



Volume 5. Issue 38

Ninety-Three Utensils

As part of the morning service, the *Mishnah* (3:4) teaches that after the *kohanim* were told to bring the lamb to slaughter as the morning *tamid*, they then went to the chamber to take out ninety-three *keilim* from the *avodah*. The animal was then given water to drink from one of these *keilim* and then brought to the slaughter site. A number of questions may be asked. Is there any significance to the number of *keilim* that were removed explaining why the *Mishnah* stated this figure explicitly? Why were all the *keilim* removed at this point if only one was required? Recall that only one *kli* was made available earlier for *trumat ha'deshen*.

The *Rambam* writes that this number was simply the sum-total of the *keilim* required throughout the day. The *Bartenura* notes however, it is not explained why this number of *keilim* were indeed required. Both however cite the *Yerushalmi* (*Chagigah* 3:8) that explains that the number ninety-three corresponds to the number of *azkarot* (names of *Hashem*) listed in the prophecies of *Chaggai*, *Zecharia* and *Melachi*.¹

R' Eliyahu Gutmacher from *Graditz* however offers a different association. He explain that the number of *keilim* corresponds to the number of letters in the *pasuk* that mentions the preparation of the *mizbeach* for *Akeidat Yitzchak* – another sacrifice, like the *Tamid*, performed early in the morning (*Bereishit* 22:9):

They arrived at the place of which *Hashem* had spoke to him; Avraham built the *mizbeach* there and arrange the wood; he bound *Yitzchak* his son, and he placed him on the *mizbeach* on top of the wood.

The idea of making reference to *Akeidat Yitzchak* or remembering the merit of the forefathers is common in the *Beit Ha'Mikdash*. We learnt that when confirming that dawn had arrived, they would ask if the light of the sun had reached *Chevron* (the burial place of the *avot*). Also the *Tamid* was bound in unique manner (*Akeidah*), similar to the way that *Yitzchak* was bound in the above *pasuk*.²

A reminder of the *Akeidah* would be reason enough, however one could suggest that there was importance even to the details of the *pasuk*. The *Midrash* explains that *Yitzchak* requested that his father bind him. At the time he was thirty-seven years old and he was concerned that he might instinctively jerk from fear of the knife and invalidate the slaughter. Perhaps this *pasuk*, recalled prior to engaging with the animal, was a reminder for the *kohanim* to subject not only their actions and emotions but even their very instincts to the *avodah* to eagerly fulfill the will of *Hashem* (see also last week's Issue).

This association may also work in the other direction to answer a complexity in the *pasuk*. A difficulty highlighted by the *mefarshim* is why was *Yitzchak* bound prior to being placed on the *mizbeach*? Why was *Avraham*, at the time quite elderly, burdened with hoisting his son, a grown man, onto the *mizbeach*?³ The *pasuk* in isolation however correlates nicely with the order in the *Beit Ha'Mikdash*. The *kohanim* “arrive at the place”, then clean the *mizbeach* and “arrange the wood”. The *tamid* is then “bound” and after slaughter it is placed on the *mizbeach* “on top of the wood”. If so then this would be another instance of “*ma'asav avot siman le'banim*”, where the actions of the forefather represent a directive for future generations.

Yisrael-Yitzchak Bankier

¹ The *Tosfot Yom Tov* however argues that the *Yerushalmi* should read “the prophecies of *Chaggai* and *Melachi*” otherwise there are too many *azkarot*. (The *korban eidah* also shares this version). The “math” only works with his version. (He also maintains that it fits in with the entire discussion in the *Yerushalmi* – see the *Tosfot Yom Tov* and *Yerushalmi*). The *Tosfot Yom Tov* adds that even though a higher number could have been achieved by adding those in *Zecharia*, it would have unnecessarily burdened the *kohanim*. The *Tosfot Chadashim*, however defends the version of the *Rambam* explaining the total number of *azkarot* in all three prophecies that relates specifically to the second *Beit Ha'Mikdash* equal ninety three. There are more; however those prophecies

relate to the future and not the second *Beit Ha'Mikdash*, the subject of *Masechet Tamid*.

² Note that this is according to *Rashi*'s understanding (*Shabbat* 52a). The *Rambam* explains that they did not bind the *Tamid* at all. The *Lechem Mishnah* explaining another *Rashi* (*Bereishit* 22:9) understands that they bound the *tamid* in a manner unlike *Akeidat Yitzchak*. See the *Minchat Yitzchak* for an explanation on *Rashi*'s two understandings.

³ *R' Yehoshua Leib Diskin* explains that *Avraham* was commanded to place *Yitzchak* on the *mizbeach* (22:2). Had *Yitzchak* not been bound it would have been considered as if *Yitzchak* aided him in this task due to the principle “*chay noseh et atzmo*” (*Shabbat* 93b).

Revision Questions

תמיד ב' ה' – ה' א'

- What was the second fire on the *mizbeach* used for and where was it located? (ב' ה')
- Why was the size of the second fire larger on *Shabbat*? (ב' ה')
- Where was the second “lottery” performed? (ב' ה')
- What roles were determined in the second lottery? (ג' א')
- What was done to determine if it was time to offer the morning *tamid*? (ג' ב')
- From where would they take the animal that would be used for the morning *tamid* offering? (ג' ג')
- What were the four chambers in the *Beit Ha'Moked*? (ג' ג')
- How many utensils were taken out from the *lishchat keilim*? (ג' ד')
- What utensil would they give the animal to be used for the *tamid* to drink? (ג' ד')
- What else would they do prior to slaughtering the *tamid*? (ג' ד')
- Where would they slaughter the *tamid*? Describe that location. (ג' ה')
- What would the *kohanim* elected to clean the *menorah* and inner *mizbeach* carry with them in order to carry out his task? (ג' ו')
- What were the two small doors on each side of the gate to the *heichal* used for? (ג' ו')
- Describe how the doors of the *heichal* were opened? (ג' ו')
- What were the eight/nine sounds in the *Beit Ha'Mikdash* that could be heard from *Yericho*? (ג' ח')
- What smells could be smelled all the way from *Yericho*? (ג' ח')
- How was the *mizbeach* in the *heichal* cleaned? (ג' ט')
- How was the *menorah* cleaned? (ג' ט')
- How many steps were there before the *menorah*? (ג' ט')
- Who would hold down the *tamid*? (ד' א')
- How was the morning *tamid* slaughtered? (ד' א')
- How would this differ to how the afternoon *tamid* was slaughtered? (ד' א')
- Describe how the *tamid* was stripped after slaughter. (ד' ב')
- Describe how the different parts of the *tamid* were removed. (ד' ב'-ג')
- What part was washed? Where was it washed and how many times? (ד' ב')
- What was left attached to the left flank? (ד' ג')
- Where were all the parts placed? (ד' ג')
- Where would the *kohanim* go next, and what would they do there? (ד' ג' – ה' א')
- What extra *bracha* would they recite on *Shabbat* and why? (ה' א')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
18 th January כ"ב טבת	19 th January כ"ג טבת	20 th January כ"ד טבת	21 st December כ"ה טבת	22 nd January כ"ו טבת	23 rd January כ"ז טבת	24 th January כ"ח טבת
Tamid 5:2-3	Tamid 5:4-5	Tamid 5:6:6-2	Tamid 6:2-3	Tamid 7:2-3	Tamid 7:3-4	Midot 1:1-2

