



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

Yuma Daf Mem Gimmel

- **Ulla** has been darshening the psukim of the parsha of parah adumah:
 - **"V'shachat osah"** teaches that one may not slaughter a second animal along with it (using a long knife).
 - **"Lifanav"** teaches according to **Rav** that he may not be masiach daas, and according to **Shmuel**, that a non-Kohen may shecht as long as Elazar is looking on.
 - **"V'lakach Elazar HaKohen midama b'etzba'o"** – according to **Shmuel**, this mention of Elazar teaches that at this point the Kohen must take over. According to **Rav**, this is an exclusion after an exclusion, which makes an inclusion, allowing the Avodah to be done by a regular Kohen as well.
 - **"V'lakach HaKohen eitz erez..."** – according to **Shmuel**, this teaches that even a regular Kohen may do the Avodah. According to **Rav**, this teaches that a Kohen is needed even though this is not an Avodah involving the actual parah adumah.
 - **"V'chibes begadav HaKohen"** – this teaches that the Kohen must be wearing the bigdei kehunah for the parah adumah Avodos.
 - **"V'tamei HaKohen ahd ha'erev"** – teaches that the bigdei kehunah must be worn for the parah adumah Avodos of future generations as well.
 - **Q:** This drasha makes sense according to the view that even a regular Kohen may do the Avodos. However, according to the view that the Kohen Gadol is needed, it would be obvious that the bigdei kehuna are needed!? **A:** At times, a pasuk states something even though it could have been learned through a kal v'chomer.
 - **"V'asaf ish tahor es eifer haparah v'hiniach"** – "ish" teaches that this may be done by a non-Kohen. "Tahor" teaches that it may be done by a woman. "V'hiniach" teaches that it must be done by one who is mentally competent.
 - A Mishna says, the ashes and water of the parah adumah may be mixed by any person except for a deaf-mute, insane person, or a minor. **R' Yehuda** says a minor is valid, but not a woman or androgenus.
 - The **T"K's** view is based on the pasuk "v'lakchu latamei mei'afar sreifas hachatas", which teaches that the people invalid to gather the ashes are also passul to do the mixing. **R' Yehuda** says, if this was true, the pasuk should have said "v'lakach", in the singular, as was said regarding the collection of the ashes. The plural form of "v'lakchu" teaches that a minor is valid for mixing as well. He says a woman is invalid because the pasuk says "v'nassan", in the masculine form. The **T"K** says, the pasuk specifically uses the plural for "taking" and the singular for "placing" to teach that only one person need to take and only one person need to place, and it need not be the same person.
 - **"V'lakach eizov v'taval bamayim ish tahor"** – this pasuk (regarding sprinkling), according to the **T"K** teaches that "ish" but not a woman, and "tahor" comes to include a minor. According to **R' Yehuda**, "ish" comes to exclude a minor, and "tahor" comes to include a woman.
 - **"V'hiza hatahor ahl hatamei"** – the unnecessary calling the person "tahor" implies that he is somewhat tamei. This teaches that a t'vul yom (one who went to the mikvah but has not yet had the sun set after going) is valid to sprinkle.

- It was taught in front of **R' Yochanan**, all shechitos may be done by a non-Kohen except for the shechita of the parah adumah. **R' Yochanan** said that is incorrect. Rather all shechitos are valid if done by a non-Kohen.
 - We find that **R' Yochanan** clearly argued on his rebbi, **R' Shimon ben Yehotzadok**, by saying this shita.

BA LO EITZEL PARO SHNIYA

- **Q:** Why by the second viduy does he add language about the viduy being for the Kohanim as well, whereas by the first viduy he only mentioned himself and his family? **A:** After the first viduy, the Kohen Gadol is cleansed of any aveiros. As such, he is now more fit to ask for forgiveness for others as well.

MISHNA

- The Kohen Gadol then shechts his ox and catches the blood in a bowl. He gives the bowl of blood to one who will mix it on the 4th row of stones in the Heichal, so that it does not congeal. He then takes a shovel and goes up onto the Mizbe'ach. He pushes the coals to the sides and takes a shovelful of coals from the innermost coals. He goes off the Mizbe'ach and leaves the full shovel on the forth row of stones in the Azarah.
 - Every day the Kohen would take coals with a silver shovel and then transfer them to a gold shovel (so as not to ruin the gold from the intense heat). On Yom Kippur he would take the coals directly with the gold shovel and not transfer it.
 - Every day he would use a shovel of 4 kabin to take the coals and transfer it to a shovel of 3 kabin. On Yom Kippur he would use that one shovel of 3 kabin. **R' Yose** says, every day (besides Yom Kippur) he would take coals with a shovel of a se'ah and transfer it into a shovel of 3 kabin.
 - Every day the shovel was heavy, but on Yom Kippur it was light.
 - Every day the shovel had a short handle, but on Yom Kippur it was long.
 - **R' Menachem** says, every day the gold shovel was of yellow gold, but on Yom Kippur it was rose gold.
 - Every day he would offer half a maneh of the ketores in the morning and half in the afternoon, but on Yom Kippur he would offer an additional 2 handfuls.
 - Every day the ketores was ground till it was fine, but on Yom Kippur it was made to be extra fine.
 - Every day the Kohanim would go up the ramp on the east and go down on the west, but on Yom Kippur the Kohen Gadol would go up and down in the center. **R' Yehuda** says, the Kohen Gadol always goes up and down in the center.
 - Every day the Kohen Gadol washes his hands and feet from the kiyor, but on Yom Kippur he uses a golden flask. **R' Yehuda** says, a Kohen Gadol always washes his hands and feet from a golden flask.
 - **R Meir** says, every day there were 4 fires on the Mizbe'ach, but on Yom Kippur there were 5. **R' Yose** says, every day there were 3 fires on the Mizbe'ach, but on Yom Kippur there were 4. **R' Yehuda** says, every day there were 2 fires on the Mizbe'ach, but on Yom Kippur there were 3.