



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

Yuma Daf Nun Aleph

- **Q: R' Huna the son of R' Yehoshua** asked **Rava**, why does the Mishna mentioned previously, consider the Pesach to be a korbon yachid, but considers the Chagigah to be a korbon tzibbur? It can't be because the Chagigah is brought by many people at the same time, because the Pesach has that characteristic as well!? **A:** The Mishna's mention of Pesach includes Pesach Sheini, which is not brought by many people at the same time, and therefore is not considered to be a korbon tzibbur.
 - **Q:** The Mishna said that "Pesach" overrides Shabbos and tumah. If, as was just said, "Pesach" includes Pesach Sheini, it should override tumah as well, and we find that it does not!? **A:** The Mishna follows the shita of **R' Yehuda**, who holds that Pesach Sheini actually does override tumah.
- **Q: R' Elazar** should consider the par of the Kohen Gadol to be a korbon yachid based on the fact that the Torah says 3 times regarding the par, "asher lo" – it must be his and his alone!? **A:** Although he has to pay for the animal, the other Kohanim clearly have some share in the animal, because they receive a kappara from this korbon. Therefore, it is possible that they have a share for temurah purposes as well, and make the animal to be considered the animal of partners.

MISHNA

- When walking with the ketores to the Kodesh Hakodashim, the Kohen Gadol would walk through the Heichal until he reached the 2 curtains (which were an amah apart) that separated the Heichal from the Kodesh Hakodashim. **R' Yose** says, based on a pasuk, that there was only one curtain.

GEMARA

- The **Rabanan** say, the pasuk of **R' Yose** refers to the Mishkan. During the first Beis Hamikdash there was a wall, which was an amah thick, between the Heichal and the Kodesh Hakodashim. For the second Beis Hamikdash, which didn't have this wall, the **Rabanan** were unsure whether the amah of thickness where the wall should have gone was to be part of the Heichal or of the Kodesh Hakodashim. Therefore, they made 2 curtains, with that amah of space in between.
- A Braisa says: **R' Yehuda** says, the Kohen Gadol would walk through the Heichal to the south of the Mizbe'ach, would then walk between the Shulchan and the Menorah, and would then walk to the southern wall of the Beis Hamikdash, where he would enter to the area between the curtains. **R' Meir** says, he walked to the north of the Mizbe'ach, and then between the Shulchan and the Menorah, and then back to the north wall. **Others say**, he would walk the entire way along the northern wall of the Beis Hamikdash.
 - **Q:** Who is the "Others"? **A: R' Chisda** said, it is the shita of **R' Yose**, who says that the entrance to the Kodesh Hakodashim was on the north side.
 - **R' Yehuda** held as he did, because he held that the entrance was on the south side.
 - **Q:** Who does **R' Meir** hold like? If he holds the entrance was on the south, he should say that the path of the Kohen Gadol was as **R' Yehuda** says!? If he holds like **R' Yose**, he should say it was as the **Others** say!? **A:** He holds like **R' Yose**, but he says that the ten Shulchanos that Shlomo made were lined up from north to south in the Beis Hamikdash (from the northern wall), thus not allowing

passage along the northern wall. **A2:** He may even hold that the Shulchanos were lined up east to west, but he held it is not proper respect to walk directly to the entrance of the Kodesh Hakodashim, and therefore a roundabout path was taken.

- **R' Yose** held that taking a direct path showed how beloved the Yidden were by Hashem, that their messenger did not have to take a roundabout path, and was allowed to enter directly.
- **Q:** According to **R' Yehuda**, why doesn't he walk the entire way along the southern wall? **A:** The southern wall was black from the smoke of the Menorah, and would have made the Kohen Gadol's clothing black if he would walk along it.