The gemara continues its discussion about the קרבן תמיד - מסכת יומא דף כ“ה
The second פיס - לשכת הגזית 
Who had the privilege of bringing the various parts of the קרבן תמיד 
The Gemara continues discussing the קרבן תמיד and brings several opinions as to the order that the various parts of the קרבן תמיד were brought upon the מנחת.

Some of the key terms and concepts we will learn about include לפשטו ולנותן - The Chamber of Hewn Stone - was the place in the ביס נקודת של שבע עשרים נוון sat in judgement. Some Meforshim explain the words לפשטו ולנותן as The Chamber of Pruning, as the Sanhedrin would weed out קוהנים of questionable lineage.

The קוהן גדול brings a daily קרבן מינחה which is made up of one-tenth of an איפס of wheat flour. The dough is formed into twelve rolls that are boiled, baked, and then fried in olive oil in a flat pan. Six of these rolls are burned on the מזבח in the morning, and the other six towards evening. Although the קוהן גדול must purchase the ingredients of the מזבח of his own personal funds, they may be offered up on the מנחת by any קוהן.

The offering of a קרבן consists of four primary Portion: קבלת הדם - The blood of the קרבן is collected by one of the קוהניאים. The blood is then used for various purposes as described in the Mishnah.

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So let's review

Our gemara began with Rav Sheshes presenting a Braisa describing the actual procedure of the קרבן tamid. Our Mishnah lists only half of the lishchas hagazis - the western part - because the other half was built outside, in the east side of the house, which had a side entrance, as opposed to the western side entrance.

The gemara explains further that half of the lishchas hagazis was built inside the house, and half was built outside. It also had an entrance on both sides.

The kohanim stood in a circle in the eastern side of the house, because the gemara said that all of the circles must be done sammen, בלהבדיל, to fulfill the posuk המזבח, בברית אבות until now.

The Zakein of the Sanhedrin overseeing the proceedings would be sitting in the western side of the house, because the gemara said that the Zakein must be sitting at all, with the exception of the Kings from Beis Dovid.

The one performing the קרבן tamid would remove a hat from one of the Kohanim to indicate that the counting of the fingers should begin from him.
The next Mishna describes the second of the four daily sacrifices, in the Bais HaMikdash:

- Which Kohen would Shecht the Korban Tamid
- Which Kohen would sprinkle the blood of the Korban Tamid
- Which Kohen would clean the ashes from the Mizbaich HaKetores
- Who would clean out the ashes from the cups of the Menora,

The parts of the Korban were divided among the next 6 Kohanim:

- The head and the right hind leg,
- The two front legs,
- The two sides of the animal,
- The two hind legs, and the tail, and the neck,
A total of 13 Kohanim merited these tasks on a daily basis. The Gemara clarifies that these thirteen avodos were not auctioned off separately, but rather one Payis was performed, and the winner merited performing the first Avoda of Shechita, and the 12 Kohanim standing to his right merited the next 12 Avodos that were mentioned in our Mishna.

Similarly, Rebbe Yehuda explains that the same is true with the Payis of the Ketores and the separate avoda of Machta, which is the bringing of coals from the Holy of Holies to the Ketores, which was also given to the Kohanim to his right to the kohen who won the payis for bringing the Ketores.
The Mishna does not list as one of the Avodos the קבלת התורה, and assumes that it is included in one of the other avodos that were already listed. The Gemara now clarifies this point.

All agree however, that the head is brought first. This is based on the head being brought in order of its size - the larger ones first.

The Gemara also explains that since the head consists of mostly bones with minimal meat, the right hind leg was brought with the head. Ben Azai holds that they were brought in order of how it walked - הרבעה והרגל, and Rebbe Yosse holds that the parts were brought in order of the cuts are considered more important.

As our Gemara will explain, the Holacha and the Kabalas HaDam, זריקה, קבלת הדם and זכירתו, were brought to the ramp in order of their size - the larger ones first.

The next Mishnah describes the second of the four daily Avodos, קבלת הדם - זריקה. זריקת הדם was the actual procedure of the sacrificing of the Korban, whether it be the daily Korban Tamid, which Kohen would Shecht the Korban Tamid, or the Korban HaMikdash, which Kohen would sprinkle the blood of the Korban?

Do we say that the one who slaughters the Korban receives the blood, because the one who will sprinkling it, in his zeal to sprinkle, might not wait for every drop of blood, or perhaps the one who sprinkles the blood is the one to receive the blood, because, often the shechita is done by a non-kohen, and kabalas hadam must be performed by a Kohen.

The gemara brings conclusive proof from two Braisos that in fact the kohen who performs the רמייה is also the one who performs Kabalas HaDam.

We return to the Mishnah: The Tana Kama listed the order in which the various parts were brought to the ramp in order of their size - the larger ones first. We return to the Mishnah: The Tana Kama listed the order in which the various parts were brought to the ramp in order of their size - the larger ones first.
The gemara brings Ben Azai’s opinion in more detail, as well as 3 additional opinions of the order.

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