



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

Yuma Daf Lamed Vuv

GEMARA

- Our Mishna must follow **R' Elazar the son of R' Shimon**. Our Mishna says that the viduy was said between the Mizbe'ach and the Ullam. The place of the viduy was the place where the animal was shechted. Therefore, our Mishna must hold that this area is valid for shechting kodshei kodashim. A Braisa brings a machlokes: **R' Yose the son of R' Yehuda** says, only the area directly north of the Mizbe'ach (not to the sides) is valid for shechting kodshei kodashim. **R' Elazar the son of R' Shimon** says, the area between the Mizbe'ach and the Ullam (on the northern half of the Azarah) is also valid. **Rebbi** says, even the area to the east of the Mizbe'ach (on the northern side of the Azarah) is valid. We see that our Mishna must follow **R' Elazar the son of R' Shimon**.
 - **Q:** Does the Gemara mean to say that our Mishna cannot follow **Rebbi**? **A:** Our Mishna can follow **Rebbi**. If he validates the more eastern area (which is less kadosh), surely he will validate the area between the Mizbe'ach and the Ullam.
 - The Gemara meant to ask that our Mishna can't follow **Rebbi** based on the Mishna's insistence that the shechita be done between the Mizbe'ach and the Ullam. According to **Rebbi**, the shechita could be done anywhere in the northern half of the Azarah.
 - **Q:** Even if we say that the Mishna follows **R' Elazar the son of R' Shimon**, why doesn't the Mishna say that the shechita should be done directly to the north of the Mizbe'ach, which is clearly the best place to shecht the korbon? **A:** We will have to answer that we placed the shechita on the west side of the Mizbe'ach so that the Kohen Gadol (who is in a weakened state) should not have to walk far to do the zerika. Based on this, we can even say that the Mishna follows **Rebbi**, and the Mishna insists on the shechita at that spot for the sake of the Kohen Gadol.

ROSHO LADAROM U'PANAV L'MAARAV

- **Rav** explains, this is done by having the animal pointed south, but then turning its face to the west.
 - **Q:** If we want it facing west, why don't we just have the animal point to the west? **A:** **Abaye** says, doing so would have its rear face the Mizbe'ach, and we don't want that position, for the concern that it may let out wastes towards the Mizbe'ach.
 - A Braisa explains the semicha process for kodshei kodashim. The animal stands in the north, pointed to the west. The owner stands to its east, facing west, and places his 2 hands between its horns and says viduy. According to **R' Yose Haglili**: on a Chatas for the sin he is bringing it for, on an Asham for the sin he is bringing it for, and on an Olah for the sins of leket, shikcha, and peyah. **R' Akiva** says, an Olah is only brought for a kappara on an assei, or for a lav that is remedied by an assei (but not for things like leket, shikcha, etc.).
 - **Q:** Regarding what do they argue? **A:** **R' Yirmiya** said, they argue whether a lav followed by an assei, where the assei does not remedy the lav (like the lav of eating neveliah, which is followed by an assei to give it to a ger, or the lav of leket, shikcha, and peyah, which are followed by an assei) is subject to malkus. **R' Akiva** says it is, which is why we don't need an Olah to bring a kapparah for it (the malkus bring a kapparah), and **R' Yose Haglili** says that it is not subject to malkus, which is why we need the Olah for a kapparah. **A2:** **Abaye** said, all agree

that the lav of neveilah is subject to malkus. They only argue with regard to the lav of leket, shikcha and peyah.

- A Braisa says, **R' Meir** says, the order of the Kohen Gadol's viduy is to first mention "avisi", then "pashati", then "chatasi". This is the same order as the pasuk states to be used for the viduy on the goat that is sent to the Azazel, and the order that Moshe used when describing Hashem's forgiveness ("nosei avon, v'fasha, v'chata'ah"). The **Chachomim** say, "avonos" are willful aveiros, "pasha'im" are aveiros done to rebel against Hashem, and "chata'im" refer to aveiros done b'shogeg. Based on that, they say that it can't be that the order is as **R' Meir** says, because after asking for forgiveness on the meizids, it would not make sense to go back and ask for forgiveness on the shogegs. Rather, they say that the order of the viduy was "chatasi, avisi, pashati". With regard to the pasuk said by Moshe, that was Moshe's tefilla to Hashem, that He should view the meizids of the Yidden as if they were only done b'shogeg.
 - **Rabbah bar Shmuel in the name of Rav** says, we pasken like the **Chachomim**.
 - **Q:** That is obvious, because we always pasken like the majority!? **A:** We would have thought that since **R' Meir** has a proof from Moshe, we should pasken like him.
- A Braisa says, the pasuk regarding Aharon's ox says "v'chiper". This refers to his saying viduy. Although you may want to say that this refers to kapparah through the zerika of the blood, we learn out from the goat sent to the Azazel, that just like there "v'chiper" refers to viduy (there is no zerika), so too here. Also, we can learn this from the pasuk that says "v'chiper" before it even discusses the shechita. It must therefore be referring to viduy.
 - **Q:** Why do we need a second reason? **A:** If one feels that learning from the goat sent to the Azazel is not correct, and a better place to learn from would be the goat brought as a korbon (which does have zerika), we have a second reason why "v'chiper" by the ox must refer to viduy.
 - **Q:** How do we know that the Kohen Gadol begins the viduy with "anah" (please)? **A:** We learn a gezeirah shava from the viduy of Moshe after the sin of the eigel.
 - **Q:** How do we know that the Kohen Gadol is to use Hashem's Name in the viduy? **A:** We learn that from a gezeirah shava from eglah arufah.
 - **Q: Abaye** asked, why don't we learn eglah arufah from Moshe's viduy as well, and begin with "anah"? **A: KASHYEH.**

V'HEIN ONIN ACHARAV

- A Braisa says, **Rebbi** said, the pasuk of "ki Shem Hashem ekra havu godel Leilokeinu" refers to when Moshe told the Yidden, when I say Hashem's Name, you say "Baruch Shem...". **Chananya the nephew of R' Yehoshua** says, when the pasuk says "zeicher Tzaddik l'bracha", it refers to when Shlomo told the Yidden, when I mention the Name of Hashem, you say "Baruch Shem...".