



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

Yuma Daf Zayin

- **R' Sheishes** said, his source for saying that tumah is overridden for the tzibbur (not completely mutar) is a Braisa. The Braisa says, if a Kohen is offering the Omer and it becomes tamei, other barley should be used. If there is no other barley to use, the Kohen should be silent and offer it anyway. We see that, when possible, tamei barley should not be used. This shows that tumah is only overridden for the tzibbur. **R' Nachman** said, although tumah is mutar for the tzibur (and one need not search for tahor items), it would not allow for a tamei korbon to be eaten. Therefore, in a case like the Omer, where the leftover must be eaten, we must try and use tahor barley.
 - **Q:** A Braisa says, if a Kohen was offering the Mincha that accompanies bulls, rams, or sheep, and it became tamei, he should use other flour. If there is no other flour, he should remain silent and offer the tamei flour. Presumably, the Braisa is discussing the bulls, rams and sheep of the Korbon Mussaf for Yom Tov, and still he must try and bring tahor flour (even though this mincha is not eaten), which would mean that tumah is only overridden!? **A:** **R' Nachman** would say, the bulls referred to are the bulls brought for unintentional transgression of avodah zarah by the tzibbur. Although it is a korbon of the tzibbur, since there is no set time for its being brought (only if the aveirah was done), we must try to bring from tahor items. The rams referred to are the rams brought by the Kohen Gadol on Yom Kippur, which are considered personal korbanos and therefore must be attempted to be brought from tahor items. The sheep referred to are the sheep brought with the Omer, and the Mincha is the Omer itself. The Omer must be brought when tahor since it must be eaten (as explained above).
 - **Q:** A Braisa says, if blood became tamei and was then offered on the Mizbe'ach, if it was done b'shogeg, the korbon is accepted. If it was done b'mezid, the korbon is not accepted. We see that tumah is not completely mutar!? **A:** This Braisa is referring to the korbon of an individual.
 - **Q:** A Braisa says that the tzitz provides acceptance for korbanos brought when the items are tamei, whether a private or tzibbur korbon. We see that tumah is merely overridden!? **A:** The Braisa means to say that the tzitz is only needed for the acceptance of tamei private korbanos. **A2:** The tzitz is only needed for tamei tzibbur korbanos that don't have a set time to be offered.
 - **Q:** A Braisa says that the tzitz is effective to provide acceptance for personal korbanos that are tamei, since we find that tumah is *permitted* for the tzibbur. This is problematic according to **R' Sheishes**!? **A:** This Braisa clearly argues on the view of **R' Sheishes**, but **R' Sheishes** has another Tanna who holds like his view. A Braisa says, **R' Shimon** says the tzitz provides for acceptance while it is being worn by the Kohen Gadol and even while not being worn. **R' Yehuda** says, it only provides acceptance while being worn. **R' Shimon** asks, on Yom Kippur the Kohen Gadol does not wear the tzitz while in the Kodshei Hakodashim, and yet, if the korbon became tamei, it is accepted! **R' Yehuda** answered, on Yom Kippur it is accepted because tumah is permitted for the tzibbur. It must be that **R' Shimon** argues and says that tumah is only overridden for the tzibbur, like **R' Sheishes** said.
 - **Abaye** said, **R' Shimon** and **R' Yehuda** both agree that if the tzitz is broken it cannot provide acceptance. The machlokes is when it is not worn and simply hanging on the wall. **R' Yehuda** learns from the pasuk "ahl metzach....v'nasa" – acceptance is only when it is on his forehead. **R' Shimon** learns from the pasuk

“tamid l’ratzon...lifnei Hashem” – tamid can’t mean that it must be worn by him constantly, because it can’t be worn in the bathroom or when sleeping. It must mean that it constantly provides acceptance, whether worn or not.

- **R’ Yehuda** says that “tamid” teaches that he may not divert his attention from it for even a second. **Rabbah bar R’ Huna** said, from here we learn that one may never divert his attention from tefillin when he is wearing them. If one may not divert his attention from the tzitz, which only has Hashem’s Name written once, surely he may not divert his attention from tefillin, which has many mentions of Hashem’s Name.