



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*.<sup>1</sup>

*R' Eliyahu Gutmacher* from *Graditz* however offers a different association. He explains 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*.<sup>2</sup>

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*?<sup>3</sup> 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*

<sup>1</sup> 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*.

<sup>2</sup> 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.

<sup>3</sup> *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? (ה')
- What roles were determined in the second lottery? (א')
- What was done to determine if it was time to offer the morning *tamid*? (ב')
- From where would they take the animal that would be used for the morning *tamid* offering? (ג')
- What were the four chambers in the *Beit Ha'Moked*? (ג')
- How many utensils were taken out from the *lishchat keilim*? (ד')
- What utensil would they give the animal to be used for the *tamid* to drink? (ד')
- What else would they do prior to slaughtering the *tamid*? (ג')
- Where would they slaughter the *tamid*? Describe that location. (ה')
- What would the *kohanim* elected to clean the *menorah* and inner *mizbeach* carry with them in order to carry out his task? (ג')
- What were the two small doors on each side of the gate to the *heichal* used for? (ג')
- Describe how the doors of the *heichal* were opened? (ג')
- What were the eight/nine sounds in the *Beit Ha'Mikdash* that could be heard from *Yericho*? (ח')
- What smells could be smelled all the way from *Yericho*? (ג')
- How was the *mizbeach* in the *heichal* cleaned? (ט')
- How was the *menorah* cleaned? (ט')
- How many steps were there before the *menorah*? (ט')
- Who would hold down the *tamid*? (א')
- How was the morning *tamid* slaughtered? (א')
- How would this differ to how the afternoon *tamid* was slaughtered? (א')
- Describe how the *tamid* was stripped after slaughter. (ב')
- Describe how the different parts of the *tamid* were removed. (ד'בי-ג')
- What part was washed? Where was it washed and how many times? (ד'בי)
- What was left attached to the left flank? (ד'בי)
- Where were all the parts placed? (ג')
- Where would the *kohanim* go next, and what would they do there? (ד'גי-ה')
- What extra *bracha* would they recite on *Shabbat* and why? (ה')

## Local Shiurim

### Sunday -Thursday

Between mincha & ma'ariv  
Mizrachi Shul

### Friday & Shabbat

10 minutes before mincha  
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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
18 <sup>th</sup> January כ"ב טבת	19 <sup>th</sup> January כ"ג טבת	20 <sup>th</sup> January כ"ד טבת	21 <sup>st</sup> December כ"ה טבת	22 <sup>nd</sup> January כ"ו טבת	23 <sup>rd</sup> January כ"ז טבת	24 <sup>th</sup> 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

