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Tamid Daf 31

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**Mishna**

They did not tie up the lamb (*all four legs together, or the two forelegs and the two hind legs*), but they bound it together (*as what was done by Akeidas Yitzchak - a foreleg and a hind leg together*). Those that won the privilege to bring up the limbs took hold of it, and it was positioned in its binding in such a way that its head was pointed to the south while its face was turned to the west, and the slaughterer stood to the east of it, while his face was turned to the west. The morning *tamid* sacrifice was slaughtered by the northwestern corner of the Altar at the second ring. [*Near the Altar were a number of rows of semi-circular rings fixed in the ground under which the head of the animal was placed to immobilize it during the slaughtering. There were twenty-four rings; each mishmar of Kohanim had their specific ring. The Gemora will explain why this particular ring was chosen for the morning tamid sacrifice.*] The evening *tamid* sacrifice was slaughtered by the northeastern corner at the second ring.

The slaughterer slaughtered and the receiver (*of the blood*) received it. [*The receiver would be the one who threw the blood onto the Altar.*] He proceeded to the northeastern corner (*of the Altar*) and applied the blood on the eastern and northern sides (*with one throwing; by applying the blood to the corner, it would spread to the walls of the Altar in both directions*). He then proceeded to the southwestern corner and applied the blood on the western and southern sides. The remnant of the blood, he poured out at the southern base of the Altar.

The *Mishna* describes the manner in which they skinned the animal: He did not break its hind leg (*in order to suspend it for skinning, as is the usual manner of butchers*), but he made a hole in it at the knee, and suspended it (*with a hook*) from there. He

then began to skin it and went down (*along its belly*) until he came to the breast. When he came to the breast he cut off the head, and gave it to the *Kohen* who won the privilege (*of bringing it up*). He then cut off its feet and gave them to the *Kohen* who won the privilege (*of bringing them up*). He then completed the skinning.

He tore out the heart and took out its blood (*as the animal usually draws back some blood into the heart at the time of slaughter; since this blood was never accepted into a service vessel it cannot be offered on the Altar*). He then cut off the forelegs and gave them to the *Kohen* who won the privilege (*of bringing them up*). He then went to the right hind leg and cut it off, and gave it to the *Kohen* who won the privilege (*of bringing it up; this was brought up together with its head*), and the two testes were with it (*still attached*). He then tore open the carcass so that it was all revealed before him. He took the fat (*which covered the digestive system from the bottom; this is referred to as the greater omentum*) and placed it on top of the place where the head had been cut. [*The Gemora in Chulin teaches us that the inner fat should be placed on the place of the cut in the neck, to make the animal presentable on the Altar.*] He took the intestines and gave them to the *Kohen* who won the privilege in order that he should wash them. The stomach was washed in the washing chamber (*but not in the Courtyard, for due to the substantial amount of waste inside of it, it would be disrespectful to remove it in the Courtyard*) as much as necessary, while the intestines were washed at least three times (*to remove the mucus which was attached to its lining*) on the marble tables which stood between the pillars.

He then took a knife and separated the lung (*which would remain attached to the neck*) from the liver (*which was offered*

with the flank), and the appendage of the liver (a small projection from the liver, which would be offered with the back and the kidneys) from the liver, but he would not remove it from its place. [He would leave it there until he cut off the part to which it was attached.] He made a hole by (the side of) the breast (in order to take it out) and gave it to the Kohen who won the privilege (of bringing it up). He went up to the right flank (the part which is close to the tail) and cut down into it as far as the spine, without however touching the spine (for the spine would remain with the left flank), until he came to the two soft ribs (by the neck). He cut it (the right flank) off and gave it to the Kohen who won the privilege (of bringing it up), with the liver attached to it. He then went to the neck, and leaving the two soft ribs on each side of it, he cut it off and gave it to the Kohen who won the privilege (of bringing it up), with the trachea, the heart and the lung attached to it. He then went to the left flank, in which he left two soft ribs above (by the tail) and two thin soft below (by the neck), and he would do similarly with the other flank as well. It emerges that he left two ribs on each side above, and two ribs on each side below. He cut it (the left flank) off and gave it to the Kohen who won the privilege (of bringing it up), and the spine was attached to it, and the spleen was suspended in it. This (the left flank) was really the larger piece (because the spine was with it), but the right flank was called the larger one, because the liver was suspended in it. He then went to the back, which he cut off and gave it to the Kohen who won the privilege (of bringing it up), along with the fat tail, the appendage of the liver and the two kidneys. He then took the left hind leg and gave it to the Kohen who won the privilege (of bringing it up).

At this time, they were all standing in a row with the limbs in their hands as follows: The first (Kohen) had the head and the right hind leg. The head was in his right hand with its nose towards his arm, its horns between his fingers, and the place where it was cut turned upwards with the fat above it. The right hind leg was in his left hand, with the place where the skin was (the meaty part) should be faced outward.

The second (Kohen) had the two fore legs, with the right one in his right hand and the left one in his left hand, with the place where the skin was (the meaty part) should be faced outward.

The third (Kohen) had the back part and the (left) hind leg: the back part in his right hand, with the fat tail hanging between his fingers, and the appendage of the liver and the two kidneys attached to it. The left hind leg was in his left hand, with the place where the skin was (the meaty part) should be faced outward.

The fourth (Kohen) had the breast and the neck: the breast in his right hand and the neck in his left hand, with its (soft) ribs being between two of his fingers.

The fifth (Kohen) had the two flanks: the right one in his right hand and the left one in his left hand, with the place where the skin was (the meaty part) should be faced outward.

The sixth (Kohen) had the innards placed in a basin with the feet on top of them.

The seventh (Kohen) had the fine flour. The eighth (Kohen) had the chavitin. The ninth (Kohen) had the wine.

They (the first six Kohanim) went and placed them on the lower half of the ramp on its western side, and they salted them. They came down and went to the Chamber of Hewn Stone to recite the shema (and pray for the acceptance of the offering).

The Gemora cites a braisa: They bound it together as what was done by Akeidas Yitzchak - a foreleg and a hind leg together. (30b – 31b)

## Binding the Lamb

The Mishna had stated: They did not tie up the lamb (all four legs together, or the two forelegs and the two hind legs).

The Gemora asks: What is the reason for this? Rav Huna and Rav Chisda gave different answers. One said that it was to avoid showing disrespect to sacrifices (for that would be the way that merchandise would be transported in order to be sold). The other said that it was to avoid walking in the ways of the rituals



of idolatrous nations (*for that is how they bind their animals which they worship*).

The *Gemora* asks: What practical difference is there between them?

The *Gemora* answers: In the case where it was tied with silk or with gold thread (*for that would not be disrespectful at all*). (31b)

## Tables

The *Gemora* cites a *Mishna* learned elsewhere: There were thirteen tables in the Temple. Eight of them, which were made of marble, were in the slaughter house, on which they used to wash the intestines. Two of them were situated on the west of the ramp; one was of marble and the other of silver. On the marble one they used to put the limbs (*of private offerings*), and on the silver one they put the (*ninety-three*) service vessels (*after they were taken out each morning from the Chamber of Vessels*). Two tables stood inside the Antechamber at the entrance of the Temple - one was made of silver and the other of gold. On the Table of silver they placed the *lechem hapanim* when it was brought in (*before arranging it on the Table in the Sanctuary*), and on the Table of gold, they placed the *lechem hapanim* when it was brought out (*until the levonah was burned on the Altar*). It was done in this manner (*first silver, and then gold*) since that which is sanctified, we must ascend, but not descend. And within the Sanctuary was a Table of gold where upon it the *lechem hapanim* rested continuously.

The *Gemora* asks: Now let us see. There must be no sign of poverty in the place of wealth (*the Temple*); why then were the tables made of marble? They should have been made of silver or even of gold!?

Rav Chinena answered in the name of Rav Assi, and Rav Assi said in the name of Rav Shmuel bar Rav Yitzchak: It is because the metal would warm the meat (*which would cause it to spoil*). (31b)

## DAILY MASHAL

### Rav Elyashiv - Maintaining The Lechem Hapanim

By: Revach I" Daf

The *lechem hapanim* must be on the Shulchan, "*tamid*" - always. What does always mean? The *Mishna* says that the *Chachamim* hold that the new bread must be held up against the old bread and in one motion the old bread was removed as the new bread took its place. This way there was never even a split second that where the Shulchan was empty. Rabbi Yosi says you may remove the old bread and then set down the new bread, and this is also called *tamid*.

The *Gemora* brings a *braisa* that says that according to Rabbi Yosi you may even remove the old bread in the morning and bring then new bread in the afternoon. From here Rabbi Ammi learns that if you learn one perek in the morning and one perek in the evening you have fulfilled the *mitzvah* of: *this book of the Torah shall not depart from your mouth*. We see that it is also considered *tamid* if you are consistent and never miss your scheduled learning.

Rav Elyashiv points out that according to the *Chachamim* who we hold like, regarding *lechem hapanim*, we can make the same inference. From the *Chachamim* we learn that it is not considered *tamid* unless your learning is unabated even for a moment, just like the careful and meticulous process of maintaining a constant presence of the *lechem hapanim*.