kadosh by day. If so, how did the kometz become kodesh at night!? **A:** It only becomes *fully* kodesh by day, however, even at night it becomes kadosh enough to become passul.
      - **Q:** R' Zeira asked, a Mishna says that if Lechem Hapanim is placed on the Shulchan at the wrong time, it does not become automatically passul. According to what was just answered, it should become kadosh and passul since the Shulchan is a kli shareis!? **A:** Rava said, this would seemingly refute what R' Avin's father said, but R' Avin's father had a Braisa to support his view as well, and therefore, he cannot be refuted just because a Mishna says differently. The Braisa must hold that a kli shareis only makes something kadosh so that it becomes passul when it is placed in the kli shareis the night before its proper time, not any earlier than that (the case of the Lechem Hapanim was where it was placed on Sunday, when it should be placed there on Shabbos).
        - **Q:** On Friday night it should become passul (because it is the night before the proper time)!? **A:** Ravina said, it is talking about where the bread was removed before Friday night arrived and replaced there Shabbos morning. **A2:** Mar Zutra said that even if it remains there Friday night it does not become passul, because since it was placed there far in advance it has the status as if it was put

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there without any intention at all, in which case it does not become kodesh at all until its proper time.

### ZEH HAKLAL HAYA BAMIKDASH

- **Q:** It makes sense why the Kohen must wash his feet after urinating, because some may have dripped onto his feet, but why must he wash his hands? **A:** **R' Abba** said, we see from here that one must wipe himself so that no urine remains, so that people don't think he is a "krus shafcha" (who can't have children) which will then make it seem that his children are not really his and must be illegitimate. This wiping will make his hands dirty as well, which is why he must wash his hands.

### Daf **ל**–30

- **R' Pappa** said, if one has some excrement in the place where it comes out of the body, he may not say kriyas shema.
  - **Q:** If he is discussing where it is visible, it is obvious that he can't say shema. If it is not visible outside the body, it surely is mutar to say shema! **A:** It is visible when he sits but not when he stands.
  - **Q:** We find that covered excrement on a person's body does not prohibit one from saying shema! **A:** The case of **R' Pappa** is worse (and therefore all would agree), because excrement in its place of exit smells stronger and is therefore treated more stringently.
- A Braisa says a halacha that applies to meals. If, during a meal, one goes out to urinate, he must wash one hand (the hand used to wipe the urine) before continuing to eat. If he goes out and gets caught up in a conversation, he must wash both hands before continuing to eat, because he has surely been masi'ach daas from his hands. When he washes his hands, he must do so in the room of the meal, so that all know that he has washed his hands.
  - **R' Chisda** said, he must wash his hands in front of the other people if he intends to only drink. However, if he will be eating, he may wash his hands outside, because no one will think that he didn't wash his hands before touching the food that he will eat.
    - **R' Nachman bar Yitzchak** said, I can wash my hands outside the room even if I am just going to drink, because people know that I am very particular and would not even drink without first washing my hands.

### MISHNA

- A person may not enter the Azarah to do the Avodah without first going to the mikvah, even if he is already tahor.
- On Yom Kippur, the Kohen Gadol goes to the mikvah 5 times and must wash his hands and feet from the kiyor ten times. All these tevilos are done in the mikvah located on the roof of the Beis Haprava, except for this first one (mentioned in the previous Mishna). They would spread a linen sheet between the Kohen Gadol and the people (for privacy, when he would go to the mikvah).

### GEMARA

- **Ben Zoma** said, the reason one entering the Azarah to do Avodah must first go to the mikvah is based on a gezeirah shava from the Kohen Gadol on Yom Kippur. If the Kohen Gadol must go to the mikvah when going from one kadosh place to another (from the Azarah to the Heichal and the Kodesh Hakodashim), and from one place which carries a kares penalty for entering when tamei to another place which carries the same penalty, surely one entering the Azarah (a kadosh place, which carries a kares penalty for entering when tamei) from outside (not a kadosh place, and no kares for being there when tamei) on any day must go to the mikvah. **R' Yehuda** said, this tevila is only D'Rabanan, to remind the Kohen to think whether he may be tamei and therefore should not enter the Azarah.
  - **Q:** What would be a point of machlokes between the two? **A:** Whether Avodah done by a Kohen who did not first go to the mikvah is passul. According to **Ben Zoma**, the tevila is D'Oraisa and therefore will

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passul the Avodah. According to **R' Yehuda**, it is only D'Rabanan, and therefore would not passul the Avodah.

- **Q:** A Braisa says that the failure of a Kohen to go to the mikvah does not make the Avodah passul (although the failure to wash his hands and feet from the kiyor would)!? **A:** The machlokes would be, according to **Ben Zoma** there is an assei to go to the mikvah, and according to **R' Yehuda** there is no assei at all.
- **Q:** A Braisa says that a metzora must go to the mikvah before entering (partially) the Azarah on the morning of his tahara process. **R' Yehuda** says he need not be toivel, because he already did so the night before. We see that **R' Yehuda** does not require one to be toivel before entering the Azarah!? **A:** The metzora need not go to the mikvah *only because* he was toivel the night before. However, a regular person, who did not go to the mikvah the night before, must go to the mikvah before entering the Azarah.
  - **Q:** There is another Braisa that says that **R' Yehuda** requires all people (including a metzorah) to go to the mikvah before entering the Azarah!? **A:** This Braisa is discussing where he had not gone the night before.
    - **Q:** If the metzorah did not go to the mikvah the previous night, he does not yet have "harev shemesh" and therefore cannot enter the Azarah!? **A:** Both Braisos discuss where he went to the mikvah the previous night. The earlier Braisa discusses where he was not masiach daas, and therefore need not be toivel again, and the later Braisa discusses where he was masiach daas and therefore must be toivel again.
      - **Q:** If he was masiach daas, he should need to be concerned for possible tumas meis, and should be required to undergo the process of being sprinkled by the parah adumah!? **A:** We must say that in both Braisos he was not masiach daas. In the earlier Braisa he was toivel with intent to enter the Azarah (and therefore need not be toivel again), whereas in the second Braisa he was not toivel with that intent. **A2:** Change the wording of the last Braisa to say that **R' Yehuda** required people *other than* a metzora to go to the mikvah before entering the Azarah. **A3:** Ravina said, in the Braisa **R' Yehuda** was saying to the **Rabanan**, I hold that a metzora need not be toivel that morning, but according to you (that a metzora must be toivel), you must hold that all other people must go to the mikvah as well! The **Rabanan** however say, a metzora is immersed in tumah and therefore must be toivel that morning. Regular people who are tahor, need not go to the mikvah before entering the Azarah.
- **Q: Abaye** asked **R' Yosef**, according to **R' Yehuda** (the tevila is only D'Rabanan as a reminder), is chatzitzah problematic for this tevila? **A:** He answered, the **Rabanan** instituted their halachos to be like the D'Oraisa, and therefore no chatzitzah would be allowed.
- **Q: Abaye** asked, if one will only be partially entering the Azarah, would a tevila be required? **A:** **R' Yosef** said, a metzorah only enters partially and yet the Braisa requires that he go to the mikvah.
- **Q:** What if one has a very long knife, so long that he can stand outside the Azarah and shecht a korbon inside the Azarah, must he be toivel before shechting? According to **Ben Zoma**, maybe a tevila is only required when entering the Azarah, or maybe a tevila is required here as well because he may accidentally enter the Azarah when doing this shechita? According to the **Rabanan** who say that no tevila is required to enter the Azarah, maybe they would agree that a tevila is needed in this case, because he is doing an actual Avodah? **A:** TEIKU.

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- A Braisa says, all the tevilos of the Kohen Gadol on Yom Kippur were done in a mikvah on the roof of the Beis Haparvah, except for the first tevila of the day, which was done on top of the Water Gate, which was right next to the Kohen Gadol's chamber.
  - **Abaye** said, we can learn from this, that the spring that fed the mikvah used by the Kohen Gadol must have been at least 23 amos higher than the floor of the Azarah. We have learned that the gates were 20 amos tall, and a mikvah (based on the requirement that it be large enough to fit one's entire body) has to be 3 amos tall. Therefore, the feeding spring had to be at least 23 amos above the floor of the Azarah to feed the mikvah atop the Water Gate.
    - **Q:** Presumably there had to be an amah for the roof of the Water Gate chamber, and an amah for the floor of the mikvah, which would mean the spring had to be higher than 23 amos!? **A:** Since the gates of the Azarah were made of marble, it needed a minimal ceiling and the mikvah needed a minimal floor. Given that the minimal amount was less than an amah, it was not mentioned in the calculations at all.

PARSU SADIN SHEL BUTZ...

- **Q:** Why was a linen sheet used (as opposed to any other material)? **A:** To symbolize that the special Avodos of the day were done in linen clothing.

MISHNA

- The Kohen Gadol then undressed, went down into the mikvah and was toivel. He then came up and dried himself. They brought him his golden clothing, and he got dressed in them. He then washed his hands and feet from the kiyor. They then brought him the Tamid. He began the shechita. Another would finish the shechita, and the Kohen Gadol would catch the blood and throw it on the Mizbe'ach. He would then enter the Heichal to offer the ketores, and to prepare the Menorah. He then offered the head and the limbs of the Tamid, the chavitin mincha, and the wine of the Tamid onto the Mizbe'ach.
- Every day, the morning ketores was offered after the blood of the Tamid, but before the limbs. The afternoon ketores was offered after the limbs of the afternoon Tamid, but before the nesachim.
- On Yom Kippur, if the Kohen Gadol was old or was delicate, they would have water heated up which they would pour into the mikvah to take away the chill of the mikvah.

GEMARA

- They said to **R' Pappa**, presumably, our Mishna which only requires one washing of the hands and feet at the first change of clothing, does not follow **R' Meir**, because he says in a later Mishna that the 2 washings of the hands and feet at the second change of clothing are done after he removes the set of clothing, and after he puts on the next set of clothing. This would seem to mean that the washing is done for the benefit of the clothing he is changing into. That said, he would presumably require two sets of washing the hands and feet even at the very first change of clothing (mentioned in our Mishna), but our Mishna says there was only one! **R' Pappa** responded, all agree that one washing is for the benefit of the clothing that was removed and one is for the benefit of the clothing that is being put on. Therefore, even **R' Meir** would agree with our Mishna, that at the first change of clothing, since he is removing his non-kodesh clothing, no washing is needed for that removal. They only argue about the timing of the first washing of the later changes. **R' Meir** says the pasuk teaches a hekesh from undressing to dressing, to teach that just like the second washing is done after the act of dressing has been accomplished, so too the first washing is done after the act of undressing has been accomplished. The **Rabanan** say, the hekesh teaches that just like the second washing is done when the Kohen Gadol is dressed, so too the first washing must be done when the Kohen Gadol is dressed.
  - **Q:** They asked **R' Pappa**, a Braisa clearly says that **R' Meir** requires 2 sets of washing the hands and the feet even for the initial change of clothing!? **A:** **R' Pappa** said, if a Braisa says so, it must be so.
  - **Q:** According to **R' Meir** it makes sense how there are 10 times that he washes his hands and feet (2 times at each of the 5 changes of clothing). However, according to the **Rabanan**, there will only be 9!? **A:** They say that when the Kohen Gadol changes back into his non-Kodesh clothing after completing the Avodah, he does one final washing of the hands and feet, for a total of 10.

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## Daf ב'ל---32-----

- A Braisa says, the pasuk says that Aharon goes into the Heichal after the Avodos, but doesn't say what must be done in there when he goes. The Braisa says, this pasuk refers to Aharon going back into the Kodesh Hakodashim to remove the spoon and the shovel that he left there previously. Although the order of the psukim says that this is done right after it is left in there, in truth, it is done after Aharon offers the Olah for himself and for Klal Yisrael.
  - R' Chisda said, this can be proven from the fact that we know the Kohen Gadol must go to the mikvah 5 times (at each change of clothing) and wash his hands and feet 10 times (twice at each change of clothing). If he went to remove the spoon and shovel immediately after putting it there, there would only be 3 changes of clothing. It must be that he brought the Olah (in his golden clothing) in between, which would necessitate an additional 2 changes of clothing.
- A Braisa says, R' Yehuda says, we learn that the Kohen Gadol must go to the mikvah at every change of clothing from the psukim. The psukim say that Aharon must change to his golden clothing to bring the Olah, and must go to the mikvah before putting on the gold clothing. We see from here that he must go to the mikvah at each change of clothing. Rebbi says, we learn it from a different pasuk. The pasuk says that when the Kohen Gadol changes into the linen clothing, he must first go to the mikvah. We see that every change of clothing requires a tevila in the mikvah. Also, the pasuk says "bigdei kodesh heim", which compares all the clothing to each other. The Braisa then says, there were 5 changes of clothing on Yom Kippur that required tevila: the Tamid was done in the gold clothing, the ketores in the Kodesh Hakodashim was done in the linen clothing, the rams were then offered in the golden clothing, the spoon and shovel were then gotten in the linen clothing, the afternoon Tamid was then brought in the gold clothing.  
The Braisa then explains, we know that each tevila required 2 washings of the hands and feet from the pasuk that discusses his changing into the golden clothing. The pasuk says "u'fashat...v'rachatz...v'lavash". The word "v'rachatz" teaches that a washing is necessary on the "u'fashat" and on the "v'lavash". R' Elazar the son of R' Shimon says we learn the washing requirement from a kal v'chomer. All year long there is no chiyuv to be toivel, yet there is a chiyuv to wash from the kiyor, so Yom Kippur when there is a chiyuv to be toivel, surely there is a chiyuv to wash from the kiyor. Although that would suggest that only one washing is necessary, the extra words in the pasuk of "asher lavash" teach that a washing is required at the undressing just as at the time of dressing.
  - Q: R' Yehuda gave a source requiring tevila when the Kohen Gadol changes into the golden clothing. From where will he learn that changing into the linen clothing also requires him to be toivel? A: The Yeshiva of R' Yishmael said, it is a kal v'chomer. If he must be toivel for the golden clothing, with which he may not enter the Kodesh Hakodashim, surely he must be toivel for the linen clothing, with which he enters the Kodesh Hakodashim.
    - Q: Maybe only the golden clothing requires him to be toivel, because it is used to bring kaparah all year long!? A: Rather, R' Yehuda learns it from the psukim used by Rebbi.
  - Q: Rebbi gave a source requiring tevila when the Kohen Gadol changes into the linen clothing. From where will he learn that changing into the golden clothing also requires him to be toivel? A: The Yeshiva of R' Yishmael said, it is a kal v'chomer. If he must be toivel for the linen clothing, which is not used for kaparah all year long, surely he must be toivel for the golden clothing, which does bring kaparah all year long.
    - Q: Maybe only the linen clothing requires him to be toivel, because with it he enters the Kodesh Hakodashim!? A: This is why Rebbi said, "also, the pasuk compares all the clothing". He uses that to teach that tevila is needed for the golden clothing as well.
  - Q: The pasuk brought by the Braisa as a source for the washing requirement actually refers to tevila, not washing of the hands and feet! A: This pasuk is not needed to teach tevila (which is learned from another pasuk), so it must be stated to teach regarding washing of the hands and feet.
    - Q: Why does the Torah teach us about washing by using a word which connotes tevila? A: This was done to teach that just like the tevila must be done in the Azarah, so too the washing must be done in the Azarah.

## Daf In Review – Weekly Chazarah

- Q: R' Yehuda uses this pasuk to teach tevila, so from where will he learn the washing requirement? A: He learns it from the kal v'chomer of R' Elazar the son of R' Shimon.
- The pasuk used by **Rebbi** (the one used by the Braisa) as the source for washing, suggests that the washing is done after he undresses, and after he is toivel, but before he dresses. That would not follow the **Rabanan** (who say he washes both times while dressed) or R' Meir (who says he washes the second time after dressing).
  - R' Acha bar Yaakov says that even **Rebbi** would agree that he washes the second time after dressing, because the pasuk says that the washing is done “v'gishtam el hamizbe'ach”, which teaches that it must be done at a time when he can go directly from washing to the Mizbe'ach, not that he has to first dress before he can go to the Mizbe'ach.

HEIVI'U LO ES HATAMID KERATZO...

- Ulla said, “keratzo” means to kill.
- Ulla explained, the Kahon Gadol must sever most of the esophagus and most of the trachea.

### Daf 33

- **Abaye** stated the order of the daily Avodos, based on the tradition handed down, according to **Abba Shaul**: the wood of the Mizbe'ach is set up, then the wood for the small fire on the Mizbe'ach (used for coal for the ketores) is set up, then the 2 pieces of wood brought by the Kohanim are set up (on top of the main fire of the Mizbe'ach), then some ash of the inside Mizbe'ach is removed, then 5 neiros of the Menorah are cleaned, then the blood of the Tamid is offered, then the 2 remaining neiros of the Menorah are cleaned out, then the ketores is offered, then the limbs of the Tamid are offered, then the Mincha, then the Chavitin, then the nesachim, then the mussaf, then the levonah of the Lechem Hapanim, then the afternoon Tamid, which is always the last thing to be brought on the Mizbe'ach each day.
  - The wood for the large fire comes first, because the pasuk mentions it before the small fire for the ketores.
    - Q: Maybe the small fire should be set up first? A: It would make sense that the large fire should be done first, because it brings about more kapparah.
      - Q: Maybe the small fire should be set up first, because its fire is used inside the Heichal?  
A: The fact that the large fire brings about more kapparah is more important. A2: If there is no small fire, coals from the large fire are used for the ketores (so it is on even footing in that respect).
  - Setting up the small fire comes before setting up the two pieces of wood, because the pasuk says that the 2 pieces of wood should be set “on it” (the large fire), as opposed to the small fire. We see that the small fire is present when the 2 pieces of wood are put into place.
  - Placing the 2 pieces of wood comes before removing ash from the inside Mizbe'ach. Even though the pasuk regarding each of them says “baboker, baboker”, still, since placing the wood is a preparatory act for the fire (from which coals are taken for the ketores), it comes before a non-preparatory act (although this non-preparatory act is being done for the Mizbe'ach on which the ketores is placed).
    - Q: The 2 pieces are placed on the large fire, not the fire from which the ketores is taken!? A: R' Yirmiya said, since it is a preparatory act for “wood”, even though for different wood than is used for the ketores, it is still done first. A2: Ravina said, since preparation had already begun for the fires, it is completed (with the 2 pieces of wood) before another Avodah begins. A3: R' Ashi said, if there is no small fire, coals from the large fire are used for the ketores (so it is considered a preparatory act for the ketores as well).
  - Removing ash of the inside Mizbe'ach is done before cleaning the 5 neiros of the Menorah. **Abaye** said, this is based on a tradition, although I don't know the reasoning. **Rava** explained based on **Reish Lakish**, that since the Kohen must pass the Mizbe'ach before reaching the Menorah, he must do the Avodah of the Mizbe'ach first, because we do not pass over mitzvos (which is why we put on the arm tefillin before the head tefillin).

## Daf In Review – Weekly Chazarah

- The cleaning of the 5 neiros is done before offering the Tamid blood. **Abaye** explained, the words “baboker, baboker” written regarding the 2 pieces of wood are unnecessary. Therefore, one “baboker” should be used for the 5 neiros (which will then have the word baboker written 3 times regarding it, whereas the Tamid blood has it written only twice), to teach that they come before the offering of the Tamid blood, and one “baboker” should be used for the Tamid blood, to teach that it comes before the cleaning of the remaining two neiros (although they both effectively have the word baboker written twice, since the blood brings kapparah, it is done first).
  - **Q:** R' **Pappa** asked, maybe apply the 2 extra “baboker” to teach that the removal of ash comes before the blood offering, and the blood offering comes before the cleaning of the 5 neiros!? **A:** If that was true, there would be nothing separating the cleaning of the 5 neiros and the cleaning of the other 2, and **R' Yochanan** said, that the pasuk teaches that they must be separated.
  - **Q:** Why is the cleaning of the 5 neiros done before the cleaning of the 2? Maybe it should be reversed!? **A:** Once he begins, the majority should be done.
    - **Q:** Maybe he should do 6 together and leave over only one? **A:** The pasuk says “b'heitivo es **haneiros**”, which means a minimum of two.
- The cleaning of the 2 neiros comes before the ketores, because the pasuk first says “b'heitivo es haneiros” and then says “yaktirena”.
- The ketores is brought before the offering of the limbs, because the pasuk regarding ketores says “baboker” twice, and regarding the limbs it says it only once.
- The limbs are brought before the mincha, because the pasuk teaches that nothing may be brought before the Tamid.
- The mincha is brought before the chavitin, because the pasuk says “olah u'mincha”, which teaches that the mincha should follow the olah.
- The chavitin comes before the nesachim, because the chavitin is a type of mincha and is therefore brought right after the mincha.
- The nesachim are brought before the musaf, because the pasuk says “zevach u'nesachim”, which teaches that the nesachim should immediately follow the Tamid.
- The musaf is brought before the levonah. Although a Braisa says the opposite, it is a machlokes Tanna'im.