



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

Yuma Daf Chuf Hey

- **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 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 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.