



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

Yuma Daf Yud Daled

MISHNA

- All 7 days that the Kohen Gadol is living in the Lishkas Parhedrin, he does the zrika, offers the ketores, prepares the Menorah, and offers the limbs of the Tamid on the Mizbe'ach. At all other times, if the Kohen Gadol wants to do a particular Avodah, he may do so, because the Kohen Gadol always has first choice to do an Avodah and to take any portion of a korbos that is given to the Kohanim to eat.

GEMARA

- **R' Chisda** said, this Mishna does not follow **R' Akiva**, because **R' Akiva** says, if the parah adumah is sprinkled on one who is tahor, he becomes tamei (he learns this from the pasuk of "v'hiza hatamei ahl hatahor", which the **Chachomim** say teaches that an act of sprinkling is only considered to be an "act" if it is sprinkled upon something which is subject to tumah). If so, the Kohen Gadol, who had the parah adumah sprinkled on him every day, was tamei every day and could not do the Avodah.
 - The **Chachomim**, argue on **R' Akiva** and say, through a kal v'chomer, if sprinkling makes a tamei person tahor, surely it will not make a tahor person tamei!
 - **R' Akiva** agrees that the kal v'chomer seems to be logical, but says that this is what Shlomo Hamelech referred to when he said that he does not understand the halachos of parah adumah.
 - The **Chachomim** says that Shlomo Hamelech was referring to the halacha that the one who sprinkles and the one who is sprinkled upon are tahor, but one who touches the parah adumah water becomes tamei.
 - **Q:** The pasuk says "u'mazei mei hanidah yichabes bigadav", which means that the one who sprinkles becomes tamei!? **A:** That pasuk refers to one who touches the water.
 - **Q:** Another pasuk speaks of one who touches the water!? **A:** The pasuk of "mazei" refers to one who carries the water without touching it. The reason the Torah refers to this person as a "mazei" is to teach that one who carries it is tamei only if he carried enough to be used for sprinkling.
 - Even according to the shita that holds there is no minimum amount needed for sprinkling, that means that the person sprinkled upon does not need a minimum amount sprinkled on him, but there still must be a minimum amount in the keili.
 - **Abaye** said that our Mishna may indeed follow **R' Akiva**, because it may be that the Kohen Gadol does the Avodah all day, is sprinkled upon shortly before nightfall, immediately goes to the mikvah and is tahor when nightfall arrives.

UMAKTIR ES HAKETORES U'MEITIV ES HANEIROS

- **Q:** This seems to suggest that the ketores is brought before the Menorah is prepared. However, a Mishna in Tamid suggests that the Menorah is prepared before the ketores is offered!? **A:** The Mishna in Tamid follows the view of **R' Shimon Ish Hamitzpa**.

- **Q:** We find that the Mishnayos in Tamid can't follow **R' Shimon Ish Hamitzpa**, because the procedure it gives for the zrika of the Tamid is different than how **R' Shimon** says the zrika of the Tamid is done!? **A: R' Yochanan** said, our Mishna in Yuma follows the view of **R' Shimon Ish Hamitzpah**.
- **Q:** A Mishna later in our Mesechta says that the Kohen to prepare the Menorah was decided during the 2nd lottery and the Kohen to bring the ketores was decided in the 3rd lottery!? **A: Abaye** said, the preparing of 5 of the neiros of the Menorah was done before the ketores and the preparing of the remaining 2 neiros was done after the ketores. Our Mishna is referring to the last 2 neiros.
 - **Q: Abaye** had said that the preparing of the 5 neiros was separated from the preparing of the remaining 2 by the zrika of the blood of the Tamid, not with the ketores!? **A: Abaye's** statement of the order was said according to **Abba Shaul**. Our mishnayos are following the view of the **Rabanan**.
 - **Abba Shaul** says, the pasuk says "baboker baboker b'heitivo es haneiros yaktirena". This teaches that first comes the Menorah and then the ketores. **The Rabanan** say, the pasuk teaches that the ketores should already be smoking when the Menorah preparations are being completed. This is the same way we have to understand the pasuk that says that in the afternoon "bein ha'arbayim yaktirena". It must mean that the Menorah is lit *after* the ketores is already smoking. This must be the case, because we have learned that no Avodah may be done after the lighting of the Menorah.
 - **Abba Shaul** agrees with regard to the lighting that it is done last, because the pasuk says "oso", which teaches that it must be done last.