



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

### Yuma Daf Ayin Gimmel

#### B'EILU NISHALIN B'URIM V'TUMIM

- **R' Dimi** said, the pasuk says "u'bigdei hakodesh asher l'Aharon yihyu l'banav *acharav*". The extra word "*acharav*" teaches that the Kohen Mishuach Milchama (the Kohen who leads the people out into war) also wears the 8 begadim of the Kohen Gadol.
  - **Q: R' Ada bar Ahava** asked, a Braisa says that only the office of Kohen Gadol gets passed along from father to son (when the son is deserving), but not the office of Kohen Mishuach Milchama, because the pasuk says this passing happens for the one who wears the 8 begadim and may therefore enter the Kodosh Hakodashim. Now, according to **R' Dimi**, the Kohen Mishuach Milchama also wears the 8 begadim and should therefore have the office pass to his son as well!? **A: R' Nachman bar Yitzchak** said, the pasuk means to say that the one who is anointed with the main purpose of serving in the Ohel Moed has his office pass to his son. This refers only to the Kohen Gadol, because the Kohen Mishuach Milchama is anointed for purposes of war, not for serving in the Ohel Moed.
  - **Q:** A Braisa says that when the Kohen Mishuach Milchama does an Avodah, he does not wear the 4 begadim of an ordinary Kohen or the 8 begadim of the Kohen Gadol!? **A: Abaye** said, D'Oraisa he must wear the 8 begadim of the Kohen Gadol, and he therefore may not serve in the 4 of the regular Kohen. However, so as not to cause hatred with the Kohen Gadol, we do not allow him to do the Avodah in the 8 begadim of the Kohen Gadol either.
    - **Q:** There is a Braisa which says that the Kohen Mishuach Milchama does not wear the 8 begadim, and clearly infers that the reason is not because of a possible hatred with the Kohen Gadol!? **A:** The Braisa means to say that there is no hatred from the Kohen Gadol when he sees someone who was once in his position, who is no longer in that position, but still wears the 8 begadim. However, there is hatred from the Kohen Gadol if he were to see a Kohen who did not hold his position, wearing the 8 begadim (e.g. the Kohen Mishuach Milchama).
  - **R' Avahu** once said that **R' Yochanan** said that the Kohen Mishuach Milchama wears the 8 begadim when he does the Avodah. **R' Ami and R' Assi** turned their faces away (as if to say that **R' Yochanan** never said that).
  - **Ravin** said, the Kohen Mishuach Milchama only wears the 8 begadim of the Kohen Gadol when he must ask something of the Urim V'Tumim.
- A Braisa explains how a question was asked of the Urim V'Tumim. The one asking the question would face the Kohen Gadol, and the Kohen Gadol would face the Shechina. He would ask (for example), "Should I go fight this army?". The Kohen Gadol (based on the answer he received) would say "So says Hashem, go up and you will succeed". **R' Yehuda** says, he only needs to say "Go up and you will succeed". The one who asks must not do so loudly, but must speak out the question, not just think it. He may only ask one question at a time. If he asks 2, he only gets an answer on the first one. However, if there is an urgent matter that needs two questions to be answered, he may ask 2 questions and receives an answer to both. Finally, although there are times when the words of a Navi do not come to bear, the words of the Urim V'Tumim always come to bear.
  - The Braisa continues, the reason it is called the "Urim V'Tumim", is because they enlighten their words ("Urim"), and because the words get fulfilled ("Tumim").

- **Q:** How did the Urim V'Tumim give an answer? **A: R' Yochanan** said, the letters of the words of the answer would protrude. **Reish Lakish** said, the letters would join together to form the words of the answer.
  - **Q:** The letters on the Urim V'Tumim were the letters of the names of the Shevatim. There is no letter "tzadi" in all the names, so what would happen when that letter was needed for the answer? **A: R' Shmuel bar Yitzchak** said, the names of Avrohom, Yitzchok, and Yaakov were written there as well.
  - **Q:** There is no letter "tes" in all those names!? **A: R' Acha bar Yaakov** said, the words "shivtei yeshurun" were also written there.
  - **Q:** A Braisa says that the Kohen Gadol being asked must have ruach hakodesh and must have the Shechina rest on him. If the letters protruded or lit up, why did he need to have ruach hakodesh to be able to answer? **A:** Only if he had these qualities would the letters protrude or light up.

#### V'EIN SHOALIN ELAH L'MELECH

- The pasuk referring to Yehoshua (who was considered the king) says "hu", which means the king can ask. The pasuk says "v'chol bnei Yisrael ito", which refers to the Kohen Mishuach Milchama. The pasuk then says "v'chol ha'eida", which refers to the Sanhedrin. We learn that all these people may ask of the Urim V'Tumim.

### HADRAN ALACH PEREK BA LO KOHEN GADOL!!!

#### PEREK YOM HAKIPPURIM -- PEREK SHMINI

#### MISHNA

- On Yom Kippur it is assur to eat, drink, wash oneself, smear oil on oneself, wear shoes, and have tashmish. **R' Eliezer** says, a king and a bride may wash their faces, and a woman who has just given birth may wear shoes. The **Chachomim** say it is assur.
- One who eats food in the amount of the size of a large date with its pit, or one who drinks enough liquid to fill his cheeks is chayuv.
  - All foods combine to the size of a date, and all liquids combine to the size of filling the cheeks. However, food and drinks do not combine.

#### GEMARA

- **Q:** The Mishna says that it is "assur", which seems to suggest that there is no kares. However, we know that there is a kares penalty involved!? **A: R' Eila** said, the Mishna means to teach that eating even less than the full amount is assur (although there would not be a kares penalty).
  - **Q:** That makes sense according to **R' Yochanan**, who says that less than the full amount is assur D'Orasia. However, according to **Reish Lakish**, who says that it is not, what does the Mishna mean to say? **A: Reish Lakish** agrees that it would be assur D'Rabanan, and he would say that the Mishna means it is assur D'Rabanan.
    - **Q:** How can it be said that **Reish Lakish** says that less than a full amount is assur D'Rabanan? We find that **Reish Lakish** explains a Mishna that says that one who swears that he will not eat neveilah and then does, is chayuv to bring a korbon for swearing falsely. The problem is that such a promise should not bring a chiyuv korbon, because the promise does not prohibit anything that wasn't already prohibited to him!? **R' Eliezer** explained that the case is where he ate less than the amount needed to be chayuv, in which case it was not assur to him before the promise. We see that **Reish Lakish** says that less than the amount is not assur even D'Rabanan!? **A:** Since it is only assur D'Rabanan, this promise will bring a chiyuv korbon.