



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

Yuma Daf Lamed Beis

- A Braisa says, the pasuk says that Aharon goes into the Heichal after the Avodos, but doesn't say what must be done in there when he goes. The Braisa says, this pasuk refers to Aharon going back into the Kodosh Hakodashim to remove the spoon and the shovel that he left there previously. Although the order of the psukim says that this is done right after it is left in there, in truth, it is done after Aharon offers the Olah for himself and for Klal Yisrael.
 - **R' Chisda** said, this can be proven from the fact that we know the Kohen Gadol must go to the mikvah 5 times (at each change of clothing) and wash his hands and feet 10 times (twice at each change of clothing). If he went to remove the spoon and shovel immediately after putting it there, there would only be 3 changes of clothing. It must be that he brought the Olah (in his golden clothing) in between, which would necessitate an additional 2 changes of clothing.

- A Braisa says, **R' Yehuda** says, we learn that the Kohen Gadol must go to the mikvah at every change of clothing from the psukim. The psukim say that Aharon must change to his golden clothing to bring the Olah, and must go to the mikvah before putting on the gold clothing. We see from here that he must go to the mikvah at each change of clothing. **Rebbi** says, we learn it from a different pasuk. The pasuk says that when the Kohen Gadol changes into the linen clothing, he must first go to the mikvah. We see that every change of clothing requires a tevila in the mikvah. Also, the pasuk says "bigdei kodosh heim", which compares all the clothing to each other.

The Braisa then says, there were 5 changes of clothing on Yom Kippur that required tevila: the Tamid was done in the gold clothing, the ketores in the Kodosh Hakodashim was done in the linen clothing, the rams were then offered in the golden clothing, the spoon and shovel were then gotten in the linen clothing, the afternoon Tamid was then brought in the gold clothing. The Braisa then explains, we know that each tevila required 2 washings of the hands and feet from the pasuk that discusses his changing into the golden clothing. The pasuk says "u'fashat...v'rachatz...v'lavash". The word "v'rachatz" teaches that a washing is necessary on the "u'fashat" and on the "v'lavash". **R' Elazar the son of R' Shimon** says we learn the washing requirement from a kal v'chomer. All year long there is no chiyuv to be toivel, yet there is a chiyuv to wash from the kiyor, so Yom Kippur when there is a chiyuv to be toivel, surely there is a chiyuv to wash from the kiyor. Although that would suggest that only one washing is necessary, the extra words in the pasuk of "asher lavash" teach that a washing is required at the undressing just as at the time of dressing.

- **Q: R' Yehuda** gave a source requiring tevila when the Kohen Gadol changes into the golden clothing. From where will he learn that changing into the linen clothing also requires him to be toivel? **A: The Yeshiva of R' Yishmael** said, it is a kal v'chomer. If he must be toivel for the golden clothing, with which he may not enter the Kodosh Hakodashim, surely he must be toivel for the linen clothing, with which he enters the Kodosh Hakodashim.
 - **Q:** Maybe only the golden clothing requires him to be toivel, because it is used to bring kaparah all year long!? **A:** Rather, **R' Yehuda** learns it from the psukim used by **Rebbi**.
- **Q: Rebbi** gave a source requiring tevila when the Kohen Gadol changes into the linen clothing. From where will he learn that changing into the golden clothing also requires him to be toivel? **A: The Yeshiva of R' Yishmael** said, it is a kal v'chomer. If he must be

toivel for the linen clothing, which is not used for kapparah all year long, surely he must be toivel for the golden clothing, which does bring kapparah all year long.

- **Q:** Maybe only the linen clothing requires him to be toivel, because with it he enters the Kodesh Hakodashim!? **A:** This is why **Rebbi** said, “also, the pasuk compares all the clothing”. He uses that to teach that tevila is needed for the golden clothing as well.
- **Q:** The pasuk brought by the Braisa as a source for the washing requirement actually refers to tevila, not washing of the hands and feet!? **A:** This pasuk is not needed to teach tevila (which is learned from another pasuk), so it must be stated to teach regarding washing of the hands and feet.
 - **Q:** Why does the Torah teach us about washing by using a word which connotes tevila? **A:** This was done to teach that just like the tevila must be done in the Azarah, so too the washing must be done in the Azarah.
 - **Q: R' Yehuda** uses this pasuk to teach tevila, so from where will he learn the washing requirement? **A:** He learns it from the kal v'chomer of **R' Elazar the son of R' Shimon**.
- The pasuk used by **Rebbi** (the one used by the Braisa) as the source for washing, suggests that the washing is done after he undresses, and after he is toivel, but before he dresses. That would not follow the **Rabanan** (who say he washes both times while dressed) or **R' Meir** (who says he washes the second time after dressing).
 - **R' Acha bar Yaakov** says that even **Rebbi** would agree that he washes the second time after dressing, because the pasuk says that the washing is done “v'gishtam el hamizbe'ach”, which teaches that it must be done at a time when he can go directly from washing to the Mizbe'ach, not that he has to first dress before he can go to the Mizbe'ach.

HEIVI'U LO ES HATAMID KERATZO...

- **Ulla** said, “keratzo” means to kill.
- **Ulla** explained, the Kahon Gadol must sever most of the esophagus and most of the trachea.