

A

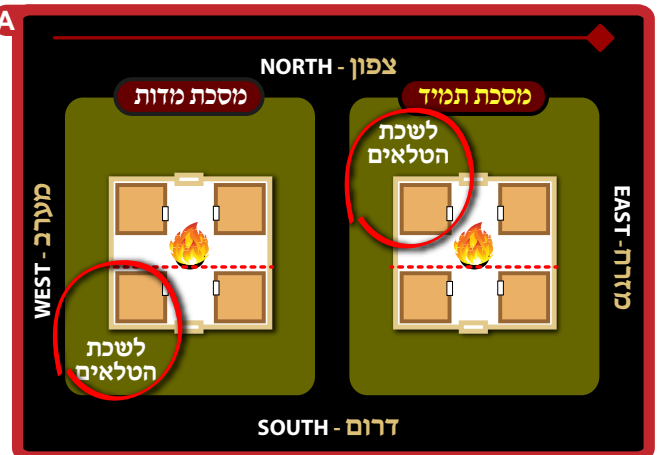
Yuma 17

Today we will learn בע"ה of דף יז of יומא דף יז

The topics we will learn about include the following:

The conclusion of the discussion of the סתירה between the מדות in משניות and תמיד

A



B

The privileges of the כהן גדול regarding what parts of the עבודה he can choose to do and what portions he can take for himself from the food.

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

B

כהן גדול Privileges of the

What parts of the עבודה he can choose

What portions he can take from the food

C

כל פינות שאתה פונה לא יהו אלא דרך ימין - All turns you make should be towards the right. When given the choice, go to the right and not the left. The גמרא clarifies here that it only applies during the עבודה.

C

כל פינות
שאתה פונה
לא יהיו אלא דרך ימין

D

שתי הלחם - Two special loaves that are brought as part of the שבועות on עבודה

D

שתי הלחם

E לחם הפנים - The twelve loaves that were on the שלחן all week. Each Shabbos they were replaced with new loaves, and then distributed among the Kohanim. The Gemara will detail exactly how they were divided.



F משמר - The כהנים are divided up into 24 groups and each משמר would do the עבודה one week.



1 So let's review...

The *גמרא* continues to discuss the *משניות* of *תמיד* and *מדות*.

ר' אבהו explains that the *סתירה* - the contradiction between the *משנה* in *תמיד* which says that the *לשכת הטלאים* was in *צפוןית מערבית* - the northwest corner and the *משנה* in *מדות* which says that the *לשכת הטלאים* was in *מערבית דרומית* - the southwest corner can be answered as follows.

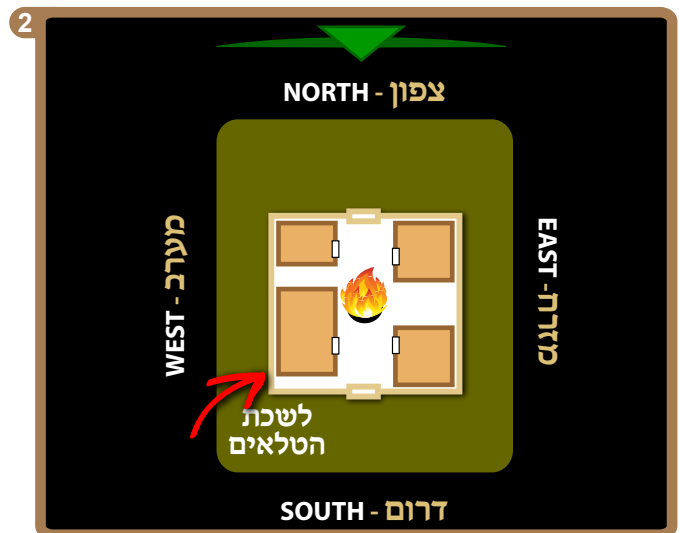
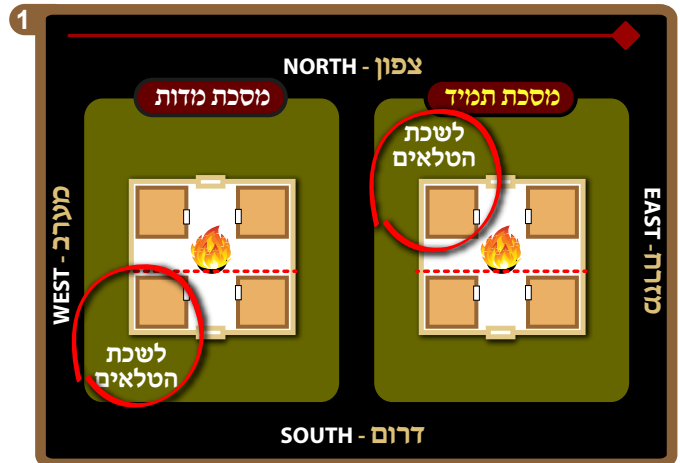
2 The storage area for the sheep was actually on the west side of the *בית המוקד* but it was *מקציא* - it stretched towards the northern and southern corners.

If you entered the *בית המוקד* from the north, it appeared that the sheep area was closer to the south. If you came in from the south, it looked like it was closer to the northern corner.

3 *אבהו* adds, that it's logical to say, that even according to the *משנה* in *תמיד*, the sheep were stored closer to the south, because there is actually another *סתירה* between the two *משניות*. In *תמיד*, it seems that the area where the *לחם הפנים* was made was in *מזרחית צפוןית* - the northeast corner because it says the sheep were kept in *מערבית דרומית*, and then it lists the *לשכת החותמות*, the *בית המוקד*, and the area for the *לחם הפנים*. We assume that the *משנה* is listing the *לשכות* counter-clockwise, from left to right, and that would give us the following order:
 - *לשכת הטלאים* - *צפוןית מערבית*
 - *לשכת החותמות* - *מערבית דרומית*
 - *לשכת בית המוקד* - *דרומית מזרחית*
 - *לשכה שעושין בה לחם הפנים* - *מזרחית צפוןית*

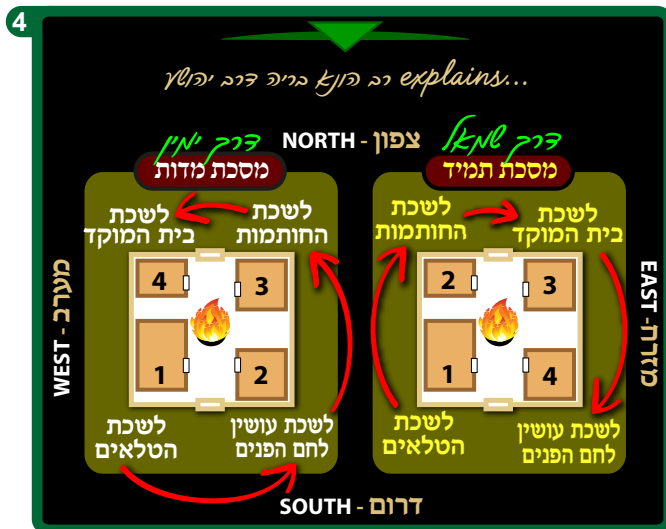
However, in *מדות* the order is as follows
 - *לשכת הטלאים* - *מערבית דרומית*
 - *לשכה שעושין בה לחם הפנים* - *דרומית מזרחית*
 - *לשכת בית המוקד* - *מזרחית צפוןית*
 - *לשכת החותמות* - *צפוןית מערבית*

According to this, the *סתירה* is not only regarding the *לשכת הטלאים*, but also regarding the *לחם הפנים* *לשכה*, and the others as well.



4 Therefore, רב הונא בריה דרב יהושע explains that the תנא in מדות lists them דרך ימין - moving to one's right - which is counter-clockwise, and the תנא in תמיד lists them דרך שמאל - moving to one's left - which is clockwise.

So if we say that even according to the תנא in תמיד, the sheep area was more towards the south, we would understand that since they are being listed clockwise, and we start with the לשכת לחם הפנים in the הטלאים area, it would come out that the לשכת לחם הפנים was in the מזרחית area, as in the משנה in מדות. According to this תירוץ the two משניות are reconciled regarding all four לשכות.



5 The reason the תנא in תמיד did not list the לשכות from דרך ימין, even though we learned - כל פינות שאתה פונה לא יהיו אלא דרך ימין - Whenever you turn it should always be to the right - Because that rule applies only during the actual עבודה, but when listing the areas of the במי"ק, there's no obligation to follow this rule.

5 כל פינות שאתה פונה לא יהיו אלא דרך ימין

That rule applies only DURING עבודה

6 The Gemara returns to our Mishnah: - שכהן גדול מקריב חלק בראש ונוטל חלק בראש - The כהן גדול can place whatever piece he chooses on the מזבח, and he gets first choice of the meat that is given out.

The Gemara cites a ברייתא which explains; - כיצד מקריב חלק בראש אומר עולה זו אני מקריב מנחה זו אני מקריב - He can announce that he wants to bring a certain עולה Or מנחה - כיצד נוטל חלק בראש אומר חטאת זו אני אוכל אשם זה אני אוכל - He can say he wants to eat a certain חטאת Or אשם.

- ונוטל חלה משתי חלות - He can also take one of the two loaves of bread from the שתי חלות - שבועות Of הלחם



7 ארבע או חמש ממעשה לחם הפנים -
 4 or 5 loaves from the לחם הפנים on Shabbos -
 רבי אומר לעולם חמש -
 According to רבי, he always gets 5 loaves from the לחם הפנים.

The Gemara explains the Machlokes as follows:
 In the Parshah of לחם הפנים the Posuk says;
 והיתה לאהרן ולבניו
 And it will be to אהרן and his sons, for them to eat -
 Rebbe understands the Posuk to be saying - half to אהרן and half to his sons - Therefore,
 - פלגא שקיל
 The Kohen Gadol can take half of the distribution.
 The Chachamim hold
 - לא שקיל פלגא
 The Kohen Gadol does not take a full half - only close to half.

Therefore, regarding the שתי הלחם, Rebbe and the רבנן agree that the Kohen Gadol can take one of the two loaves, but according to Rebbe it's because he's entitled to half - and according to the רבנן, although he's only entitled to somewhat less than half - however,
 - ומוודו רבנן בפרוסה דלאו אורח ארעא למיתבה לכהן גדול
 It's not proper to give the Kohen Gadol a partial loaf.



Regarding the שתי הלחם,
 He can take
 One of the Two loaves...
 ומוודו רבנן בפרוסה
 דלאו אורח ארעא למיתבה לכהן גדול

8 Now regarding the לחם הפנים, the רבנן said 4 or 5 loaves based on a מחלוקת in מסכת סוכה between the רבנן and ר' יהודה. The רבנן say;
 - נכנס נוטל שש ויוצא נוטל שש
 The incoming משמר takes six loaves and the outgoing משמר takes six loaves. Therefore, the כהן גדול gets 5 loaves - less than half of the twelve loaves being divided.
 ר' יהודה says;
 - נכנס נוטל שבע ששים בשכר הגפת דלתות ויוצא נוטל חמש
 The incoming משמר takes seven loaves - two of which are בשכר הגפת דלתות - compensation for closing the doors at the end of the day - and the outgoing משמר only gets 5 loaves.
 Therefore, the כהן גדול gets only 4 loaves, which are less than half of the 10 loaves being divided - because the 2 extra loaves that the new משמר got was as compensation, not as part of the distribution.



9 Rebbe said לעולם חמש - the כהן גדול gets 5 loaves, because Rebbe holds like R' Yehuda that only 10 loaves are being divided, and the כהן גדול is entitled to half of that.

רבי אומר
לעולם חמש
Holds like...

רבנן	ר' יהודה
נכנס נוטל שש ויוצא נוטל שש	נכנס נוטל שבע שתיים בשכר הגפת דלתות ויוצא נוטל חמש
The כהן גדול gets 5 Loaves <i>Less than half</i>	The כהן גדול gets 5 Loaves <i>Half of the 10 being divided</i>

10 רבא explains that the entire ברייתא is the opinion of רבי who says the כהן גדול always takes half. In the רישא, the כהן גדול takes one loaf of the לחם הפנים. He only takes 5 loaves of the לחם הפנים, because רבי holds like ר' יהודה that 2 of the loaves are not part of the distribution, but compensation, and half of 10 is 5. When the ברייתא says sometimes he takes 4 it's talking about a situation where another משמר was delayed in ירושלים. They are given two loaves. That leaves only 8 remaining loaves for distribution, of which the כהן גדול gets half, which is 4 loaves.

רבא explains the entire ברייתא כא
רבי

ארבע או חמש	לעולם חמש
Where another משמר was delayed in ירושלים. They are given 2 loaves. That leaves only 8 remaining loaves	ר' יהודה
The כהן גדול gets 4 Loaves <i>Half of the 8 being divided</i>	נכנס נוטל שבע שתיים בשכר הגפת דלתות ויוצא נוטל חמש The כהן גדול gets 5 Loaves <i>Half of the 10 being divided</i>

11 However, the גמרא remains with a difficulty in Rava's explanation, because the wording of the ברייתא is רבי אומר לעולם חמש - He always gets 5.

?

The wording of the ברייתא is
רבי אומר לעולם חמש