



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

Yuma Daf Chuf Daled

- **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.
 - **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.