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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

The appointed *Kohen* then said to them, “Come and cast lots to see who will slaughter the animal (*the tamid offering*), and who will throw the blood, and who will clear the ashes from the Inner Altar, and who will clear the ash from the *Menorah*, and who will bring the limbs (*of the tamid*) onto the ramp.”

The *Mishna* now elaborates on the limbs: [One *Kohen* would bring up] the head and the right hind leg; [another *Kohen* would bring] the two forelegs; the tail and the left hind leg; the chest and the neck; the two flanks; the intestines; the fine flour (*for the minchah*); the *chavitin* (*the minchah* offering brought daily by the *Kohen Gadol*); and the wine (*for the libation*). [There were, in total, thirteen services involved in the second lottery. The *Rishonim* state that there actually was one lottery for all of these. The *Kohen* who “won” the lottery performed the slaughtering of the *tamid*. The twelve *Kohanim* to his right performed the next twelve services.] They cast lots and the “winner” was the one who won the privilege.

He then told the assembled *Kohanim*, “Go out and see if the time for slaughtering the morning *tamid* offering has arrived.” If the time had arrived, the one who (*had climbed to the roof and first*) saw the light would say, “Dawn!” (*i.e. the sun is shining*). *Matisya ben Shmuel* (*who was administrator of the lots*) says (*that it was not enough to see light in one place in the east. Rather, the entire eastern sky must be lit up*): “As far as Chevron?” He said “Yes!” [*The reason they had to send an observer to the roof to witness the commencement of the day is because it once occurred that the light of the moon rose over the horizon close to morning and they thought that the east had lit up from the shine of the sun, so they slaughtered the tamid offering. When they realized that the slaughtering had been performed at night, they took it to the place of burning where invalidated offerings were burned. From then on,*

they instituted that a person observe from the roof the arrival of dawn.]

He then said to them, “Go out and bring a lamb for the *tamid* from the Chamber of Lambs.” [*This was the chamber where they always kept at least six lambs that were without any blemish.*] The Chamber of Lambs was in the northwestern corner (*of the Hall of the Fire*).

In the Hall of the Fire there were four chambers. One was the Chamber of Lambs, one was the Chamber of Receipts. [*Certain animal offerings required libations of wine and flour. These libations were purchased from the treasury of the Bais HaMikdash. After paying the Kohen in charge of the receipts for the libations, the person bringing the offering would receive a receipt that he would give to the Koehn who was in charge of issuing the libations. The receipts were kept in the Chamber of Receipts.*] There was also the Chamber of Fire (*which opened into the larger Hall of the Fire, and this chamber had a bonfire that was used to keep the Kohanim warm*). The fourth chamber was the chamber in which they made the *lechem hapanim*. [*The Garmu family, who were responsible to make the lechem hapanim, had their headquarters there.*]

They then went into the Chamber of the Vessels and brought out from there ninety-three vessels of silver and gold (*which were needed for the service for that day*). They gave the animal for the *tamid* sacrifice to drink from a cup of gold (*for then it would be easier to skin the hide after the slaughtering*). Although it had been examined on the previous evening (*during the four previous days to see if it possessed a blemish*), it was now examined again by torchlight (*to make sure that it did not develop a blemish since then*).

The *Kohen* who won the privilege of clearing the ashes from the Inner Altar and the one who won the privilege to clean the ashes

from the *Menorah* would precede with four vessels in their hands: the basket (*for the ashes of the Altar*) and the jug (*for the ashes of the Menorah*) and two keys (*for unlocking the doorway*). The basket resembled a *tarkav* of gold and it held two *kavs* and a half (*whereas the tarkav held three kavs*). The jug resembled a large pitcher. With one of the two keys he had to reach down as far as his armpit (*for the lock of the smaller door to the Heichal was located on the inside of the door, and the only way to insert the key was to insert his hand up to his armpit through a hole in the wall*), and with the other, he opened quickly (*for the lock from the cell into the Heichal was easily accessible*).

The *Mishna* explains: He (*the Kohen who won the privilege of clearing the ashes from the Inner Altar*) came to the small door (*of the Heichal*) on the north. The Great Gate (*of the Heichal*) had two small doorways, one on the north (*of the gate*) and one on the south. No one ever went in by the door on the south, in accordance with that which was stated by Yechezkel, as it is written: *Hashem said to me: this gate shall be closed, it shall not be opened, and no man shall enter through it, for Hashem, the God of Israel enters by it; it shall be closed*. He took the key and opened the small door and went in to the cell (*a compartment adjacent to the wall of the Heichal*) and from the cell to the Heichal (*with the second key*) until he reached the Great Gate. When he reached the Great Gate, he drew back the bolt and the locks and opened it. The slaughterer (*of the morning tamid*) did not slaughter it until he heard the sound of the Great Gate being opened.

* From Yericho they heard the sound of the Great Gate being opened. [*The Ravad cites his teacher who takes the position that the sounds of the Kohen Gadol and Gevini were heard in Yericho by means of a miracle; their voices were not heard in any other city. This miracle signified that the kedusha of Yericho was comparable (in a sense) to the kedushah of Yerushalaim, since it was the first city conquered in Eretz Yisrael.*]

* From Yericho they heard the sound of the 'shovel' (*a musical instrument which had ten holes, each of which produced ten different kinds of sounds*).

* From Yericho they used to hear the sound of Ben Arzah (*who was in charge of all the musical instruments*) clashing the cymbals (*as a sign that the Levi'im should begin to sing*).

* From Yericho they used to hear the sound of the flute (*and, according to some, all the musical instruments*).

* From Yericho they would hear the voice of Gevini the Announcer (*who would wake the Kohanim and Levi'im in the morning*).

* From Yericho they heard the noise of the wooden pulley which Ben Katin made for the *Kiyor*.

* From Yericho they heard the sound of the *Levi'im* singing.

* From Yericho they heard the sound of the *shofar* (*which was blown every day by the tamid offering*). * Some say that also the sound of the *Kohen Gadol* when he pronounced the Divine Name on *Yom Kippur*.

* From Yericho they could smell the aroma of the compounding of incense.

Rabbi Elozar ben Diglai said: My father had some goats in the mountains of Michvar, and they used to sneeze from the aroma of the incense.

The *Kohen* who had won the privilege to slaughter the *tamid* offering pulled it along with him to the slaughter house, accompanied by those who had won the privilege to place the limbs (*on the ramp*). The slaughter house was situated to the north of the Altar. By it, there were eight dwarf pillars, on top of which were blocks of cedar wood, in which were fixed iron hooks. There were three rows of hooks in each one. The (*slaughtered*) animals were hung on these (*while they were being skinned*). The animals were skinned over tables of marble between the pillars.

The one who won the privilege for clearing the ashes of the Inner Altar went in carrying the basket which he placed down (*on the ground*) in front of himself. He scooped up the ashes and placed them inside the basket, and in the end, he swept up what was left into it. He left the basket there and went out.

The one who won the privilege to clear the ashes of the *Menorah* went in, and if he found the two eastern lights burning, he cleared the ashes from the rest of them and left those two burning. If he found that these two had been extinguished, he cleared away their ash and kindled them from those which were still burning, and then he cleared the ashes from the rest. There was a stone in front of the *Menorah* with had three steps, on which the *Kohen* stood in

order to prepare the lights. He left the jug on the second step and went out. (30a – 30b)

WE SHALL RETURN TO YOU, AMAR LAHEM HAMEMUNEH

DAILY MASHAL

Why the Vilna Gaon Bought a Magid Tzedek Sidur

By: Meoros HaDaf HaYomi

When the time came to slaughter the morning *tamid*, the *kohen* in charge would say "The entire east is lightened till Chevron." Rashi (s.v. *Matisya*) adds that the Yerushalmi states that the *kohen* said "Chevron" to mention the *Avos* buried there. Relying on this passage, the Vilna Gaon's pupil, Rabbi Pinchas, the Magid of Polotsk, explained the opening of *Adon 'Olam*. Berachos 7b states that the first person to call Hashem *Adon* was Avraham. By saying *Adon 'Olam* before *shacharis* – corresponding the *tamid* – we intend to arouse his merit upon us. People say that when the Vilna Gaon saw this explanation in the *Magid Tzedek* sidur by Rabbi Pinchas, he immediately bought it for its full price.

The Special Sanctity of Yericho

By: Rabbi Yissochar Frand

The pasuk says, "And he said: Please do not leave us, for you know our encampments in the wilderness and you will be for us as eyes. And it will be if you go with us that the goodness that G-d will grant to us, we will share it with you." [Bamidbar 10:31-32]. The Imrei Shammai makes an interesting and timely comment regarding Moshe's plea with Yisro to not return back to Midian:

Rashi comments that the 'goodness' refers to the division of the Land of Israel. He mentions that there was a 500 square amah parcel of land that was the most fertile area of Yericho which was not divided up in the original partitioning of the land into tribal portions. This was set aside as a portion to be given to that tribe in whose land the Bais HaMikdash [Temple] was going to be built. This would offset and compensate for the fact that the land used to

build the Bais HaMikdash would in effect be taken away from that tribe. Rashi says that the descendants of Yisro were given the right to hold onto this land and settle there for the 400 plus years until the Bais HaMikdash was built in the time of King Shlomo. When the Bais HaMikdash was built, the Tribe of Benjamin in whose land the Bais HaMikdash was built received this fertile area of Yericho as compensation.

The Imrei Shammai cites a Talmudic passage [Tamid 30b] which says that it was possible to hear what was going on in the Bais HaMikdash from Yericho (despite the significant distance that would make such a phenomenon miraculous). The Ravad states that the sound waves only reached Yericho. In other directions, the sounds were not heard anywhere near that distance. The Ravad explains that since Yericho was the 'consolation' prize to the Tribe of Binyamin for their lost property in Jerusalem, it contains within itself some dimension of the sanctity of Jerusalem. Yericho was the first conquest of Eretz Yisroel in the time of Yehoshua. Just as the first fruits and Terumah [the first priestly gift] are holy, so too Yericho has a special sanctity. It is a pseudo Jerusalem. That is why it was possible to hear the sounds of the Bais HaMikdash in Yericho.

From: torah.org

Tamid Slaughtering

The sun rises in the east and sets in the west; therefore, the morning continual-offering was slaughtered on the northwest side of the altar since it atoned for the sins committed when the sun was down (night), and the afternoon one was slaughtered on the northeast because it atoned for the sins committed during the time the sun was risen (day).