



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

Yuma Daf Samach Aleph

V'CHEIN BAHEICHAL V'CHEIN BAMIZBE'ACH...

- A Braisa darshens the pesukim that discuss the kapparah brought about by the Yom Kippur Avodah. "V'chiper es mikdash hakodesh" refers to a kapparah for tumah in the Kodesh Hakodashim; "Ohel Moed" refers to the Heichal; "Mizbe'ach" refers to the Mizbe'ach"; "Yichaper" refers to the Azaros. "HaKohanim" refers to the Kohanim; "Am Hakahal" refers to the Yisraelim; "Yichaper" refers to the Levi'im. The pasuk puts all these people together to teach that all received a kapparah through the goat that is sent to the Azazel for all other aveiros. This is the view of **R' Yehuda**. **R' Shimon** says that the par brings kapparah for the Kohanim and the goats bring a kapparah for the rest of the Yidden.
- A Braisa says (based on the first pasuk quoted in the last Braisa), that each set of blood applications is a stand-alone set, so that if the blood were to spill before the completion of any set, new blood would be brought and only that set needs be repeated. **R' Elazar and R' Shimon** say that he picks up with the new blood from where he left off before spilling the old blood. All agree, that once the applications on the Mizbe'ach are completed, if the blood were to spill, he need not bring new blood to pour on the base of the outside Mizbe'ach.
 - **R' Yochanan** explained that both shitos darshen the same pasuk – "Midam chatas hakiyurim achas bashanah". The **T"K** says that this means that there may only be one chatas per sprinkling segment (the entire segment must come from the blood of one animal), and **R' Elazar and R' Shimon** say it means that no sprinkling may be repeated (which is why he picks up the sprinkling process at the place he was up to when the blood spilled).
 - We find that **R' Meir** (the **T"K** in the above Braisa) and **R' Elazar and R' Shimon** have this same machlokes with regard to the oil of a metzora's tahara process (sprinkling towards the Heichal, placing the oil on the metzora's thumbs, placing oil on the metzora's head) that spilled at some point in the process. **R' Meir** says he must bring more oil and repeat the segment that was being done, and **R' Elazar and R' Shimon** say that the process is picked up with the new oil at the place in the segment that he was up to before the oil spilled. However, all would agree that if the oil spilled after the application to the thumbs, that he need not bring more oil to place on his head (that segment is not essential).
 - The segment of placing oil on the head is not essential, because the pasuk refers to the oil for that segment as the "remainder of the remainder".
 - **R' Yochanan** said, if the Asham required to be brought by the metzora is shechted by the Kohen not for sake of an Asham (in which case the metzora cannot fulfill his obligation with it), according to **R' Meir** who says the earlier Avodos of the segment are totally disregarded if something goes wrong, he can bring a new Asham, because the previous shechita is totally disregarded. However, according to **R' Elazar and R' Shimon**, what was previously done in the segment is never fully disregarded. Therefore, in this case he may *not* bring another Asham, because the previous shechita is not disregarded and the pasuk teaches that he may not bring two Ashamos.
 - **Q: R' Chisda** asked, the pasuk regarding the Asham says "oso", which teaches that only one Asham may be brought, even according to **R' Meir**!? **A: KASHYEH**.

