



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

Yuma Daf Chuf Zayin

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 hakohein 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.
 - **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.
 - 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!!!