



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

### Yuma Daf Mem Beis

- **R' Yitzchak** said, I have heard regarding the shechita of the parah adumah and the shechita of the ox of the Kohen Gadol on Yom Kippur. I have heard that one of them is valid if done by a non-Kohen and one is not, but I don't remember which is valid.
  - It is actually a machlokes between **Rav** and **Shmuel**. One says the shechita of the parah adumah is valid if done by a non-Kohen, but the shechita of the Kohen Gadol's ox would be passul if done by a non-Kohen, and one says the shechita of the ox of the Kohen Gadol is valid if done by a non-Kohen, but the shechita of the parah adumah would be passul if done by a non-Kohen.
    - We can bring a proof that **Rav** is the one who says that the shechita of the parah adumah is passul if done by a non-Kohen. **R' Zeira** said that the shechita of the parah adumah would be passul if done by a non-Kohen, and **Rav** explained, this is because the pasuk says "chukah" and "Elazar". It must be that **Rav** holds that way as well.
      - **Q:** By the Kohen's ox it also says "Aharon" and "chukah", so why would **Rav** say that shechita may be done by a non-Kohen? **A:** That pasuk is said regarding actual Avodos, and shechita is not an Avodah.
        - **Q:** If so, **Rav** should similarly say that the "Elazar" and "chukah" of the parah adumah also only apply to Avodos and therefore do not disallow the shechita of a non-Kohen!? **A:** The parah adumah is only kadshei bedek habayis. Therefore, its processes are not classified as Avodos, and the limitation of the pasuk is not limited to Avodos.
        - **Q:** If the shechita of an actual korbon is allowed by a non-Kohen, surely the shechita of a parah adumah should be valid if done by a non-Kohen!? **A:** **R' Shisha the son of R' Idi** said, we find things that are not Avodos that require a Kohen, such as the determination of nega'im.
      - **Q:** According to **Shmuel**, why does he disallow a non-Kohen for the ox based on the pasuk of "Aharon" and "chukah", but does not disallow the non-Kohen for the parah adumah based on the pasuk of "Elazar" and "chukah"!? **A:** The pasuk by parah adumah says "v'shachat osah l'fanav", which teaches that anyone can shecht as long as Elazar is there to look on.
        - **Rav** would say that this pasuk teaches that Elazar may not be masiach da'as from the shechita. **Shmuel** would learn this halacha from the pasuk of "v'saraf es haprah l'ainav".
          - **Rav** says, one pasuk is needed to teach this halacha for the shechita (even though the burning is when the parah adumah becomes valid), and one for the burning (even though the shechita is the starting point of the process).
        - **Q:** For what part of the process is masiach daas not a problem? **A:** The throwing of the wood, the grass and the red string, because they are not part of the actual parah adumah.

- Regarding the shechita of a parah adumah by a non-Kohen: **R' Ami** says it is valid, and **R' Yitzchak Nafcha** says it is passul. Some said that **Ulla** said it is valid and others say that he said it is passul.
  - **R' Yehoshua bar Abba** brings a proof to **Rav** from a Braisa. The Braisa says that, among other parts of the process, the shechita of the parah adumah must be done by day. We learn this out from the fact that it may not be done by a woman. We compare it to the sprinkling of the parah adumah, that may not be done by a woman and also must be done by day. **Abaye** explains the proof, that we learn that a woman may not do the shechita from the fact that the pasuk says "Elazar". Based on that, it will follow that the shechita may also not be done by a non-Kohen.
- **Ulla** said, the pesukim of the parsha of parah adumah can be darshened with varying implications.
  - **"U'nisatem osah ehl Elazar HaKohen"** – "it" (the first parah adumah) must be done by Elazar, but future parah adumahs need not be done by Elazar. Some say it still must be done by the Kohen Gadol of the time, while others say that it may be done by a regular Kohen.
    - **Q:** What is the source according to the view that it must be done by the Kohen Gadol? **A:** It is learned from a gezeirah shava (on the word "chukah") from Yom Kippur.
  - **"V'hotzi osah"** – teaches that the parah adumah itself must be brought out, and no other animal may be brought out along with it.