

A

Yuma 15

Today we will learn בע"ה of דף ט"ו of יומא דף טו

The topics we will learn about include the following:

When are the candles of the מנורה cleaned, and when is the קטורת burned during the morning עבודה

A

When  
are the candles  
of the מנורה cleaned



When  
is the קטורת burned  
during the morning עבודה

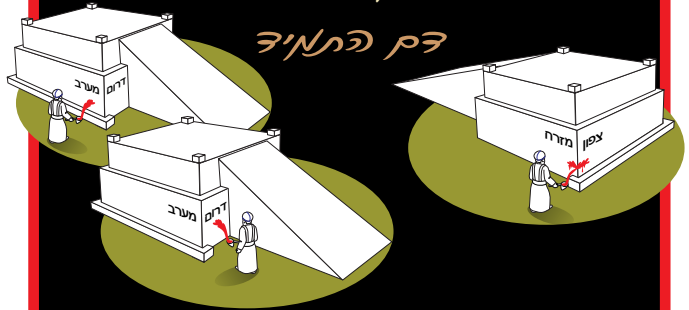
B

Details about the opinion of רבי שמעון איש המצפה regarding how דם התמיד was placed on the מזבח

B

רבי שמעון איש המצפה

דם התמיד



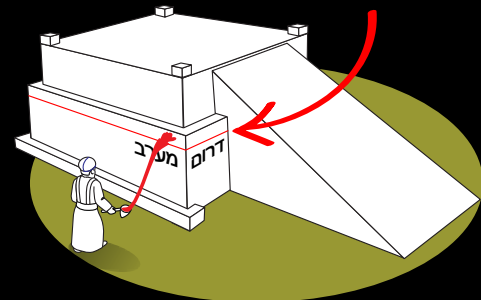
C

Some of the key terms and concepts we will learn about include:

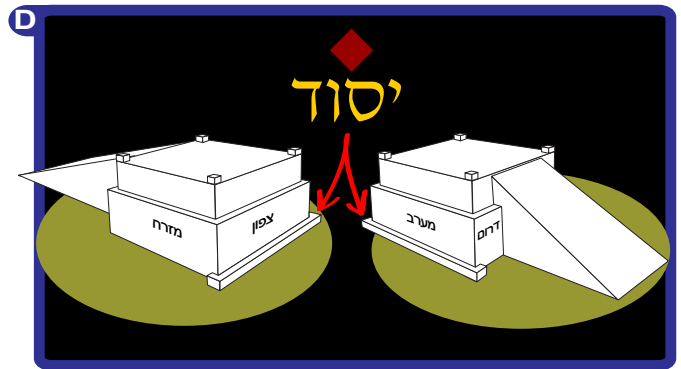
חוט הסיקרא - The red dividing line. The מזבח was divided near the middle to indicate a separation for the placement of blood. Some קרבנות had their blood placed above, and some below this red line.

C

חוט הסיקרא



**D** יסוד - The bottom level of the מזבח. The מזבח was made from three blocks of stone. The bottom block was called the יסוד, and it did not surround the bottom entirely. The southern and eastern sides had no יסוד, except for one אמה at the far end where they each met the other sides.



**E** כל פינות שאתה פונה לא יהו אלא דרך ימין - All turns you make should be towards the right rather than to the left.



1 So let's review...  
 The חכמים continues to discuss the מחלוקת between the חכמים and אבא regarding the order of the עבודה.  
 According to אבא the order is as follows:  
 הטבת חמש נרות  
 דם התמיד  
 הטבת שתי נרות  
 קטורת -  
 According to the חכמים the order is -  
 דם התמיד  
 הטבת חמש נרות  
 קטורת  
 הטבת שתי נרות -  
 They each explain the source of their respective opinion.  
 Regarding קטורת, the Posuk at the end of פרשת תצוה says;  
 בַּבֶּקֶר בִּבְהֵיטִיבוֹ אֶת הַנְּרוֹת יִקְטִירֶנָּה -  
 אבא says first שתי נרות, and then the קטורת, because we follow the order of the Posuk -  
 בְּהֵיטִיבוֹ אֶת הַנְּרוֹת, when he prepares the candles - after all the candles - יִקְטִירֶנָּה, he shall then burn the קטורת.  
 The חכמים say first the קטורת, and then הטבת שתי נרות, because the פסוק here means to say that while the כהן is working on the candles the קטורת should already be giving off smoke.  
 The חכמים say first the שתי נרות, and then הטבת שתי נרות, because the פסוק here means to say that while the כהן is working on the candles the קטורת should already be giving off smoke.

1

חכמים	אבא אבא
דם התמיד	הטבת חמש נרות
הטבת חמש נרות	דם התמיד
קטורת	הטבת שתי נרות
הטבת שתי נרות	קטורת

While working on the candles the קטורת should already be giving off smoke

Follow the order of the Posuk

הטבת שתי נרות קטורת

בבקר בבקר בהיטיבו את הנרות יקטירנה

**2** The Chakמים add, we must interpret the Posuk this way, because, regarding the קטורת of the afternoon, the פסוק says; ובהעלות אהרן את הנרות בין הערבים יקטירנה - Although the Posuk mentions the נרות before the word יקטירנה, it cannot mean to light the candles before the קטורת, because we have a ברייתא that says as follows; Regarding פרשת הדלקת המנורה, the Posuk at the beginning of פרשת תצוה says; - יערוך אותו אהרן ובניו מערב עד בקר - which teaches; - אין לך עבודה שכשרה מערב עד בקר אלא זו בלבד - There is no other עבודה that is allowed from evening until morning except this one. In other words, the lighting of the candles must be the last עבודה of the day. Therefore, we must interpret the Posuk ובהעלות אהרן את הנרות בין הערבים יקטירנה - To be saying that while the candles are being lit, the קטורת must already be burning. If so, the Posuk - בבקר בבקר בהיטיבו את הנרות יקטירנה - must also be understood this way, that while the candles are being cleaned, the קטורת must already be burning. Therefore, according to the חכמים the order is - דם התמיד הטבת חמש נרות קטורת - הטבת שתי נרות - שאול says that only the פסוק of the הדלקת הנרות in the afternoon must be understood the way the חכמים explain it, because we learn from אותו that the lighting of the candles must be the last עבודה of the day. However, the פסוק of the הטבת הנרות in the morning can be simply understood in the order it is written, first the candles and then the קטורת. Therefore, According to אבא שאול the order is as follows: הטבת חמש נרות דם התמיד הטבת שתי נרות קטורת -



**3** The Mishnayos now goes back to the contradiction of the Mishnayos regarding the order of the עבודה. פפא says our משנה is the opinion of the חכמים that the קטורת comes before הטבת שתי נרות, and the later משנה is the opinion of שאול that the קטורת is after הטבת שתי נרות.



4 However, later on in that משנה we learn that they bring the תמיד to the כהן גדול and he cuts the neck as required for שחיטה, and leaves the completion of the שחיטה to someone else. Afterwards, he burns the קטורת and prepares the candles, which is the order of the חכמים.

4

Later in that משנה:  
**The כהן גדול cuts the neck for שחיטה**  
 Afterwards...  
**He burns the קטורת and... Prepares the Candles**

5 This means that the רישא - our Mishnah, and the סיפא - the last part of that Mishnah, are like the חכמים, and מציעתא - the middle, which is the beginning of that Mishnah, is like אבא שאול.

That is why אביי did not explain it this way.

The reason רב פפא disagrees with אביי is because it's not logical that the תנא at the beginning of the מסכתא would be talking about the last two candles, and the תנא in a משנה later would be talking about the first five candles.

אביי would respond that here the steps of the עבודה are mentioned only to tell us that the כהן גדול must be involved with the עבודה all seven days of his separation, and we are not detailing the order at this time. That will be explained later.

5

סיפא and רישא are like the חכמים, and מציעתא is like אבא שאול  
 ...רב פפא...  
 It's not logical the תנא at the beginning would be talking about the last two candles and later would be talking about the first five candles

That is why אביי did not explain it this way

רב פפא would respond...  
 Only to tell us the כהן גדול must be involved with the עבודה all 7 days of separation and we are not detailing the order at this time

6 On the previous דף, the גמרא quoted the opinion of רבי שמעון איש המצפה who disagrees about the way the blood of the תמיד is placed on the מזבח.

He holds that the כהן sprinkles the blood of the תמיד on the מזבח in one זריקה, so that the blood spreads to the east and north sides of the corner, and on the מזבח מערבית דרומית corner he sprinkles separately on the west side and then separately on the south side.

6

Blood of the תמיד

רבי שמעון איש המצפה

7 וְשַׁעִיר עִזִּים אֶחָד לַחֲטָאת לַה' וְשַׁעִיר עִזִּים אֶחָד לַחֲטָאת לַה' עַל עוֹלַת הַתְּמִיד יַעֲשֶׂה וְנִסְכּוֹ -  
 And a goat as a חטאת to Hashem, in addition to the עולה of the תמיד and its נסכים -

This teaches us that the תמיד which is an עולה, is in some way brought as if it were a חטאת.

One זריקה is done  
 שתיים - as if it were two by spreading it across the מזרחית צפונית corner, like an עולה, and one זריקה is done דרום מערב - two separate placements on the שתיים שהן שתיים sides, like a חטאת.

7 וְשַׁעִיר עִזִּים אֶחָד לַחֲטָאת לַה' עַל עוֹלַת הַתְּמִיד יַעֲשֶׂה וְנִסְכּוֹ  
*This teaches...*  
 The תמיד is in some way brought as if it were a חטאת

שתיים שהן שתיים

אחת שהיא שתיים

8 We do not place שתיים שהן ארבע - two that are four like an עולה,

8 We do not place...  
 שתיים שהן ארבע  
 Like a עולה

שתיים שהן ארבע

אחת שהיא שתיים

9 and then ארבע שהן ארבע - four completely separate ones like a חטאת -

9 ...and then....  
 ארבע שהן ארבע  
 Like a חטאת

ארבע שהן ארבע

אחת שהיא שתיים

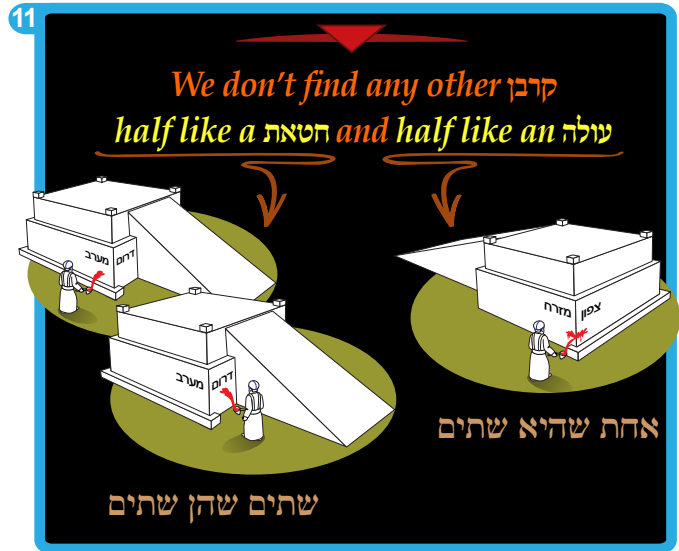
10 because there are no קרבנות where blood is put on the מזבח for חטאת twice.

11 Although, we also don't find any other קרבן where the placements are half like a חטאת and half like an עולה,

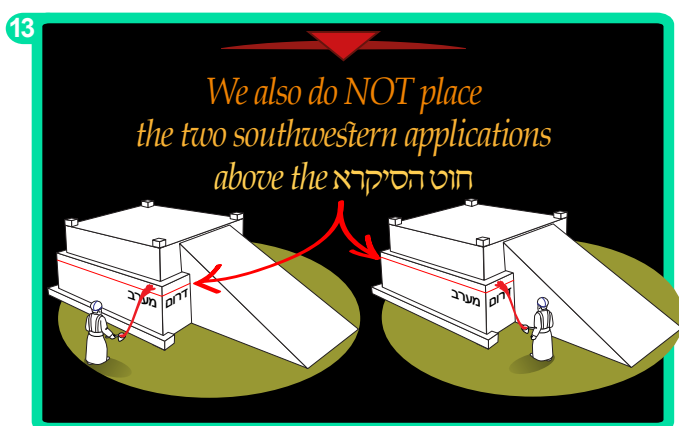
12 however, it's more logical to say that the גזירת הכתוב, the decree of the תורה, is to make only a slight change and split one of the placements of the עולה, than to add an entire set of more placements which has nothing to do with the עולה at all.

13 We also do not place the two southwestern applications above חוט הסיקרא, the red dividing line on the מזבח, like a חטאת, but rather we place them below חוט הסיקרא,

10 *There are no קרבנות where blood is put on the מזבח twice.*



12 *It's more logical to say the גזירת הכתוב is to make only a slight change and split one of the placements of the עולה than to add an entire set of more placements which has nothing to do with the עולה at all*





14 because there are no קרבנות that have half of the blood go above and half below.

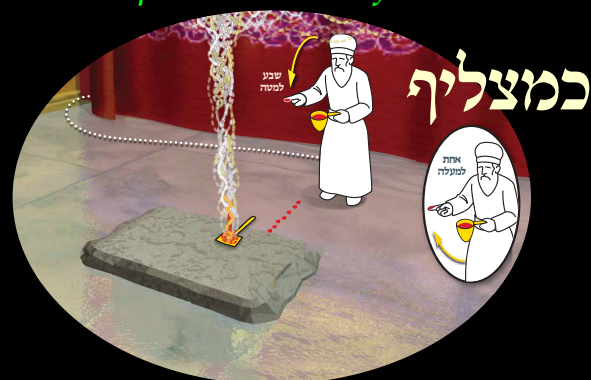
Although, we learned that the sprinkling of the דם הפר of the כהן גדול on Yom Kippur was aimed towards the כפורת, the cover of the ארון, and was done אחת למעלה ושבע למטה - one above and seven below -

14 Because there are no קרבנות that half of the blood go above and half below

The sprinkling of the דם הפר on Yom Kippur was done אחת למעלה ושבע למטה

15 It does not mean one area above and one below the כפורת. That blood was actually sprinkled on the floor in front of the כפורת כמצליף - like someone using a whip where the lashes are done one below the next - so too, the first sprinkling was done slightly farther away, and each subsequent drop was placed a little closer towards the ארון.

15 That blood was actually sprinkled on the floor



16 We also learned that the blood of the חטאת of יום כיפור was sprinkled seven times מזבח טהרו של מזבח - on the טהרו of the inner מזבח. Although this word טהרו could mean - halfway - as in טהר טיהרא, the halfway point of the day is clean and clear, and we would then be sprinkling the blood on the top and bottom half, רבה בר שילא explains that it's actually referring to the top of the מזבח, and he would first clear it of ashes, and then sprinkle the דם where it is open and clean from any ash of the קטורת. This is how that word is used in the Posuk; וכעצם השמים לטהר - like the clear and empty sky.

16 רבה בר שילא He would first clear it of ashes על טהרו של מזבח



וכעצם השמים לטהר