



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

### Yuma Daf Chuf Gimmel

UMAH HEIN MOTZI'IN ACHAS OY SHTAYIM...

- **Q:** If we are told they may stick out two fingers, there is no reason to tell us that they can stick out one finger!? **A: R' Chisda** said, the Mishna means that a sick Kohen who does not have the ability to stick out only one finger, may stick out two fingers, but the two are counted as one when the Kohen in charge does his counting.
  - **Q:** A Braisa says, although a Kohen should not stick out his middle finger in addition to another finger, if he does, we count it. It seems to mean that his fingers are counted as two!? **A:** It means that they are counted as one.

MA'ASEH SHEHAYU SHNEYHEN SHAVIN V'RATZIN V'OLIN BAKEVESH

- A Braisa tells the story of a Kohen who lost the race and then stabbed and killed the winner. **R' Tzadok** went on the steps of the Ulam and moved the people to tears, describing how senseless of a death it was.
  - **Q:** Which happened first – the story of the broken leg or the story of the murder? **A:** The murder happened first, but the **Chachomim** thought that it was a one-time occurrence that would not warrant setting up a lottery. When the story of the broken leg then happened, the **Chachomim** decided that the danger is more prevalent than originally thought, and a lottery was instituted.
  - **Q:** The Braisa says that **R' Tzadok** asked whether Yerushalayim or the Beis Hamikdash must bring an eglah arufah for this murder. We have learned that Yerushalayim never brings an eglah arufah!? Also, in this story the murderer was known, so why would an eglah arufah be brought at all!? **A:** He asked it as a catalyst to get the people to cry.
  - **Q:** The Braisa says that the father of the victim came and saw his son dying. He instructed them to remove the knife before his son died so that the knife should not become tamei. The Braisa says that we see that tahara of the keilim was thought of more seriously than murder. Was murder held in low esteem, which is why tahara of keilim was thought of more seriously, or was it that tahara of keilim was held in especially high esteem? **A:** Since the Braisa brings a pasuk of the rampant murder in the times of Menasheh to show that human life was not valued, we see that tahara of keilim was held in regular esteem, but murder was held in disregard.
- A Braisa says, the pasuk that tells of the mitzvah of terumas hadeshen is followed by a pasuk that describes another mitzvah of removing the ash from the Mizbe'ach and disposing it outside the machaneh. In this second pasuk the pasuk says that the Kohen should remove his clothing and put on "other" clothing before removing the ash. A Braisa says, presumably, just as a Kohen Gadol changes from his gold clothing to non-kodesh clothing on Yom Kippur, so too this Kohen changes from kodesh clothing to non-kodesh clothing. However, the pasuk makes a hekesh which teaches that the "other" clothing is kodesh as well. They are different in that they are less expensive clothing. **R' Eliezer** says, the word "other" is describing the Kohen who is removing the ash, and teaches that even a Kohen who has a mum may do this Avodah.
  - He wears different clothing when he does this Avodah, because he gets dirty and it would not be fitting for him to then go and do other Avodah in this dirty clothing.
  - **Reish Lakish** says, the same way **R' Eliezer** argues with the **T"K** regarding whether a Kohen with a mum is valid to remove the ash, they also argue regarding such a Kohen being valid to do the terumas hadeshen. **R' Yochanan** says that they only argue regarding removing the ash, but regarding terumas hadeshen all would agree that it is a full-fledged Avodah and therefore may not be done by a Kohen with a mum.

- **Reish Lakish** said, since the pasuk only mentions that the Kohen must wear the pants and shirt of the bigdei kehunah when he does terumas hadeshen, it must be that it is not a full-fledged Avodah. **R' Yochanan** said, in truth, all 4 begadim were needed. These two were mentioned for different drashos.
- **R' Yehuda and R' Dosa** argue in a Braisa whether the word “yilbash” in the pasuk regarding terumas hadeshen teaches that all 4 begadim are needed (**R' Yehuda**) or whether it teaches that the white clothing of the Kohen Gadol on Yom Kippur may be used for a regular Kohen (**R' Dosa**). The machlokes would seem to be based on whether terumas hadeshen is a full-fledged Avodah and therefore needs all 4 begadim or not.
  - It may be that all agree that all 4 begadim are needed. The machlokes may be that **R' Yehuda** says a pasuk is needed to teach this and **R' Dosa** says that we don't need a pasuk to teach this.