



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

Yuma Daf Nun Gimmel

- A Braisa says, the pasuk says, “v'nasan es haketores ahl ha'eish lifnei Hashem”. This teaches that the ketores must be placed on the coals inside the Kodesh Hakodashim. This is in opposition to the Tzedukim who would say that the ketores must be put on the coals before entering the Kodesh Hakodashim, based on the pasuk of “ki be'an an eira'eh ahl hakapores”. The **Rabanan** explained, that pasuk teaches that the “maleh ashan” grass must be used in the ketores as well. The Braisa continues and asks, how do we know that maleh ashan grass should be used? We learn it from the pasuk of “v'chisa anan haketores es hakapores”. This teaches, if maleh ashan wasn't used, or if any of the other ingredients weren't used, he is chayuv misah.
 - **Q:** He should be chayuv misah for walking into the Kodesh Hakodashim for no purpose, so why is there a separate death penalty for bringing the ketores inside with missing ingredients? **A: R' Sheishes** said, it is needed for a time when he enters the Kodesh Hakodashim b'shoge, in which case he would not be chayuv misah for that, but would be chayuv misah for bringing the deficient ketores. **A2: R' Ashi** said, it is needed for a case where he purposefully walked in, and offered 2 portions of ketores, one complete portion and the other missing some ingredients. He would not be chayuv for walking in, because he offered ketores. He would be chayuv for offering the deficient portion.
 - **Q:** The Braisa brings 2 pesukim to teach that maleh ashan must be used!? **A: R' Yosef** said, the second pasuk teaches that not only may the leaf of the maleh ashan plant be used, rather even the root of the plant may be used as well.
 - **Q: Abaye** asked, a Braisa seems to say that the root is what was more typically used (**R' Yosef's** explanation seemed to suggest that the leaf was more commonly used)!? **A: Abaye** said, the first pasuk actually teaches that the root is used. The second pasuk teaches that the leaf may be used as well. **A2: R' Sheishes** said, the Braisa means to say that the second pasuk teaches that the maleh ashan must be used not only on Yom Kippur in the Mishkan of the Midbar, but rather it must be used in the Mishkan Shiloh and in the Beis Hamikdash as well.
 - **Q:** We learn that all the Avodah of Yom Kippur remains the same in all these places from the pasuk of “v'chein yaseh l'ohel moed hashochein itam”!? **A:** The Braisa means to say that the first pasuk teaches that maleh ashan must be used on Yom Kippur. The second pasuk teaches that it must be used during the rest of the year as well. **A2: R' Ashi** said, one pasuk teaches that it should be used, and the second teaches that if it is not used, the Avodah is passul even b'dieved. **A3: Rava** said, one pasuk acts as the warning against offering the ketores without it, and the other pasuk teaches the punishment for doing so.
 - A Braisa says, **R' Eliezer** says, the pasuk of “v'lo yamus” teaches the penalty for not including maleh ashan, and the pasuk of “ki b'an an eira'eh” is the warning. A simple reading of the psukim would suggest that both these psukim were said before the death of Aharon's sons, the pasuk therefore says “acharei mos shnei bnei Aharon”. We would think they were both said after their deaths, the pasuk therefore says “ki b'an an eira'eh ahl hakapores”. It must be that the warning was said before their deaths and the penalty was said after their deaths.

- **Q:** If the penalty wasn't said until after their death, why were they punished? **A: R' Eliezer** said in a Braisa, they were punished for deciding a halacha in the presence of their rebbi (Moshe Rabbeinu).

YATZA U'VA LO DERECH K'NISASO

- **Q:** From where do we learn that he should walk out backwards? **A: R' Shmuel bar Nachmeini in the name of R' Yonason** said, we learn from the psukim that Shlomo walked backwards when leaving the Bamah at Givon, as a sign of respect. Even a talmid leaving his rebbi should walk away backwards as well. We find that **R' Elazar** did this when taking leave of **R' Yochanan**, and **Rava** did this when taking leave of **R' Yosef**.
- **R' Alexandri in the name of R' Yehoshua ben Levi** said, (for this reason) one must take 3 steps back after completing shemonah esrei, and then says shalom to others. **R' Mordechai** said, after taking 3 steps backs, he should stay there for a bit before stepping forward again, as a sign of respect.
 - A Braisa says, if one does not take 3 steps back, he would have been better not to have davened at all. In the name of **Shmaya** it was said, after the 3 steps he should say shalom to the right, then to the left. **Rava** understood this to mean, that the order is to the "right and left" of Hashem (who he is then facing), which would mean to the person's left and then right.

UMISPALLET TEFILLA KETZARA BABAYIS HACHITZON

- In the name of **Rav** it was explained, in this tefilla, he would ask Hashem, that if the coming year was to be a hot one, there should be sufficient rain to offset the effects of the heat. In the name of **R' Yehuda** it was added, he would ask that the leadership should stay with Shevet Yehuda, that the Yidden should not have to rely even on each other for parnassah, and that the tefillos of travelers who don't want it to rain, should not be accepted by Hashem.
 - **R' Chanina ben Dosa** was once travelling and asked Hashem to have the rain stop, and the rain stopped. When he reached his house, he asked Hashem that the rain should start again, and it did. **R' Yosef** said, the tefilla of the Kohen Gadol was no match for the tefilla of **R' Chanina ben Dosa**.
- A Kohen Gadol once davened a longer tefilla before emerging from the Heichal, to the point that the Kohanim went in to see if he was alright. He said to them, are you not happy that I davened a longer tefilla for you!? They answered, it is still not proper, because the Yidden remain outside, nervously wondering whether all went ok.

MISHNA

- After the time when the Aron was taken away, there was a stone in its place, from the times of the early Nevi'im. The stone was called the "Ehven Shesiya". It was 3 fingers high off the ground, and the ketores would be placed on it.
- The Kohen Gadol would then take the blood of the par which was being stirred, would return to the same place in the Kodesh Hakodashim as he stood before and would sprinkle from the blood towards the Aron, once above and 7 times below. He did not intend to sprinkle above or below, but would do so like a "matzlif". He would count as he sprinkled, "One" (the one sprinkle above), "one and one" (as he sprinkled the first sprinkle below), "one and two", etc., until "one and seven". He would then exit and put the blood on the golden stand in the Heichal.
- He would then shecht the Chatas goat, and would return inside with its blood, following the same procedure as above. He would then exit and place the bowl of blood on the second golden stand in the Heichal. **R' Yehuda** says there was only one stand, so at this point he would take the par's blood from it and replace it with the goat's blood.
- He would then sprinkle the par's blood on the paroches, from the Heichal's side, using the same procedure as the sprinkling inside the Kodesh Hakodashim. He then did the same with the goat's blood. He would then pour the par's blood into the goat's blood, and pour the mixture back into the empty keili.