



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

Yuma Daf Samach Ches

MEI'EIMASAI MITAMIN BEGADIM

- A Braisa says, the pasuk regarding the par and goat says “yotzi ehl michutz lamachaneh v'sarfu”. This suggests that they need to be removed only from the Azarah to be burned. However, we learn from a comparison to the par helam davar and the par Kohen hamashiach, that they must be burned outside of 3 machanos (i.e. outside of Yerushalayim)!? The Braisa explains that the pasuk comes to teach that the clothing of the Kohanim who carry out the animals become tamei when they leave one machaneh (i.e. the Azarah).
 - We know that the other korbanos mentioned above are burned outside all 3 machanos, because the Torah says regarding those 2 korbanos, and regarding the removal of the ash from the Mizbe'ach, that they should all be done outside “the machaneh”. There was no reason to state this regarding each one, because they can each be learned from the other. The Torah writes this 3 times to teach that the burning and placing must be done outside all 3 machanos.
 - **Q: R' Shimon** says their clothing becomes tamei when most of the animal catches fire. If so, what does he learn from the pasuk of “yotzi ehl michutz lamachaneh v'sarfu”? **A:** He uses it as **R' Eliezer** uses it in a Braisa, to compare it to parah adumah, that is burned outside all 3 machanos, and is burned to the east of Yerushalayim. The same is with these animals. The **Rabanan** of the Braisa (who use the pasuk and don't have it available to teach this) will hold like the Braisa that says that these animals are burned to the north of Yerushalayim (they are chataos, which are always dealt with in the north).
- A Braisa says, the pasuk says “v'hasorel”, which teaches that only the clothing of the one who burns the animals becomes tamei, but not the clothing of the one who lights the fire, or the one who sets up the wood. The pasuk says “osam”, which teaches that the burning only makes the clothing tamei before the animals are reduced to ashes. **R' Elazar the son of R' Shimon** says, once the meat of the animals have decomposed, they no longer make the clothing tamei.
 - The difference between the opinions would be where the animal was reduced to charcoal, but not yet to ashes.

MISHNA

- They would tell the Kohen Gadol, “The goat has reached the midbar”. They would know when this happened, because they had people standing at intervals between Yerushalayim and the Midbar. When the one closest to the Midbar saw that the goat reached the Midbar, he would wave a flag. The one closer to Yerushalayim would then wave a flag, etc., until it became known all the way to Yerushalayim. **R' Yehuda** says, it was much simpler than that. From Yerushalayim to the Midbar was 3 mil. The prestigious people would walk him out for a distance of one mil and would then walk back one mil. All they had to do was wait the time it takes to walk a third mil, and by that time he would have reached the Midbar. **R' Yishmael** says, they had a better telltale sign. There was a red string on the entrance to the Ulam that would turn white when the goat reached the Midbar.

GEMARA

- **Abaye** says, we see that **R' Yehuda** holds, that the place that the goat must reach in order to be yotzeh the mitzvah is the very beginning of the Midbar (only 3 mil away).

HADRAN ALACH PEREK SHNEI SE'IREI!!!

PEREK BA LO KOHEN GADOL -- PEREK SHEVI'I

MISHNA

- The Kohen Gadol would then go and read the parshiyos relating to Yom Kippur. If he wanted to wear the white, linen clothing when doing so, he could. If he preferred, he could even wear his own white clothing. The shamash takes the Sefer Torah and hands it to the one in charge of the Beis Hakneses, who then hands it to the S'gan, who then hands it to the Kohen Gadol. He then reads from parshas "Acharei Mos" and "Ach B'asor". He then closes the Torah, holds it, and says "There is more written than what I have read so far". He then reads the parsha of "b'asor" in Chumash Bamidbar, by heart. He then makes 8 brachos: on the Torah, the Avodah, for thanks, for forgiveness of aveiros, for the Beis Hamikdash, for the Yidden, for Yerushalayim, for the Kohanim, and for the rest of the tefilla.
- One who saw the Kohen Gadol read from the Torah, did not see the animals being burned, because they were done at the same time and were a distance from each other.

GEMARA

- **Q:** From the fact that he may wear his own clothing during the Torah reading, we can learn that it is not considered to be an Avodah. From the fact that he may wear the linen clothing of hekdesch even though it is not an Avodah, can we say that we can learn that a Kohen is allowed to have benefit from the bigdei kehunah (which is a question that has been posed many a time)?
A: It may be that he is allowed to wear the bigdei kehunah then, because the reading is considered to be needed for the Avodah.
 - A Mishna says that the Kohanim were not allowed to sleep in the bigdei kehuna. This would suggest that they may eat in them, which would mean they may benefit from the bigdei kehuna!
 - It may be that they are allowed to eat korbanos in them, because that is part of the process that brings a kapparah for the one bringing the korbon.
 - From the Mishna it would seem that a Kohen may take a walk in the clothing (only sleeping is not allowed). This would suggest that they may benefit from the bigdei kehuna!
 - In truth walking is also assur. The reason the Mishna discusses sleeping is because it wanted to say that the Kohanim may fold their clothing and place them under their head when they sleep.
 - The Mishna says that they may fold them under their head when they sleep. This would suggest that they may benefit from the bigdei kehuna!
 - **R' Pappa** said, the Mishna means that they are to be placed by the side of their heads.