



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

### Yuma Daf Lamed Daled

KETORES SHEL SHACHAR HUYSA KREIVAH BEIN DAM L'EIVARIM...

- **Q:** Who is the Tanna of our Mishna that says the ketores was offered between the offering of the blood of the Tamid and the limbs of the Tamid? It can't be the **Rabanan**, because they hold that the ketores is offered between the blood and the cleaning of the Menorah. It can't be **Abba Shaul**, because he says the ketores is offered between the cleaning of the Menorah and the offering of the limbs. **A:** The Mishna follows the **Rabanan**. The Mishna is speaking generally and not stating exactly which Avodah preceded and followed the ketores.

V'SHEL BEIN HA'ARBAYIM HUYSA KREIVAH BEIN EIVARIM L'NESACHIM...

- **R' Yochanan** explains, the order is learned from the pasuk that says, "k'minchas haboker u'knisko ta'aseh". This teaches that just as the morning ketores is offered before the nesachim, so too the afternoon ketores is offered before the nesachim.
  - **Q:** Based on the pasuk we should say that the afternoon ketores should be offered before the limbs of the Tamid, just like the morning ketores!? **A:** The pasuk says "k'minchas haboker", not the "eivarei haboker", which teaches that the limbs of the afternoon need not be offered after the ketores.
- A Braisa says, the pasuk says "v'nisko revi'is hahin". This teaches regarding the nesachim of the afternoon Tamid, and the morning Tamid is then learned from the afternoon Tamid. **Rebbi** says the pasuk refers to the morning Tamid, and the afternoon Tamid is then learned from the morning Tamid.
  - **Q:** The view of the **Rabanan** (the T"K) seems right, because the pasuk is written regarding the afternoon Tamid. However, according to **Rebbi**, why does he say the pasuk is teaching regarding the morning Tamid? **A: Rabbah bar Ulla** explained, the pasuk says "v'nisko revi'is hahin lakeves ha'echad", and the morning Tamid is the one that is referred to as "echad" (the pasuk says "es hakeves echad ta'aseh baboker").
    - **The Rabanan** say, the word "echad" teaches that the animal should be the choicest from among all the available animals. **Rebbi** learns that from the pasuk of "mivchar nidreichem".
      - **The Rabanan** say that one pasuk teaches that the choicest animal should be used for obligatory korbanos and one teaches regarding voluntary korbanos.

IHM HAYA KOHEN GADOL ZAKEIN OY ISTENIS...

- A Braisa says, **R' Yehuda** said, they would heat up metal bars before Yom Kippur, and would throw these into the water to remove the chill.
  - **Q:** That is the process of hardening metal, which is assur to do on Yom Kippur!? **A: R' Bivi** said, they did not allow the metal to get hot enough to reach the level of hardening when placed in water. **A2: Abaye** said, even if it does reach that level of heat, since the hardening is done unintentionally, it is mutar.
    - **Q:** We find that **Abaye** seems to hold like **R' Yehuda**, who says that an act that is assur is not permitted just because it is done unintentionally!? **A:** Hardening metal is only assur D'Rabanan, so **Abaye** allows it to be done when it is done unintentionally.

## MISHNA

- They then brought the Kohen Gadol to the Beis Haparva, which was in the Azarah. They would spread a linen sheet between him and the people, he would wash his hands and feet from the kiyor, undress (according to **R' Meir**, he would first undress and then wash his hands and feet from the kiyor), go into the mikvah, was toivel, came up, and dried off. They would then bring him the white clothing, he would dress, and then wash his hands and feet from the kiyor.
- **R' Meir** says, in the morning (when he went into the Kodesh Hakodashim with the ketores) he wore white clothing made of Pelusin linen, which was valued at 12 maneh. In the afternoon (when he went back in to get the spoon and shovel) he wore white clothing made of Hinduyin linen, which was valued at 800 zuz. The **Chachomim** say, the morning linen clothing were worth 18 maneh, and the afternoon linen clothing were worth 12 maneh, for a total value of 30 maneh, which came from the tzibbur's money. If the Kohen Gadol wanted to add money from his own funds for more expensive clothing, he could.