



Daf Digest for Chodesh Iyar is dedicated  
In memory of Israel Isser Ben Tzion ben Yaakov

## OVERVIEW of the Daf

### 1) Skinning and cutting up the korban (cont.)

The Gemara successfully challenges Chizkiyah's teaching and suggests an alternative source for the halachah that a non-kohen is fit to skin and cut up the korban.

This source is also refuted and the Gemara presents a final source for this halachah.

### 2) Carrying the limbs of the korban tamid to the ramp

The Gemara proceeds to explain other halachos derived from related pesukim. Amongst those halachos is the requirement to have six kohanim carry the korban tamid to the ramp.

This drosha was challenged and resolved by R' Elazar.

### 3) A non-kohen who arranges the pyre

R' Yochanan ruled that a non-kohen who arranges the pyre is liable to death in the hands of Heaven. In order to rectify the situation, the wood should be removed and replaced by a Kohen.

R' Zeira successfully challenges R' Yochanan's ruling and the Gemara revises R' Yochanan's ruling to apply to the two blocks of wood rather than the pyre.

Rava unsuccessfully challenges R' Yochanan's ruling.

Rava made two assumptions in his challenge to R' Yochanan. The first assumption was that only a daytime service requires a lottery. The second is that only those services that would bring the death penalty if performed by a non-kohen require a lottery. Both of these assumptions are challenged.

Mar Zutra unsuccessfully challenges R' Yochanan's ruling.

A second version of R' Zeira's original challenge is presented. ■

Today's Daf Digest is dedicated  
By the Okner family  
In loving memory of their mother  
Mrs. Anne Okner o.b.m  
מרת חנה בת ר' שמשון ושרה, ע"ה

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By the Kirschner family  
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## Distinctive INSIGHT

### A non-kohen arranging the pyre on the Altar

זר שסידר את המערכה חייב וכו' וכי יש לך עבודה שכשירה בלילה ופסולה בזר כו' וכי יש לך עבודה שיש אחריה עבודה כו'

Rambam (הל' ביאת מקדש פ"ט ה"ט) rules that if a non-kohen arranges the wood pyre on the Altar it must be dismantled and rearranged by a kohen. Even after the fact (בדיעבד), this pile may not be used unless it is set up by a kohen. Kesef Mishnah notes that the conclusion of our Gemara is that the action of a non-kohen is only null and void if performed for a day-activity, such as the lighting of the fire. However, the arrangement of the wood is a night activity, it should not be disqualified if done by a non-kohen. Why, then, does Rambam rule that the arranging of the wood by the non-kohen is disqualified?

Kesef Mishnah explains that Rambam understood that our Gemara was only focused on whether the non-kohen is liable for death for performing these acts. Therefore, the conclusion is that a non-kohen is not חייב מיתה if he arranges the pile of wood on the Altar, but, nevertheless, his action is still disqualified. This seems to be indicated in Rashi (ד"ה שיש אחריה) where he says "וּפְסוּלָה לְזֶרֶ לְהַתְחִיב מִיָּתֵהּ" — this act is disqualified and the non-kohen is liable for death."

Chazon Ish (126:19) writes that when the Gemara teaches that a non-kohen is not liable for death when he performs

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## REVIEW and Remember

1. What is the source that a non-kohen is permitted to slaughter an animal for a korban?
2. Which activities regarding wood require a kohen and which do not?
3. A non-kohen who arranges the wood on the pyre is not liable to death in the hands of Heaven. Why not?
4. Why does the Mishnah later mention a concern regarding the timing of the slaughter of the Korban Tamid and does not concern regarding the arrangement of the wood on the Altar?

# HALACHAH Highlight

## Washing the hands each morning

תרומת הדשן תחלת עבודה דיממא היא דא"ר אסי א"ר יוחנן קידש ידיו לתרומת הדשן, למחר א"צ לקדש שכבר קידש מתחלת עבודה

*The removal of the ashes marks the first service of the day, as R' Assi said in the name of R' Yochanan, one who sanctifies (washes) his hands for the removal of the ashes, does not have to sanctify [his hands again] because he already sanctified them at the beginning of the service.*

Rashba<sup>1</sup> identifies the kohen's daily sanctification of his hands as the precedent for the general obligation to wash one's hands in the morning. Just like the Kohen washed his hands before he began a new day of service, so too, one who wakes in the morning [after his soul<sup>2</sup> was taken while he slept] is considered a new creature to give honor and glory to Hashem. It is necessary, therefore, to wash one's hands before he begins to serve Hashem each new day. The berachah, according to this approach, is to give thanks to Hashem for making him a "new creature." Rosh<sup>3</sup> takes a more practical approach. While a person sleeps, his hands move around and it is impossible that the person did not, at some point, touch a part of the body that necessitates washing the hands. The requirement to daven with clean hands is the impetus behind the obligation to wash one's hands in the morning.

Mishnah Berurah<sup>5</sup> writes that one should make an effort to fulfill both opinions. Therefore, a person who does not

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a night-time activity, this is only true when the reason that particular procedure is done at night is because it is not so important. An example of this is the arranging of the wood on the Altar. However, a significant action which the Torah allows to be done at night would carry with it capital punishment if done by a non-kohen. An example of this would be the burning of the fats and limbs of the offerings. This is the final step of the day activities, and a non-kohen is prohibited from doing this service even though it is done at night. This is also the case with the תרומת הדשן, which is the beginning of the daytime routine. ■

intend to daven soon after waking should wait to recite the berachos for washing until later, after he goes to the bathroom immediately before davening. The berachos should be recited<sup>6</sup> together with the rest of birchos hashachar. By following this procedure, one fulfills both of the aforementioned opinions. ■

1. בשו"ת הרשב"א ח"א סימן קצ"א
2. מש"כ בזה"ק פרשת וישב, והובאו בב"י באו"ח סימן ד', וכ"ה ברש"י באבות בסוף פ"ד. וזה לכאור' מש"כ בברכות נ"ז ב' דשינה היא אחד משישים במיתה
3. הרא"ש בברכות פרק ט' סימן כ"ג
4. במשנה ברורה סימן ד' דף ס"ק א'
5. בסימן ד' ס"א בבה"ל בד"ה ואפלו. ובסימן ו' ס"ק ט'
6. במ"ב שם. שיוצא בזה לרשב"א כשאומר ענט"י ביחד עם שאר ברכות השחר, כמפורש בב"י ובה"ל הנ"ל, וע"ש שיוצא בזה לרא"ש שנוטל לתפלה. [וכן עי' בשו"ת הרא"ש כלל רביעי סימן א'. והובא בב"י בסימן ד' ודו"ק.] וע"ש במ"ב סימן ו' ס"ק ט', שמ"מ הנוהג כשע"ת שיברך ענט"י מיד לאחר עשית צרכיו כשקם, יש לו ע"מ לסמוך ■

# STORIES Off the Daf

## Living "Before Hashem"

לימד על השחיטה שכשירה בזר

Rav Hirsch, zt"l, explains that shechita is a symbolic act of relinquishing one's former self-absorbed life to begin again "before Hashem"—to serve Him in every act. The law is that slaughter can be done by a non-kohen, either the animal's owner or his agent. The significance of this lies in the fact that this self-sacrifice, this fundamental change of attitude, is not accomplished by the Beis HaMikdash upon the one who brings the sacrifice. Rather, the owner of the korban must engage his own free will to effect this change upon himself. Even

though we are denied the privilege of the service of the Beis HaMikdash, the inner lesson still remains: to serve Hashem in everything we do and "place Him before us always."

Rav Shalom Shachne of Prohobisht, zt"l, the father of Rav Yisroel of Ruzhin zt"l, enjoyed few worldly comforts. He was poor, and his sole sustenance came from the charitable contributions of those who knew him. Once, two merchants who were wrapping up their business at the fair in Kaminetz raised a decent sum for Rav Shalom and his perpetually needy family. When they came to the Rav and presented him with the money, they could see that he was very pleased, and he invited them to stay for dinner. During the meal, Rav Shalom's six-year-old son paid close attention to his

father's words of Torah and mussar. After he finished eating, the boy went to bed.

Some time later, Rav Shalom beckoned to his guests. "Follow me, and I will show you a chiddush." He led them to the boy's room, but the door was closed. After knocking, Rav Shalom entered, and they found the child pacing the floor and crying.

Rav Shalom asked, "Why are you crying?"

"I was saying she'ma," he answered.

Rav Shalom expressed disbelief. "I insist you tell me the real reason why you are crying. I am your father and you must obey me!"

The young Yisroel whispered, "I am counting how many times I made a move today that wasn't for the sake of heaven!" ■