Yoma 27

Intro -

Today we will learn from a non-Kohen.

The gemara brings the source for the avodos of מпрессה ונתונה and נזירות הפסקים that they may be performed by a non-kohen, and discusses teachings from other pesukim related to other avodos of kohanim as well.

The gemara continues its discussion of avodos that are forbidden to a ר, and discusses the payis of מпрессה ונתונה, and the general rules for which avodos require a פיס.

Some of the key terms and concepts we will learn about include מпрессה ונתונה and נזירות הפסקים.

There is a special mitzva for the kohanim to add two blocks of wood each morning and evening to the fire on the Mizbaich. This is besides the regular mitzva to constantly keep the fire on the mizbaich burning, which we learn out from the pasuk אברים ופדרים. A complete or concluding avoda,为之 ה pieniądze, is not followed by any other Avoda.

The gemara adds that although נזירות הפסקים is only for the קabeeל, the requirement of Kohanim in the avoda begins from קabeeל ואילך מצות כהונה.
The requirement of Kohanim in the avoda begins from Kabalas Hadam.

The burning of the parts and fats of the Korbonos.

Some of the key terms and concepts we will learn about include: The skinning and cutting up of the meat, in both Korbanos and Braisa taught where the Mishnah, דף כו ע"ב, can learn additional Halachos: The requirement of Kohanim in the avoda begins from Kabalas Hadam.

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The skinning and cutting up of the meat, in both Korbanos and Braisa taught where the Mishnah, דף כו ע"ב, can learn additional Halachos.
So let's review...

Our Shiur began at the bottom of דף כ"ז, where the Mishnayos and Braisa taught that the gemara now examines the source of this Halacha. Our Shiur began at the bottom of דף כ"ז, where the Mishnayos and Braisa taught that the gemara now examines the source of this Halacha. 

The skinning and cutting up of the meat, in both Korbonos Tzibur and Korbonos Yachid, may be performed by a non-kohen. The skinning and cutting up of the meat, in both Korbonos Tzibur and Korbonos Yachid, may be performed by a non-kohen.

The requirement of Kohanim in the avoda begins from Kabalas Hadam. The requirement of Kohanim in the avoda begins from Kabalas Hadam. Therefore, this pasuk teaches placing fire on the "mezbar" is necessary, because, since placing fire on the mezbar is kosher by a non-kohen.

Placing fire on the mezbar requires a Kohen, but does not require a Kohen.

Rav Shimi Bar Ashi clarifies this teaching based on what he heard from Abaye: The main pasuk to teach that only Kohanim may perform in the Bais HaMikdash is: The main pasuk to teach that only Kohanim may perform in the Bais HaMikdash is: You, Aharon and your sons shall guard your Cohenah.

At first glance, this pasuk seems to include all avodos, including Shechita. However, we learn from the pasuk in the beginning of Parshas Yayikra where the Mishnayos and Braisa teaches it requires Kohanim.

This seems to include Shechita...
The gemara explains that the above teaching of the gemara apparently leaves 3 pesukim redundant, from which we can learn additional Halachos:

These 3 pesukim are:
1. The pasuk
2. The pasuk
3. The pasuk

IS necessary, because, since placing fire on the an avoda which provides atonement, we might think that it does not require. Therefore, this pasuk teaches that it does require.

The pasuk

is also necessary to teach that which we learned in a previous Mishna that 6 kohanim are needed to bring the parts of the korban to the mishna.

Each word in plural connotes two, from which we derive that 6 Kohanim must be involved in this process.

The gemara further clarifies that although this pasuk is speaking of a cow and not a lamb, we still learn out the limud of 6 Kohanim bringing the korban tamid from the end of the pasuk

Referring to the only Korban which requires a new fire, which is the Korban tamid, which is a lamb.

As both of these 2 pesukim are in fact necessary, the gemara concludes that the law that the korban tamid is kosher by a א, is learned from the third pasuk:

which is in fact redundant, as this is definitely an avoda after Kabalas HaDam, an obviously requires.

The gemara therefore learns,

כוהנים, but does not require

מתקיף לה ר' זירא כי יש לך עבודה שבשעה בזר it does require

It's not an

This leaves 3 pesukim redundant:

The gemara shows 2 are not redundant

6 Kohanim are needed to bring the parts of the mishna to the mishna

It does require כוהנה

The gemara explains the only korban which requires a new fire, which is the Korban tamid, which is a lamb.

Referring to the only Korban which requires a new fire, which is the Korban tamid, which is a lamb.
The Gemara continues:

If a person arranged the wood on the mizbaich, he is the one to do it.

Our Mishnah teaches us that the wood is a regular mitzva to constantly keep the fire on the Mizbaich.

The Gemara presents two versions of R' Zeira questioning this ruling.

The first one is:

R' Zeira asks that generally the separating of the ashes is a Avoda of the day.

We cannot compare to the following two Avodos which are generally done at night, and are because:

The burning of the parts and fats of the Korbanos is not redundant, because it's considered a completion of the Avoda of the day.

The separating of the ashes is because it's the conclusion of the day's avoda, and will not connected to the Avoda of the night.

Because these are independent avodos which should be concluded by Kohenim.

The Gemara continues its discussion of avodos that are forbidden to be done by a Kohen, but requires a Kohen, but because Kohanim must be involved in this process.

Two continuous Psukim from Parshas Yayikra teachings from other pesukim related to other avodos of the Pasuk:

The skinning and cutting up of the meat, in both Korbanos requires a Kohen, but the animal, may also be the one to perform the Shechita.

The burning of the parts and fats of the Korbanos is because, since placing fire on the Mizbaich is not an Avoda that has additional Avodos following it.

Similarly, because

The separating of the ashes is because it's the conclusion of the day's avoda, and will not connected to the Avoda of the night.

And not for an Avoda that has additional Avodos following it.
The second version is:

We cannot ask from...

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The burning of the parts and fats of the Korbanos IS an Avoda, because...

because it's included in the conclusion of the day's avoda, and not connected to the previous avoda of the day, which will be done in the morning.

The separating of the ashes IS an Avoda, because...

Because it's an integral part of the daily Avodah, and not connected to the previous avoda of the day - Only when necessary. But it's not an Avoda of the day, and rather an Avoda that continues...

Therefore, R' Zeira replaces the Rambam's original ruling with this new one.}

And the reason it does not have a מיס, because it's included in the Avoda of the day, as the Brissa teaches.

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Review
The gemara adds that although it does have a separate mishnah, the burning of the parts and fats of the Korbanos is an avoda which does not require a Kohen. However, the topic is not included in the hadim because it is not an independent avoda, but rather a concluding avoda.

We have B’H completed the Second Perek, בaramos, and will begin the Third Perek,='- תחלות עבודה דיממא היא because, although it is the beginning of the Avoda of the day, it does not have a separate mishnah.

It's considered the beginning of the Avoda of the day, but it doesn't have a separate mishnah. Similarly, the skinning and cutting up of the meat, in both Korbanos and Tzibur, is kosher by a non-Kohen.

The gemara adds that although this pasuk is not an independent avoda, it is necessary to teach that which we learned in a previous mishnah that 6 Kohanim are needed to bring the parts of the Korban. The gemara now examines the source for this Halacha.

The burning of the parts and fats of the Korban may be done by a non-Kohen, and discusses the payis of חסימה, זר, that they may be performed by a non-Kohen, and discusses the separating of the ashes.

Therefore, R' Zeira replaces the third pesukim and discusses, therefore, the burning of the parts and fats of the Korban.

We cannot ask from one of the following avodos because, although it's included in the בֵּיהוָא, it does not have a separate mishnah. Therefore, R' Zeira replaces the third pesukim and discusses, therefore, the burning of the parts and fats of the Korban.

And, the reason it does not have a separate mishnah is because it's included in a concluding avoda, which does not have to be done every day - Only the avoda that does not have additional avodos following it.

The burning of the parts and fats of the Korban is also necessary to teach that which we learned in a previous mishnah. The pasuk from Parshas Yapikra, והקטיר הכהן את הכל המזבחה, is an independent avoda, and discusses the Kabalas HaDam, an obviously requires a Kohen.

However, the burning of the parts and fats of the Korbanos, as well as the skinning and cutting up of the meat, in both Korbanos and Tzibur, is kosher by a non-Kohen, and discusses the separating of the ashes.

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