



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

### Yuma Daf Mem Daled

#### GEMARA

- **Q:** How can the Mishna say that the one mixing the blood stood on the 4<sup>th</sup> row of stones in the Heichal? The pasuk says that no one may be in the Heichal when the Kohen Gadol is in the Kodesh Hakodashim!? **A: R' Yehuda** said, the Mishna means that he was on the 4<sup>th</sup> row of stones *from* the Heichal, but in the Azarah.
- A Braisa says, the pasuk says "v'chol adam lo yihiyeh b'Ohel Moed". We would think this means that no one may even be in the Azarah when the Kohn Gadol is in the Kodesh Hakodashim. The pasuk therefore says "b'Ohel Moed". We would think this only applies to the Mishkan Shiloh. The pasuk therefore says "baKodesh". We would think it only applies while the ketores is being brought. The pasuk therefore says "b'vo'o l'chaper", to teach that it even applies during the placement of the blood. We would think it only applies on his way in. The pasuk therefore says "ahd tzeiso". The pasuk says "v'chiper ba'ado u'vad beiso u'vad kol k'hal Yisroel". This teaches that his kaparah comes before the kaparah of his family, which comes before that of the Kohanim, which comes before that of the rest of the Yidden.
  - **Q:** Why would we think it only applies to the time of the ketores? **A: Rava** said, we would think it only applies at a time that kaparah is happening for *all* of Klal Yisroel, which is the ketores.
    - **Q:** Where do we find that the ketores brings kaparah? **A:** The Yeshiva of **R' Yishmael** said, the ketores brings a kaparah for lashon harah.
  - A Mishna says, not only must the Heichal be vacated during the ketores in the Kodesh Kakodashim, but even the area between the Ulam and the Mizbe'ach must be vacated as well. **R' Elazar** said, that area must be vacated only during the ketores of the Heichal, not during the ketores of the Kodesh Hakodashim.
    - **Q: R' Ada bar Ahava** asked, a Braisa says, the difference in the need to vacate is, that the Heichal must be vacated during the ketores and not during the ketores (presumably referring to the time of the blood applications), and the area between the Ulam and the Mizbe'ach must only be vacated during the ketores. Presumably the Braisa refers to the ketores of the Kodesh Hakodashim, and therefore is problematic to the shita of **R' Elazar**!? **A:** The Braisa is referring to the ketores done in the Heichal.
      - **Q:** If this is true, the Braisa should say, the difference between the two places is that the Heichal must be vacated for the ketores of the Heichal and the Kodesh Hakodashim, but the area outside only needs to be vacated for the ketores of the Heichal!? **A:** That is actually what the Braisa means to say, that the Heichal needs to be vacated at all times of ketores, but the area outside does not need to be vacated during the ketores of the Kodesh Hakodashim, only during the ketores of the Heichal.
      - **Q:** Why doesn't the Braisa also mention that that the Heichal must be vacated during the blood applications of the Kodesh Hakodashim and of the Heichal, and the area outside need be vacated only for the applications in the Heichal!? **A: Rava** says, it is all for the same reason and therefore considered as mentioned by mentioning the ketores.

- The Braisa says that the Heichal and area between the Ulam and Mizbe'ach must be vacated during the Avodah of the Par Kohen Hamoshiach, the Par Helam Davar, and the Se'irei Avodas Kochavim. **R' Pedas** explains, this is learned from a gezeirah shava from the Yom Kippur Avodah.
- **R' Ada bar Ahava** says, from the Braisa we can see that the different areas of the Azarah have different levels of kedusha D'Oraisa. If not, why would the **Rabanan** only say to vacate the area between the Ulam and the Mizbe'ach, and not the entire Azarah. It must be that the area has a higher level of kedusha.
  - The Gemara says, it may be that the **Rabanan** were only goizer in that area because there is nothing separating that area from the Heichal (and one may mistakenly enter, which is assur D'Oraisa). However, the rest of the Azarah is separated by the Mizbe'ach, and there is less risk of entering the Heichal.
- **Rava** said, we can learn from the Braisa that the kedusha of the Ulam and the Heichal are equal. Because, if the area of the Ulam itself was only a gezeirah, the **Rabanan** would not make a gezeirah on top of that to vacate the area beyond the Ulam as well.
  - The Gemara says, it may be that the Ulam and the area between the Ulam and the Mizbe'ach is one kedusha, but the Heichal is a higher level. Therefore, the gezeirah of the Ulam and the area beyond it is actually one gezeirah.

#### B'CHOL YOM HAYA CHOTEH B'SHEL KESEF...

- Every day they used a silver shovel so as not to ruin the more expensive, golden shovel.

#### V'HAYOM CHOTEH B'SHEL ZAHAV U'BAH HAYA MACHNIS

- **Q:** Why did they allow the golden shovel to be used in the fire on Yom Kippur? **A:** So as not to make the Kohen Gadol do an extra step and thereby tire him out.

#### B'CHOL YOM B'SHEL ARBA'AS KABIN...

- A Braisa says, one kav would spill over in the transfer and would be swept into the stream of water that went through the Azarah.
  - Another Braisa says that 2 kabin spilled over. **R' Chisda** says, that follows **R' Yishmael the son of R' Yochanan ben Broka**, who says that it was transferred to a shovel of only 2 kabin. **R' Ashi** says, it may even follow **R' Yose**, who says that the shovel of a se'ah was the se'ah of the Midbar, which measured 5 kabin, and was poured into a shovel of 3 kabin, thus causing 2 kabin to spill over.

#### B'CHOL YOM HAYSA K'VEIDA V'HAYOM KALAH

- A Braisa explains, every day the shovel had thick sides, and on Yom Kippur, the shovel had thin sides.

#### B'CHOL YOM HAYSA KETZARA V'HAYOM ARUCHA

- This was done so that the Kohen Gadol could carry it by placing the handle under his arm.
- A Braisa says, the Yom Kippur shovel was also different in that it had a ring that made noise.

#### B'CHOL YOM HAYA ZEHAVA YAROK

- **R' Chisda** said, there are 7 types of gold: regular gold, good gold (both stated in pesukim), Ophir gold (from Ophir), Mufaz gold (shines like pearls), Shachut gold (can be spun like thread), closed gold (when this is available for sale all other stores close up), and Parvayim gold (the color of an ox's blood – red). **R' Ashi** says there are only 5 types of gold, and each of the 5 have regular quality and good quality.
  - A Braisa says that the rose gold used for the Yom Kippur shovel was made of the Parvayim gold.