



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

Yuma Daf Chuf Tes

- **Q: R' Zeira** asked, why does the pasuk compare Esther to an "ayala" (a female deer)? **A:** Just like an ayala has a small womb and is therefore desirable to her mate every time as the first time, so too Esther was desirable to Achashveirosh every time like the first time.
 - **Q: R' Assi** asked, why is Esther compared to the morning? **A:** Just as morning is the end of the night, so too Esther was the last of all the great miracles.
 - **Q:** The miracle of Chanukah happened after Esther!? **A:** Esther was the last of the miracles to be written in kesuvim.
 - **Q:** According to the shita who says that Megillas Esther is not part of kesuvim, why is Esther compared to morning? **A:** It teaches what **R' Binyamin bar Yefes in the name of R' Elazar** said, that the tefillos ("shachar") of tzadikim are like an ayala. The more the ayala grows, the more her antlers branch off. So too, the more the tzadikim daven, their tefillos are heard.

SHACHATU ES HATAMID

- **Q:** What is the first part of Mishna talking about? If it is talking about any day of the year, why does the Mishna specify that the Kohen Gadol must go to the mikvah to bring the Tamid? Any Kohen can bring the Tamid!? And, if the Mishna is only talking about Yom Kippur, given the time of the month, it is not likely that the moonlight could be mistaken for sunlight at dawn! **A:** The beginning of the Mishna is referring to any day of the year, but the Mishna then begins to focus on Yom Kippur when it begins discussing the Kohen Gadol going to the mikvah.
- **R' Avin's father** taught, the melikah of a bird korbon and taking of a kometz from a Mincha are also passul if done at night, and must be burned.
 - **Q:** It makes sense that the bird would have to be burned, because the melika cannot be reversed once done. However, why can't the kometz be returned to the Mincha and separated again after sunrise? Why must it be burned? **A:** When the kometz is placed into a kli shareis, it becomes kodesh (a kli shareis makes something in it kodesh even if it was placed there at an improper time) and can no longer be returned to the rest of the Mincha. Therefore, it must be burned.
 - **Q:** A Braisa says that something which must be offered by day can only become kadosh by day. If so, how did the kometz become kodesh at night!? **A:** It only becomes *fully* kodesh by day, however, even at night it becomes kadosh enough to become passul.
 - **Q: R' Zeira** asked, a Mishna says that if Lechem Hapanim is placed on the Shulchan at the wrong time, it does not become automatically passul. According to what was just answered, it should become kadosh and passul since the Shulchan is a kli shareis!? **A: Rava** said, this would seemingly refute what **R' Avin's father** said, but **R' Avin's father** had a Braisa to support his view as well, and therefore, he cannot be refuted just because a Mishna says differently. The Braisa must hold that a kli shareis only makes something kadosh so that it becomes passul when it is placed in the kli shareis the night before its proper time, not any earlier than that (the case of the Lechem Hapanim was where it was placed on Sunday, when it should be placed there on Shabbos).
 - **Q:** On Friday night it should become passul (because it is the night before the proper time)!? **A: Ravina** said, it is talking

about where the bread was removed before Friday night arrived and replaced there Shabbos morning. **A2: Mar Zutra** said that even if it remains there Friday night it does not become passul, because since it was placed there far in advance it has the status as if it was put there without any intention at all, in which case it does not become kodesh at all until its proper time.

ZEH HAKLAL HAYA BAMIKDASH

- **Q:** It makes sense why the Kohen must wash his feet after urinating, because some may have dripped onto his feet, but why must he wash his hands? **A: R' Abba** said, we see from here that one must wipe himself so that no urine remains, so that people don't think he is a "krus shafcha" (who can't have children) which will then make it seem that his children are not really his and must be illegitimate. This wiping will make his hands dirty as well, which is why he must wash his hands.