



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

Yuma Daf Ayin

UMEVARECH ALEHAH SHMONAH BRACHOS

- A Braisa says, the bracha "on the Torah" is the bracha made when we read from the Torah in shul. The brachos on the Avodah, for Thanks, and for Forgiveness of Aveiros, are the brachos that we say on Yom Kippur in Shmoneh Esrei. The other brachos said are for the Beis Hamikdash, the Kohanim, for Klal Yisrael, and for the rest of the tefilla.
 - A Braisa explains, this last bracha refers to a bracha the Kohen Gadol made asking for the Yidden to be helped and saved. The bracha ends with "Shomei'a Tefilla". Afterwards, people would bring their personal Sifrei Torah and read from them in public.

HARO'EH KOHEN GADOL...LO MIPNEI SHE'EINO RASHAI

- **Q:** Why would we think that one would not be allowed to watch both these events? **A:** We would think that one could not leave one event so that he could go and see the other event, so as not to be passing up on the mitzvah of "b'rov ahm hadras melech".

MISHNA

- If the Kohen Gadol did the reading in the white, linen clothing, then at this point he washes his hands and feet, goes to the mikvah, puts on the golden clothing, washes his hands and feet, and then goes to offer his ram and the ram of the tzibbur, and, according to **R' Eliezer**, the 7 sheep that are within their first year as well. **R' Akiva** says, the 7 sheep were brought in the morning with the Tamid. He then brought the Olah par. He then brought the goat whose Avodah was done outside the Heichal, which were (the Gemara will explain what this is meant to reference) brought with the afternoon Tamid.
- The Kohen Gadol then washes his hands and feet, goes to the mikvah, puts on the linen clothing, washes his hands and feet, and goes into the Kodesh Hakodashim to remove the spoon and the shovel of the ketores.
- He then washes his hands and feet, goes to the mikvah, puts on the golden clothing, washes his hands and feet, and offers the afternoon ketores in the Heichal and prepares the Menorah.
- He then washes his hands and feet, and his own clothing is then brought to him. He puts them on and is accompanied home. He makes a big meal for his friends for having come out of the Kodesh Hakodashim safely.

GEMARA

- **Q:** Does the Mishna mean to group the Olah par as being brought with the morning Tamid, or does it mean for it to be grouped with the animals being brought with the afternoon Tamid? Also, this seems to be stated according to **R' Akiva**. When would **R' Eliezer** say that the Olah is brought? Also, when are the parts of the par and Chatas goat brought on the Mizbe'ach? **A:** **Rava** said, the Yeshiva of **Shmuel** clearly said that **R' Eliezer** held that the par and Chatas goat were offered on the Mizbe'ach along with the rams, and the Olah par was offered along with the sheep and the afternoon Tamid (he says the order follows the way the procedures are described in the Torah). In a Tosefta, **R' Akiva** clearly says that the Olah par and the 7 sheep were offered together with the morning Tamid (based on the pasuk of "milvad olas hatamid"), then the par and Chatas goat were offered, followed by the goat offered outside the Heichal, followed by the rams, followed by the offering of the par and Chatas goat parts onto the Mizbe'ach, followed by the afternoon Tamid. **R' Yehuda** said in the name of **R' Akiva**, one of the 7 sheep was offered with the morning Tamid and the other 6 were offered with the afternoon

Tamid. **R' Elazar the son of R' Shimon** said in the name of **R' Akiva**, 6 were offered with the morning Tamid and one with the afternoon Tamid.

- **R' Yehuda and R' Elazar** both darshen the pesukim to teach that the sheep should be split into 2 groups. **R' Yehuda** is concerned that bringing 6 in the morning will tire out the Kohen Gadol before he has even done the special Yom Kippur Avodos. **R' Elazar** does not have that concern and therefore says that we bring most of them in the morning.
- **R' Eliezer and R' Akiva** agree that there is only one ram brought for the tzibbur. This follows the shita of **Rebbi** (and the 2 mentions of a ram in the Torah refer to the same ram process, as the pasuk says “echad”). However, **R' Elazar the son of R' Shimon** says that there were 2 rams brought for the tzibbur (the word “echad” means that it should be the best of the herd).