



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

Yuma Daf Lamed Hey

GEMARA

- **R' Yosef** explained, the word Parvah was the name of a person who practiced kishuf, who had built this chamber, thus it carried his name.

PEIRSU SADIN SHEL BUTZ

- **R' Kahana** explained, they specifically used linen to remind that the special Avodah of the day was done in linen clothing.

BASHACHAR HAYA LOVESH P'LUSIN SHEL SHMONAH ASSAR...

- The Tanna gave us the total of 30 maneh for both sets of clothing to teach that it is that total that is important. However, if the value of the morning or afternoon clothing changes from the amounts in the Mishna, it is not a problem, as long as the combined value is not less than that total stated in the Mishna.
- **Q:** According to **R' Meir** and the **Rabanan**, it is clear that the linen clothing used in the morning should be worth more than the one used for the afternoon clothing. Where do we learn that from? **A: R' Huna the son of R' Illai** said, the pasuk regarding the morning clothing says the word "bahd" four times. This teaches that that clothing should be from the best quality linen.
 - **Q:** A Braisa refers to the afternoon linen clothing as "acheirem", presumably meaning that they are to be of greater value!? **A:** The word "acheirem" can signify that they are different and of lesser value.
- **R' Huna bar Yehuda** said, the afternoon linen clothing may even be made by the mother of the Kohen Gadol, as long as she gives it over to the tzibbur.
 - **Q:** That would seem to be obvious!? **A:** We would think that we should be concerned that it is not going to be given over to the tzibbur wholeheartedly. **R' Huna bar Yehuda** teaches that we do not need to have that concern.
 - We find that **R' Yishmael ben Pavi** and **R' Elazar ben Charsom**, each a Kohen Gadol, wore linen clothing of exorbitant value made by their respective mothers.
 - A Braisa says, when a person moves on to the next world, he will be asked why he didn't learn Torah.
 - The poor person will try to answer that he could not because he was too busy trying to earn a living. In Heaven they will reply, "Were you poorer than Hillel?" Hillel was so poor that he once could not even afford to pay to enter the Beis Medrash to learn. He climbed onto the roof to listen through the skylight and got buried in snow, endangering his life.
 - The rich person will try to answer that he was too busy with his business to learn. In Heaven they will reply, "Were you richer than **R' Elazar ben Charsom**?" His father had left him over 1,000 cities on dry land and 1,000 ships at sea, and yet he would travel around to learn Torah, to the point that his own employees did not even know who he was (because he was always learning).
 - The rasha will try and answer that he was good looking and was therefore always bothered by his yetzer harah. In Heaven they will reply, "Were you any better looking than Yosef?" Yosef was begged every day by Potifar's wife to be mezaneh with her, but he never gave in.

MISHNA

- The Kohen Gadol would then go to his ox, which was standing between the Ulam and the Mizbe'ach, with its head facing south and its face to the west. The Kohen would stand to the east of the ox, facing west, would lean both his hands on the ox and would say viduy for his own aveiros and those of his household. After each mention of Hashem's Name, the people would respond "Baruch Shem Kevod Malchuso L'olam Va'ed".