



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

Yuma Daf Mem Hey

B'CHOL YOM MAKRIV PERAS...

- The pasuk says that the ketores of Yom Kippur must be ground fine. Now, every day the ketores must be finely ground, so why does the pasuk repeat it for Yom Kippur? It does so to teach that on Yom Kippur the ketores must be ground extra fine.

B'CHOL YOM KOHANIM OLIN B'MIZRACHO SHEL KEVESH

- This is so because all turns on the Mizbe'ach are done to the right. Therefore, walking up the left of the ramp would make the Kohen walk across the width of the ramp unnecessarily.

V'HAYOM OLEH B'EMTZA V'YORED B'EMTZA

- This is done to demonstrate the honored status of the Kohen Gadol in the eyes of Hashem.

B'CHOL YOM KOHEN GADOL MEKADESH YADAV V'RAGLAV MIN HAKIYOR...

- This too, is done to demonstrate honor to the Kohen Gadol.

B'CHOL YOM HAYU SHAM ARBAH MA'ARACHOS

- A Braisa says: **R' Yehuda** says every day there were two fires on the Mizbe'ach (the main fire and the secondary one from which coals were taken for the daily ketores), and on Yom Kippur there was a third fire (from which coals were taken for the special ketores of the Kodesh Hakodashim). **R' Yose** says every day there were 3 fires (same two mentioned above, plus an additional fire used to feed the main fire if it was not burning sufficiently), and on Yom Kippur there was an additional, 4th fire. **Rebbi** says, every day there were 4 fires (the 3 mentioned above plus an additional fire that was used to burn the limbs that did not fully burn the night before), and on Yom Kippur there was an additional, 5th fire.
 - **Q:** All agree that there were at least 2 fires on a typical day. Where is this known from? **A:** The pasuk says "Hee ha'olah ahl mokdah", which refers to the main fire, and then says "v'aish haMizbe'ach tukad bo", which refers to the second fire, used for the ketores. **R' Yose** says there was a third fire to feed the main fire when needed. He learns this from the pasuk of "v'ha'aish ahl haMizbe'ach tukad bo". **R' Yehuda** says this pasuk teaches that when the small pieces of wood are used to start the main fire, it must be done on the top of the Mizbe'ach. **R' Yose** learns this halacha like **R' Shimon**, from the pasuk of "v'nasnu bnei Aharon HaKohen aish ahl haMizbe'ach". **R' Yehuda** says that pasuk teaches that it must be done by a Kohen.
 - **R' Meir** says there is a 4th fire for the limbs that did not fully burn. He learns this from the extra "vav" of "v'aish". The other **Rabanan** do not darshen the "vav". These **Rabanan** would say that such limbs are returned to the main fire of the Mizbe'ach to be burned. **R' Meir** says, that pasuk teaches that only limbs of the olah should be returned to the Mizbe'ach to be fully burned, but ketores that was not fully burned should not be returned to the Mizbe'ach.
 - **Q:** All agree that an additional fire is added for Yom Kippur. Where do we learn this from? **A:** It is learned from the extra "vav" and "hey" of "v'ha'aish ahl haMizbe'ach". Even according to those who don't darshen a "vav", they do darshen a "vav" and "hey".
 - **Q:** What does the mention of "aish tamid" in yet another pasuk teach? **A:** It is used in a Braisa to teach that the fire used to light the Menorah should come from the outside Mizbe'ach. The Braisa teaches further, that the fire for the ketores of Yom Kippur must also come from the outside Mizbe'ach. We learn this from the pasuk that says that the fire for this purpose should be taken "Mei'ahl haMizbe'ach milifnei Hashem" (which we understand to mean partly before Hashem – i.e. near the Heichal). This would refer to anywhere on the western side of the outside Mizbe'ach.