



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

Yuma Daf Ayin Aleph

KIDEISH YADAV V'RAGLAV

- A Braisa says, the pasuk says "U'ba Aharon ehl Ohel Moed". Although this is written after all the Avodos, this refers to Aharon going in to remove the spoon and shovel, which is done earlier on in the day (i.e. this pasuk is not written in the order in which it was done). All the pesukim regarding the Yom Kippur Avodos are written in their proper order, except for this pasuk.
 - **R' Chisda** explains, we must say that it is out of order, because if not, we will not reach the number of tevilos (5) and the number of hand and feet washings (10) that we know by tradition there were on Yom Kippur. We must say that he went back in after offering the rams, which necessitated a change to the golden clothing for the rams, and then back to the white clothing for his going back into the Kodosh Hakodashim.
 - **Q: R' Zeira** asked, maybe the goat offered outside the Heichal was what necessitated the clothing change? **A: Abaye** said, the pasuk teaches that the rams are offered earlier on in the day.
 - **Rava** said, we must say that this pasuk is out of order, because the pasuk says "U'pashat es bigdei habad *asher lavash*". This teaches that the white clothing were already removed once before. This must be because there was an Avodah done in the golden clothing at some point in between.
 - **Rabbah bar Shilah** asked, maybe the outside goat was the intervening Avodah? **A:** We learn from the pasuk that the rams are what was offered earlier.
 - **Q:** How can the Braisa say that all the other pesukim are written in their proper order? We find that the pasuk that details the burning of the par and goat fats on the Mizbe'ach says that it took place before the burning of the animals outside Yerushalayim. However, the Mishna says that the order was the reverse!? **A:** The Braisa means that from the pasuk of "U'ba Aharon" and further, the pesukim are not in proper order.
 - **Q:** Maybe the pesukim are in the proper order and the Mishnayos are not listed in proper order!? **A: Abaye** said, the pasuk compares the one who burns the animals to the one who takes the Azazel goat, to teach that just like the Azazel goat was taken before the burning of the fats, so too the burning of the animals was done before the burning of the fats.
 - **Q:** Maybe we should compare the taking of the Azazel to the burning of the animals, to teach that it too is done *after* the burning of the fats!? **A:** The word "v'hamishale'ach" suggests that it happens early on. **A: Rava** said, the pasuk says "yamad chai", which teaches that the Azazel must only be around until after the kapparah of the Chatas goat, which is the blood offering, not the offering of the fats.
 - When the person who took the goat to the Azazel meets the Kohen Gadol after Yom Kippur, if he meets him in public, he says to him "My master, Kohen Gadol, we have fulfilled your service". If he meets him in private, he says "We have fulfilled the service of the One Who gives life to the living".
 - **Rabbah** said, when the **Rabanan** would take leave of each other in Pumbedisa, they would say, "The One Who gives life to the Living should give you long, good and well provided life".

- **R' Yehuda** said, when Dovid Hamelech davened that he live “b’artzos hachayim”, he davened that he should live in places where there were markets to easily obtain the items he needed.
- **R' Elazar** explained, when the pasuk says “ushnos chaim”, it refers to one who lived a rough life, but then had his fortune change to make it a good life.
- **R' Brachya** explained, the pasuk uses the uncommon word of “ishim” to refer to men, because the pasuk is referring to Talmidei Chachomim, who are physically weak like women, but accomplish things of greatness like men.
 - He also said that the pasuk teaches that one who gives wine to Talmidei Chachomim to drink, is considered to have offered wine on the Mizbe’ach to Hashem.
 - He also said, we can learn from a pasuk, if one sees that Torah is not passing to his children, he should marry the daughter of a talmid chachom.

V'YOM TOV HAYA OSEH L'OHAVAV

- A Braisa says, it once happened that everyone was accompanying the Kohen Gadol home, but when **Shmaya and Avtalyon** passed by, the people left the Kohen Gadol and began to accompany them. Later, the Kohen Gadol (who was upset by that) insulted **Shmaya and Avtalyon** by referencing their coming from goyim. They responded to him, it is better to come from goyim and act like Aharon, than to come from Aharon and not act like him.

MISHNA

- The Kohen Gadol does the Avodah wearing 8 articles of clothing, and a regular Kohen wears 4. A regular Kohen wears a shirt, pants, a hat and a belt. The Kohen Gadol wears those, plus he wears the choshen, the ephod, the me'il, and the tzitz.
- When wearing the 8 pieces, the Kohen Gadol may ask something of the “Urim V'Tumim”. However, he may only ask on behalf of the king, the av beis din, or for one who is needed by the tzibbur.

GEMARA

- A Braisa says, anything which the pasuk says needs to be “sheish”, means that 6 threads were twisted to make one large one. If it says “mashzar”, it means 8 threads were used. The Me'il was made of 12 twisted threads, the paroches was made of 24, and the choshen and eiphod were made of 28.
 - This is learned from the fact that the pasuk says “sheish” 5 times regarding the clothing. One teaches that it should be of linen, one that it should be 6 strings to each thread, one that it should be spun, one for the other clothing not mentioned in this pasuk, and one to teach that this is an essential requirement.
 - **Q:** How do we know that sheish refers to linen? **A: R' Yose the son of R' Chanina** said, the pasuk says “bahd”, which teaches that it is something that grows in individual stalks.
 - **Q:** Maybe it refers to wool (which also grows separately)? **A:** Wool fibers split naturally. Although linen fibers split as well, that only happens in the beating and combing process.
 - **Ravina** said, a pasuk in Yechezkel clearly says that the bigdei kehuna were made of linen.
 - **Q: R' Ashi** asked, before the times of Yechezkel how did they know this? **A:** We find elsewhere that there was a tradition regarding certain halachos, which were later written by Yechezkel. The same can be said here as well.
 - **Q:** How does the Braisa know that “mashzar” means a thread of 8 strings? **A:** We learn that the decorative pomegranates on the Me'il were made of 3 materials which were mashzar. We also learn from a gezeirah shava from the paroches that the total amount

of strings used for this was 24. Given that there were three materials, that would mean that there were 8 strings per each thread of material.

- **Q:** Maybe we should learn from the choshen and eiphod that there were 28 total strings!? **A:** We learn an item that had no gold from another item that had no gold rather than learning from the choshen and eiphod which each had gold.
 - **Q:** Maybe it makes more sense to learn from them because they are clothing, not a curtain!? **A:** We learn it from the belt of the Kohen Gadol, which had 24 strings, and is similar to the Me'il in that it is clothing *and* that it did not contain gold.
 - **R' Mari** said, we can't learn from the choshen, because the pasuk there says "ta'asenu", which teaches that nothing else should be made like it.
 - **R' Ashi** said, the pasuk regarding the Me'il says "v'asisa", which teaches that each material must be made from an equal number of strings. Since there were 3 materials used, the total must be divisible by 3. Therefore, it could not be a total of 28 strings.