



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Mem

- **Q:** How could **R' Yannai** say that everyone holds that drawing the gorel is essential, when we have a Braisa that says that drawing the gorel is not essential? We can't answer this Braisa like we did the last one, that the Braisa is discussing placing the gorel on the animal, because at the end of the Braisa **R' Shimon** says that the gorel is not essential. We can't say this means that only the placing of the gorel on the animal is not essential, but the drawing of the gorel is, because we know that **R' Shimon** says the entire gorel process is not essential!? **A: R' Shimon** was unsure what the **T"K** of the Braisa was saying, and therefore responded, if you are saying that only drawing the gorel is essential, I argue with you on that. If you are saying that even placing the gorel on the animal is essential, then I argue with you on both fronts.
- **Q:** A Braisa says that if the Avodah of the ox is done before an Avodah of the goat (although it was supposed to be done after), it is valid. This can't be referring to the zerikah, because if the ox was done before the zerikah of the goat, it would not be valid even b'dieved. Therefore, it must be referring to the gorel. We see that the order of when the gorel must be done is not essential. Similarly, it would stand to reason that the entire gorel process is not essential, which is problematic according to **R' Yannai** in the second version of the previous Gemara!? **A:** The Braisa may be referring to where the blood of the ox is put on the Mizbe'ach before the blood of the goat is put on the paroches, and the Braisa would then be following **R' Yehuda**, who says that any Avodah done outside the Kodshei Kodashim while the Kohen Gadol is wearing the white clothing, is not essential.
 - **Q:** The Braisa clearly states that it is discussing blood placed *inside* the Kodshei Kodashim!? **A:** The Braisa is referring to where the ox is done before the gorel, and the Braisa follows **R' Shimon**, who says that the gorel is not essential. **A2:** The Braisa follows **R' Yehuda**, and although the order of the gorel is not essential, performance of the gorel is essential.
- The Braisa quoted earlier brought a machlokes between the **T"K** and **R' Shimon**, whether the viduy said on the goat sent to the Azazel is essential (**R' Shimon** said it is essential). We find that **R' Shimon** holds this way in another Braisa as well. He explains the pasuk regarding the goat ("l'chaper alav") to mean that it must remain alive so that viduy can be said on it before sending it away to the Azazel. **R' Yehuda** argues in that Braisa and says that the pasuk means to say that the goat must remain alive until the zerika is done to the blood of the Chatas goat.
- **Q:** A Braisa says, the talmidim asked **R' Akiva** whether the "L'Hashem" gorel can be switched to the right hand if it had turned up in the left hand. He answered, we should not do that because it will give the Tzedukim fodder to claim that the **Rabanan** make up their own halachos. It seems, that if not for that concern, he would have allowed the switch to be done, which would prove that the gorel is not essential, because if it was, we would not be allowed to change the result in this way!? **A: Rava** said, it may be that the gorel is essential. The talmidim had asked, if that gorel went to his left hand, whether we can move the goat on the left to the right and then switch the gorel to the right as well. In that way, the result of the gorel is not being changed.
- **Q:** A Braisa says, the word "*alah* alav" teaches that merely drawing the gorel is enough, and it need not be placed onto the animal. If the Braisa means to say that drawing the gorel is only needed l'chatchila, that would mean that the Braisa is saying that placing it on the animal is not even needed l'chatchila, which we know is not accurate!? It must be that the Braisa is teaching that drawing the gorel is essential, but the placing of the gorel is not!? **A: Rava** says, the Braisa should be understood as saying that the word "*alah*" teaches that although the gorel needs to

be drawn l'chatchila, and placed on the animal l'chatchila, it does not need to remain on the animal until the time of the shechita, even l'chatchila. However, the Braisa is not addressing whether the gorel is essential or not.

- **Q:** A Braisa in the Sifra says, the pasuk says "v'asahu chatas". This teaches that it is the gorel that determines and designates the animal as the Chatas, not the verbal declaration. An anonymous Braisa in the Sifra follows **R' Yehuda**. We clearly see that **R' Yehuda** says that the gorel is essential!? This clearly refutes all those who have said that **R' Yehuda** says the gorel is not essential.