



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

Yuma Daf Lamed Gimmel

- **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).
 - 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.