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Yoma Daf 33

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Abaye listed the order of the daily Altar service in the name of tradition and in accordance with Abba Shaul (who holds that the Menorah’s lamps were cleaned before the burning of the incense): The large pyre (on the Altar) comes before the second pyre for the incense; the second pyre for the incense comes before the arranging of the two logs of wood (which are placed on the large pyre); the arranging of the two logs of wood precedes the removing of the ashes from the inner Altar; the removing of the ashes from the inner Altar precedes the cleaning of the five lamps (of the Menorah); the cleaning of the five lamps precedes the (slaughtering and the throwing of the) blood of the Tamid offering; the blood of the Tamid offering precedes the cleaning of the two lamps; the cleaning of the two lamps precedes the (burning of the) incense (on the Inner Altar); the incense precedes the (burning of the) limbs (on the Outer Altar); the limbs come before the minchah (meal-offering); the minchah precedes the chavitin (minchah offering of the *Kohen Gadol*); the chavitin come before the (wine) libations; the libations precede the Mussaf offerings; the Mussaf offerings come before the spoons (of frankincense), and the spoons precede the Tamid afternoon-offering, as it is written: And he shall burn upon it the fat of the shelamim; i.e., upon “it” (the morning Tamid-offering), all the offerings are completed.

The master had stated: The large pyre (on the Altar) comes before the second pyre for the incense.

The *Gemora* asks: From where is this derived?

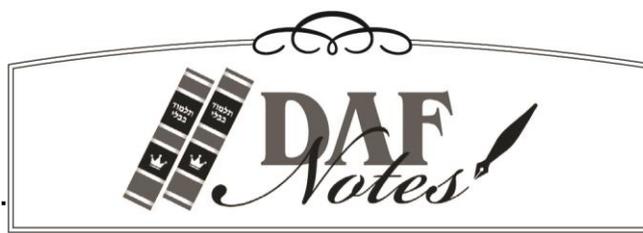
The *Gemora* cites a *braisa*: *This is the law of the olah offering; on the flame, on the Altar, all night.* This verse refers to the large pyre. *And the fire of the Altar shall be aflame on it;* this refers to the second pyre for the incense.

The *Gemora* asks: But perhaps I should reverse it?

The *Gemora* answers: It seems more logical that the large pyre have preference because it brings more atonement (from all the offerings).

The *Gemora* asks: On the contrary!?! The second pyre is of greater value, for from it, the coals are taken into the Inner Sanctuary!?

The *Gemora* answers: Nevertheless, the one which causes more atonement is of greater value. And, if you like, say: If there would be no wood found for the second pyre, would one not bring it into the Sanctuary from the large pyre?



It was stated: The second pyre for the incense comes before the arranging of the two logs of wood (which are placed on the large pyre).

The *Gemora* cites the Scriptural source for this.

The next step: The arranging of the two logs of wood precedes the removing of the ashes from the inner Altar.

The *Gemora* explains: Although it is written 'every morning' by both of them, the preparatory act (of arranging the blocks of wood for burning the incense) should take precedence (over the removing of the ashes from the incense).

Rabbi Yirmiyah explains: Although these blocks of wood were used for the large pyre (which was not used for the incense), nevertheless, it is designated as 'wood,' and once he started with the large pyre, he concludes with the arranging of the logs.

Rav Ashi answers: If there would be no wood found for the second pyre, would one not bring it into the Sanctuary from the large pyre?

The next step: The removing of the ashes from the inner Altar precedes the cleaning of the five lamps (of the Menorah).

Abaye said: This is a tradition with no logic. Rava said: This follows the dictum of Rish Lakish, for Rish Lakish said: One should not pass over mitzvos, and when the *Kohen* entered the Sanctuary, he reached the *mizbeyach* before he reached the menorah. [He, therefore, became obligated in that mitzvah first.] This is proven from a *braisa*: The Table was to the north two and one half amos away from the wall, the Menorah was to the south, two and one half amos

away from the wall, and the Altar stood in the exact middle, extending somewhat outward.

The *Gemora* asks: But let the Altar stand between them?

The *Gemora* answers: Since it is written: And the Menorah opposite the Table, it is required that they see each other.

Rava said: From what Rish Lakish said, we infer that it is forbidden to bypass the arm in favor of the forehead (when it comes to putting on *tefillin*). How shall he do it? From the arm, he shall proceed to the forehead.

The next step of the service: The cleaning of the five lamps precedes the (slaughtering and the throwing of the) blood of the Tamid offering.

Abaye concludes that the words "in the morning, in the morning" by the arranging of the logs on the fire are superfluous. Therefore, we can apply one of them to the removal of ashes from the Menorah and the other to the blood services. This would give a total of three times the word "in the morning" is applied to the Menorah, while it is applied to the blood service only twice. Consequently, the cleaning of the menorah takes precedence. This, however, was only true for five of the candles. Since the cleaning of the Menorah was split up (as the *Gemora* will explain), the sprinkling of blood took place before the final two candles were cleaned. This is due to the fact that although the word morning is used equally in both these two services, the sprinkling of blood atones and therefore takes precedence.

The service of cleaning the ashes from the Menorah was split up into two parts.

There is a disagreement as to the reason for splitting up this service. According to Rish Lakish, the service was split to excite the Temple courtyard. As every service began, excitement was generated. There is a goal to increase excitement to fulfill that which is written: I will go to the house of Hashem with feeling. According to Rabbi Yochanan, the service was split because the verse referring to this service uses the word morning twice. This indicates that there is two separate services in the removal of the ashes.

INSIGHT TO THE DAF

Third Pyre

The *Gemora* states that there were two fires on the Altar every day - one called '*marachah gedolah*' which was used for all the burnings of the meat (Rashi) and one for the ketores.

There actually was a third one as well, as stated on daf 45a according to Reb Yosi that was there to fulfill the requirement of the Torah to have fire on the Altar at all times.

Rashi (ibid) says that if there was not enough fire on the *marachah gedolah*, it would be replenished from this one. The Rambam does not mention this *halachah*.

The Chinuch (mitzva 132) states that this third fire is an integral part of the *mitzvah* and if the kohanim kindled the two first, but not this one, they would be negating the *mitzvah*.

The Meiri (here and on daf 45) comments similar to Rashi; however in Tamid 29a, he states that the third fire had no use whatsoever except to fulfill the requirement of having fire on the Altar.

I was wondering, do the Rambam and the Chinuch (and Meiri in Tamid) disagree with the *halachah* of Rashi, that if fire was needed for the *marachah gedolah*, it could not be taken from this fire? What would be done?

Touching the Tefillin

The *Gemora* cites Rish Lakish that one is not permitted to pass over a mitzvah and that is why the *Kohen* cleans the Altar before the preparation of the menorah for the Altar is closer to the entrance of the heichal.

Rava (33b) states that we can learn from here regarding *tefillin* that the *shel yad* should be before the *shel rosh*. Rashi says that this is referring to the putting on of the *tefillin* for the arm comes before the head.

Rabbeinu Tam disagrees and says that it is referring to the removing and placing in the bag, that the *shel rosh* should be placed first in order that the next day, one should come into contact with the *shel yad* first.

Rabeinu Eliyohu learns that it is referring to the touching of the *tefillin* during davening.

The Shemuas Chaim learns from here that it is not sufficient to touch the straps of the *shel rosh*, rather one is obligated to touch the *bayis* itself, for otherwise - one could touch the straps first and then touch the *shel yad*, for he is not passing over any



mitzvah.

Is there an *inyon* perhaps to touch the *bayis* of the *shel yad* itself and not merely the sleeve which is covering the *shel yad*?

The placement of tefilin shel yad and tefilin shel rosh; the prohibition of passing over a mitzvah

Our *Gemora* teaches the prohibition of passing over a mitzvah. Therefore, the *Gemora* concludes, one should not pass over the *shel yad* for the *shel rosh*. Rashi understands this to mean that since one reaches his arm before reaching his head he has an obligation to put the *shel yad* on first in order to avoid a situation of passing over a mitzvah.

Tosafos disagrees with this explanation. Tosafos argues that one does not need the principal of not passing over a mitzvah to establish the order of donning *tefillin*. The order of the verse establishes the correct order of donning *tefillin*. The verse says, "You should bind them on your arm and it should be a sign between your eyes." The arm precedes the head.

Tosafos interprets the *Gemora* to mean when one places the *tefillin* in their bag, he should be sure to place them so he accesses the *shel yad* first. In this way he will not be in a situation where he would have to pass over the *shel rosh* in order to take the *shel yad* first.

The Shulchan Aruch rules like this Tosafos and says when putting *tefillin* away, one should put the *shel yad* on top of the *shel rosh*.

The Magen Avraham has a problem, however, with the simple reading of the Shulchan Aruch. He asks how one is allowed to put the *shel yad* on top of the *shel rosh* being that the *shel rosh* has more *kedushah*. In general we have a rule which forbids the placing of something of lesser *kedushah* on top of something with more *kedushah*. Therefore, the Magen Avraham suggests that one should make a wide bag in order that both *tefillin* should be on the same level. This is our custom. He explains the words of the Shulchan Aruch by saying the *shel yad* should be slightly elevated in order to insure that one takes it before he takes the *shel rosh*.

It is also brought in the poskim that one should have a designated side where he places each of the *tefillin* in order not to accidentally take the wrong one and create a situation where he would have to pass over a mitzvah.

DAILY MASHAL

Lighting Shabbos Candles on the Table where we Eat

The *Gemora* states that the Menorah and the Shulchan in the Bais HaMikdash must see each other. The *halachah* is that the Shabbos candles should be lit where one eats the Shabbos meal. Perhaps the idea is that the Menorah symbolizes wisdom and spirituality, and the Shulchan symbolizes materialism. By placing the Menorah opposite the Shulchan, and by placing the Shabbos lights on the Shabbos table, we are demonstrating that even our physical pleasures are synthesized with our spiritual endeavors.