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Yoma Daf 27

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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

A ram was offered by eleven Kohanim: the meat by five, the intestines, the fine flour, and the wine by two each. A bull was offered by twenty-four: the head and right hind leg - the head by one and the hind leg by two Kohanim; the tail and left hind leg — the tail by two and the left hind leg by two. The breast and neck - the breast by one and the neck by three. The two forelegs by two, the two flanks by two. The intestines, the fine flour, and the wine by three each. This applies only to communal offerings. In private offerings, however, if a single Kohen wants to offer it all, he may do so. But as to the flaying and dismembering of both communal and private offerings, they are equal (and they do not require a Kohen).

It was taught in a braisa: The law regarding the flaying and the dismembering is alike in both communal and private sacrifice in that they may be done by a non-Kohen.

Chizkiyah said: From where do we know the law regarding flaying and dismembering that they are alike in that they may be performed by a non-Kohen? It is because it is written: *and the sons of Aaron the Kohen Gadol shall place fire upon the Altar*, i.e., kehunah is required for the putting of the fire upon the Altar, but not for the flaying and dismembering.

The *Gemora* asks: But that verse is required for its own information (that a Kohen should place fire on the altar)?

Rav Shimi bar Ashi said: I found Abaye explaining it to his son: It was taught in a *braisa*: *One shall slaughter*; we infer that even a non-Kohen may slaughter the offering. But from where are you coming? It is because it is written: *And you and your sons with you shall keep your Priesthood* (in everything that pertains to the Altar). I might have thought that even the slaughtering must be done by *Kohanim* alone; therefore it is written: *And he shall slaughter the bull before Hashem, and Aaron's sons, the Kohanim, shall bring the blood*. This teaches us that the service of the *kehunah* is commanded only from the receiving of the blood and onward. *And he shall lean his hand . . . and he shall slaughter*. From here we are taught that the slaughtering of an offering is permissible even to a non-Kohen.

Now, Abaye continued, since the service obligatory on the *Kohanim* starts only with the receiving of the blood, what is the purpose of: *And the sons of Aaron shall place the fire*? It must be to exclude the flaying and dismembering.

The *Gemora* asks: But still that was necessary, for one might have thought that since the placing of the fire



is not a kind of service which is critical for atonement, it did not require *Kehunah*, therefore we are taught from this verse that it does require *Kehunah*?

The *Gemora* revises the source: Rather, we infer it from here: *And Aaron's sons, the Kohanim, shall arrange the pieces, and the head, and the fats*. Now, since the work obligatory upon *Kohanim* starts with the receiving of the blood, why was this verse necessary? It meant to exclude the flaying and the dismemberment.

The *Gemora* asks: But say perhaps that it means to exclude the arranging of the two logs of wood?

The *Gemora* answers: It seems reasonable that the verse excludes a service relating to the sacrifice itself, which is of the type referred to.

The *Gemora* asks: On the contrary!?! It seems reasonable that it excludes the arranging of wood, which is analogous to the arranging of the pieces?

The *Gemora* answers: This thought should not enter your mind, for a master taught in a *braisa*: It is written: *And the Kohen shall bring it all...on the Altar*. The master explained this verse to be referring to the bringing of the limbs to the ramp. Now, only the bringing of the limbs to the ramp requires a *Kohen*, but not the bringing of the logs of wood, implying that the arranging of the two logs of wood requires a *Kohen*. Why, then, is it necessary to state the verse: *And they shall arrange the pieces*? It is to exclude the flaying and dismembering.

The *Gemora* asks: But say, perhaps, that this text is necessary for it itself (which will be explained below)?

The *Gemora* revises the source: Rather, it is derived from the following verse: *And the Kohen shall make it go up in smoke upon the Altar*. This is to exclude the flaying and dismembering.

The *Gemora* expounds: *And the Kohen shall bring it all...on the Altar*. This refers to the bringing up of the limbs to the ramp. Now, only the bringing of the limbs to the ramp requires a *Kohen*, but not the bringing of the logs of wood, implying that the arranging of the two logs of wood requires a *Kohen*. *And they shall put fire* teaches about itself (that a *Kohen* is required). *And they shall arrange the pieces* indicate that there must be two *Kohanim*; the words *the sons of Aaron* also indicate two; the words *the Kohanim* also indicate two. Together we learn from them that the offering up of the lamb requires the services of six *Kohanim*.

Rav Hamnuna said: Rabbi Elozar asked that this verse refers to cattle, the service in connection with which required twenty-four *Kohanim*!?! But he resolved it, for the Torah says: *Upon the wood that is on the fire which is upon the Altar*. Now what thing is it in connection with which 'wood', 'fire' and 'Altar' are mentioned? It is the sheep (of the tamid offered in the morning).

Rav Assi said in the name of Rabbi Yochanan: A non-*Kohen* who arranged the pile of wood (on the Altar) incurs the penalty (of death at the hand of Heaven). What should he do (*post facto*)? Let him disassemble it and then arrange it again.

The *Gemora* asks: What is the benefit of that?



The *Gemora* explains: Rather, let the non-Kohen disassemble it and let a *Kohen* arrange it afterwards.

Rabbi Zeira asked: But is there a service which may be performed also at night, and which a non-Kohen would render invalid?

The *Gemora* challenges the question: Surely, there is the burning of the limbs and the fats?

The *Gemora* answers the challenge: That is but the conclusion of the service of the day.

The *Gemora* persists in its challenge to the question: But there is the removing of the ashes?

The *Gemora* answers: That is the beginning of the work of the day, as Rav Assi has reported in the name of Rabbi Yochanan: If he has sanctified his hands (by washing) in the morning for the removal of the ashes, he need not sanctify (them) on the morning, for he has already sanctified them from the beginning of the service.

The *Gemora* notes: But the difficulty remains!?

The *Gemora* answers: If this statement was made, it was stated as follows: Rav Assi said in the name of Rabbi Yochanan: A non-Kohen who arranged the two logs of wood incurs the penalty (of death) because this is a day service.

Rava asked: If so, lots should be required for it!?

The *Gemora* notes: A *braisa* which had been taught slipped his mind, for it was taught: He who secured the task of removing the ashes off the Altar, also secured the task of arranging the pile of wood and the two logs of wood.

The *Gemora* asks: Shall we, then, say that only service performed during the day requires lots, but service performed during the night does not require lots? Surely there is the burning of the limbs and the fats?

The *Gemora* answers: That is the end of the service of the day.

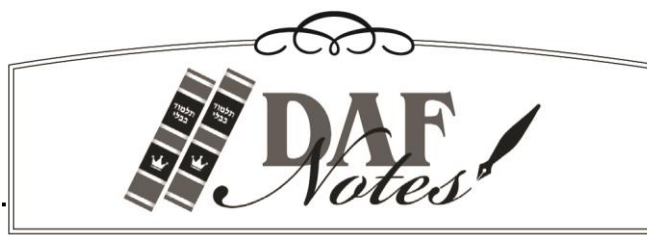
The *Gemora* asks: But there is the removal of the ashes?

The *Gemora* answers: That is due to a certain incident (where they instituted lots due to the danger involved).

The *Gemora* asks: Shall we say that only for service performed during the day, and for participation in which a non-Kohen incurs the penalty of death, lots are required, but that wherever a non-Kohen does not incur penalty of death for performance of a service, lots are not required? But then what of slaughtering (which may be performed by a non-Kohen, yet lots are required)?

The *Gemora* answers: It is different with slaughtering, because that is the beginning of the service.

Mar Zutra or Rav Ashi said: But we have learned in a *Mishna* otherwise: The administrator (*known as the S'gan HaKohanim*) told the assembled *Kohanim*, "Go



out and see if the time for slaughtering the morning *tamid* offering has arrived.” But he does not mention anything about the arranging of the two logs of wood?

The *Gemora* answers: It speaks only of such things as cannot be remedied again (like an improper slaughtering), but not such for which there is a remedy.

The *Gemora* cites an alternative version, and this is what Rabbi Zeira asked: Is there any service followed by another service, which would be invalidated if performed by a non-*Kohen*? [R' Zeira's question has reference to R' Yochanan's ruling, that a non-*Kohen* who arranges the wood pile on the Altar is liable to death. Against this, R' Zeira raises the objection that since it is followed by another service, i.e., the arranging of the two logs of wood, a non-*Kohen* should incur no penalty nor invalidate it by his performance of it.]

The *Gemora* challenges his statement: Surely there is the burning of the limbs and fats?

The *Gemora* answers: That is the end of the service of the day.

The *Gemora* asks: But what of the removal of the ashes?

The *Gemora* answers: It is the beginning of the service of the day, for Rabbi Yochanan said: If he has sanctified his hands (by washing) in the morning for the removal of the ashes, he need not sanctify (them)

on the morning, for he has already sanctified them from the beginning of the service.

The *Gemora* notes: But the difficulty remains!?

INSIGHTS TO THE DAF

Arranging the fire of the mizbeach

Our *Gemora* says that the fire could be set up at night. Tosafos understands that the fire must be set up at night. The Rambam, however, writes that the fire is set up in the day.

Rabbi Akiva Eiger asks that the Rambam seems to contradict our *Gemora*. There is another difficulty in the Rambam. The Rambam brings that a *Kohen* must set up the fire. This opinion seems to be rejected in our *Gemora*. The mefarshim explain the Rambam understood our *Gemora* as concluding that there is no death penalty for a non-*Kohen* who sets up the fire. Nevertheless, the setting of the fire must indeed be done by a *Kohen*.

The *Gemora* says that if a non-*Kohen* sets up the fire the wood must be taken off and put back by a *Kohen*. The Sefas Emes comment that this method can only be used to correct the problem of wood that was incorrectly put on the fire. If, however, a non-*Kohen* would put a sacrifice on the fire, he disqualifies it and even if it was taken off it cannot be subsequently put back by a *Kohen*.

The Beer Yitzchak draws a similar distinction. There are times when even if a sacrifice was put on the mizbeach incorrectly it does not have to be removed.

The Beer Yitzchak says that this is the case if a non-*Kohen* puts the sacrifice on the fire. If a non-*Kohen* puts the wood on the fire, however, it must be taken off. The reason for this distinction is a sacrifice, if taken off, is disqualified from being put back. Therefore the halacha says not to remove it. The wood, however, does not become disqualified. Therefore, it should be taken off and a *Kohen* should replace it on the fire.

as Shacharis, Mincha or Mussaf, which correspond to the korbanos offered in the Beis HaMikdash. Selichos does not correspond to any korban. For these reasons it is likely that people will be less interested in being chazan for selichos. In order to encourage the chazan to daven selichos, the custom developed to reward him with Shacharis, Mincha and the previous Maariv as well.

DAILY MASHAL

Selichos

Our Gemara states that we find that the *Kohen* who won the merit to perform *terumas hadeshen*, would also arrange the wood on the Mizbei'ach. The Gemara (22a) explains that *terumas hadeshen* was the first task of the day. The kohanim needed to wake up very early to participate in the lottery through which it was awarded. Even then they had only a small chance of winning this privilege. Furthermore, many kohanim considered *terumas hadeshen* a relatively less important task, since it was performed before daybreak. (Most of the important services of the Beis HaMikdash may only be performed by day). In order to encourage the kohanim to wake up on time to participate in the lottery, the privilege of arranging the wood was awarded together with *terumas hadeshen*.

Encouraging the chazan: The Binyan Shlomo notes: Both reasons can be applied to davening selichos. The chazan must wake up early in the morning to daven. Furthermore, selichos is not considered as important