



Daf In Review – Weekly Chazarah

Maseches Shekalim, Daf כ – Daf כב

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vl'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf כ--20-----

MISHNA – HALACHA GIMMEL

- An animal found between Yerushalayim and Megdal Eider, or that distance away from Yerushalayim in any direction, if the found animals are male, they are to be treated as Olos. The females are to be treated as Shelamim. **R' Yehuda** says, within 30 days before Pesach, an animal that is found of the type fit to be used as a Pesach is treated as a Pesach.
- Initially, the finder of the animal was required to pay for the nesachim to be brought with the found animal. This caused people to leave the lost animals where they were. Beis Din then instituted that that nesachim are paid for from the funds of the tzibbur.
 - **R' Shimon** says, Beis Din instituted 7 things, and this was one of them.
 - They also instituted that if a goy sends nesachim for his korbon Olah, we accept it. If he doesn't, it is paid for by the tzibbur.
 - They also instituted, if a ger died and left over korbanos to be brought on the Mizbe'ach, if he left over money for nesachim, we use that money. If he did not leave over money, the nesachim are paid for by the tzibbur.
 - Also, it is a stipulation of Beis Din that when a Kohen Gadol dies, his daily mincha is paid for by the tzibbur. **R' Yehuda** says it is brought from the money of his heirs and is offered complete at one time (rather than in halves, which is how it is brought when the Kohen Gadol is alive).
 - Also, that the Kohanim may use the wood and salt of Hekdesh to cook and salt their kodashim meat.
 - Also, that the ashes of the parah adumah are not subject to me'ilah.
 - Finally, that the passul bird korbanos are replaced from funds of the tzibbur. **R' Yose** says, the seller of the birds must replace birds that have become passul.

GEMARA

- **R' Hoshaya Rabbah** says that the found animal is not itself brought as a korbon. The Mishna is discussing where one wants to make sure Hekdesh does not lose out, and is therefore willing to give an animal for all possible korbanos. He does so by removing the kedusha onto money, and then purchasing 2 animals. **R' Yochanan** said, we cannot let him redeem an animal that has no mum. Rather, the animals themselves are brought as korbanos and we follow the majority of korbanos brought from that animal – the males as Olos, and the females as Shelamim.
 - **Q:** Shelamim are brought from males and females, so why do we assume the males are brought as Olos!? **A:** We let the animal get a mum and then redeem it. He then brings 2 animals, one as an Olah and one as a Shelamim, to account for all possibilities. **A2:** **R' Ze'irah** said, just like Beis Din made a stipulation that leftover chatas funds are used for Olos, they have likewise stipulated that lost male animals are brought as Olos.
 - **Q:** **R' Yose** asked, according to **R' Ze'irah** we may very well be intentionally removing the kedusha of a Shelamim and replacing it with the kedusha of an Olah, which is not allowed!? **A:** **R' Yaakov bar Acha** said, since this is done based on a stipulation of Beis Din, it is not considered to be an intentional changing of kedusha.
- **R' Yasa** said, I heard **R' Yehuda** ask, what is the halacha if one separates a shekel and then dies before giving it? **Shmuel** said, it is used for the purchase of voluntary korbanos. Also, if a Kohen Gadol has excess money that he had separated for the purchase of his "minchas chavitin", **R' Yochanan** says that the money must be destroyed, and **R' Elazar** says it is used to buy voluntary korbanos. Finally, regarding the mincha of the Kohen Gadol, **R'**

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Yochanan says he first splits it in two, and then makes it kadosh, but **Reish Lakish** says that he first makes the whole thing kadosh, and then he splits it in half.

- **Q:** A Mishna says, if a Kohen Gadol brought the first half of his Mincha in the morning and then died, if a new Kohen Gadol was appointed on that day, he must bring his own half for the afternoon Mincha, and his second half is destroyed. According to **R' Yochanan**, this should not be the case, because only half of it became kadosh!? **A: R' Yochanan** holds that even leftover money for the Mincha is destroyed. Surely, the flour, even though not yet kadosh, must be destroyed as well.
- **Q:** The Mishna says, in this case there are 2 halves that are offered, and 2 halves that are destroyed (one from each Kohen Gadol). The 2 halves to be destroyed must be left overnight and then burned. According to **Reish Lakish**, they should be burned as passul right away (they were kadosh and now cannot be offered) without waiting overnight!? **A:** He holds like **R' Yishmael**, who says that it is burned immediately, even before being left overnight.
- A Braisa says, before a Kohen does the Avodah for the first time, he must bring this Minchas Chavitin, on his own. If a Kohen does the Avodah before bringing this Mincha, the Avodah is still valid.
 - **R' Mana** said, if a Kohen who was set to do the Avodah for the first time was appointed as the Kohen Gadol, he must bring 2 Minchas Chavitin – one for the first time doing the Avodah, and one for the daily chiyuv of the Kohen Gadol.
 - A pasuk teaches that this Mincha must be baked during the day, not before daybreak.
 - **Q:** A Mishna says that we appoint people to bake the Mincha before daybreak!? **A: R' Chiya bar Acha** said, they boil the water then, but they don't bake until daytime.
 - **R' Yasa says in the name of R' Chanina** that the Mincha is first fried and then baked. **R' Acha says in the name of R' Chanina**, the Mincha is first baked and then fried.
- We mentioned previously that if a Kohen Gadol died during the day, the newly appointed Kohel Gadol brings his own Minchas Chavitin in the afternoon. The Gemara now says, this is not only if he died. A Braisa explains, even if the Kohen Gadol got a mum and was therefore replaced, the replacement Kohen Gadol brings his Mincha then as well. However, if the first Kohen Gadol was replaced temporarily because of tumah, the replacement would not bring his own Mincha.
- A Braisa says, **R' Yehuda** says, we learn from the pasuk that if the Kohen Gadol dies and there is no immediate replacement, a daily minchas chavitin is still brought from the Kohen Gadol's estate. **R' Shimon** says, it is brought from the money of the tzibbur.

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KOHEN GADOL SHEMEIS...

- **Q: R' Ba bar Mammal** asked, in the Mishna, **R' Shimon** said that Beis Din instituted that the Kohen Gadol's mincha is paid for by the community fund (after his death, which suggests that D'Oraisa it should be paid for by his inheritors), but in the Braisa he said that it is paid for from the community fund (even D'Oraisa)!? **A: R' Yochanan** explained, in the Mishna he never meant to suggest that D'Oraisa it should be paid for by the inheritors. He meant to say, that D'Oraisa we should have a special communal collection to pay for the mincha, however the **Rabanan** instituted that it simply be taken from the community funds.
- **Q:** We said that after the Kohen Gadol's death, the mincha is brought whole, rather than halved. **R' Yochanan** asked, does that mean that the full measure is brought twice a day, or does that mean we bring the full amount in the morning and don't bring anything in the afternoon? If we say that it is brought whole, twice a day (based on the pasuk that says "tamid", it must be brought continually), is the amount of oil doubled as well, or only the flour? **R' Chizkia** asked, is the amount of levonah doubled as well? **A: R' Yosa** said, just as in the case of a regular mincha (from which we learn the halacha), double the flour would require double the oil, so too here, double the oil would require double the levonah.
 - **Q: Chizkiya** asked, we learn the 3 luggin of oil from the Korbon Tamid. Still, we say it is subject to a question. If so, the levonah will also be subject to a question.

SHELO YIHIYEH...

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- **R' Shmuel bar Nachman in the name of R' Yonason** said, D'Oraisa there is a din of me'ilah, but the **Rabanan** instituted that the ashes should not have a din of me'ilah.
 - **Q:** We learn from a pasuk that there is no din of me'ilah!? **A: R' Avahu** explained, initially there was no me'ilah, as the pasuk says. People began using the ashes to heal their wounds, and so the **Rabanan** instituted that there is a din of me'ilah. When the **Rabanan** saw that this practice had been stopped, they removed the din of me'ilah.

V'AL HAKININ...

- **Q:** The Mishna earlier said that money found between the bird collection boxes are used for an Olah. The Gemara asks, if the money was truly for a woman's chatas, how will she get a kaparah!? **A: R' Yitzchak** said, Beis Din made a stipulation that in this case the seller of the birds will have to supply an additional bird to be used for the chatas as well.

HADRAN ALACH PEREK MAOS SHENIMTZI'U!!!

PEREK KOL HAROKIN -- PEREK SHMINI

MISHNA – HALACHA ALEPH

- **R' Meir** says, saliva found in Yerushalayim is presumed to be tahor (not from a zav, zava or niddah), except if it is found in the upper marketplace. **R' Yose** says, even in Yerushalayim, during the year, saliva found in middle of the streets is tamei, and saliva found on the sides of the streets is tahor. During the Yomim Tovim, the reverse is true, because the minority always move to the side.
- **R' Meir** says, all keilim found in Yerushalayim, on their way down to the mikvah are tamei, on the way up from the mikvah are tahor (the down and up were noticeably different). **R' Yose** says, all keilim are presumed tahor except for a basket, shovel and hammer designated for use in the cemetery.
 - A knife found on the 14th of Nisson is presumed to be tahor and may be used to shecht the Pesach. If it is found on the 13th, it must be toiveled before using. A meat cleaver must be toiveled, whether found on the 13th or the 14th. However, if the 14th falls on a Shabbos, a meat cleaver found on the 13th may be used immediately, and if it is found on the 15th (on Yom Tov) it may be used immediately as well. If the cleaver is tied to a knife, it has the same status as the knife.

GEMARA

- **R' Avin in the name of R' Yehoshua ben Levi** said, the upper marketplace had a laundry run by goyim (who have the status of a zav). That is why the saliva found there is presumed tamei. **R' Chanina** said, there were butchers who were goyim there, who would kill wild donkeys by spearing them. That is why (because of the goyim) the saliva had the tamei status.
 - **R' Yehoshua ben Levi** said, it once happened that goyim were killing these animals in this way, and people on their way to Yerushalayim were forced to walk through the blood of the animal. They were concerned that they had become tamei by touching the blood of a neveilah. The **Rabanan** told them there was no need for concern (they were not tamei).
 - **R' Simon in the name of R' Yehoshua ben Levi** said, when **Rebbi's** mule died, they paskened that its blood did not give off tumah as neveilah. **R' Elazar** asked **R' Simon**, did they pasken this way because it was less than a revi'is of blood, or even though it was more than a revi'is? **R' Simon** did not answer him. He then asked **R' Yehoshua ben Levi**, who answered that they ruled it tahor only because it was less than a revi'is.
 - **R' Bibi** repeated this psak regarding the mule of **Rebbi**. **R' Yitzchak bar Bisna** asked **R' Bibi** whether the case was where there was less than a revi'is of blood or more than a revi'is, but he did not answer. **R' Zrika** asked **R' Bibi**, why did you ignore him? He explained that he was under a lot of financial pressure, which distracted him.
 - **Q:** How do we pasken? **A: R' Yehoshua ben Pesorah** said in a Mishna that blood of a neveilah is always tahor.

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- **Q:** It may mean that it is tahor in that it can't make something "muchshar l'kabel tumah", but still can make something that is already muchshar, to be tamei!? **A:** A Mishna says that the blood of a sheretz is like its flesh and can make something tamei, but cannot make something muchshar, and there is no other blood like this. We see from the Mishna that animal blood is different and cannot make something tamei.
 - **Q:** It may mean that sheretz blood is different in that it gives off tumah even if only the size of a lentil, which is not true about all other blood. But, it may be that other blood does give off tumah when it is a revi'is!?
- **R' Yose** said, one amora says the blood is tamei, which is like the shitah of **R' Yehuda**, and one amora says the blood does not give off tumah, which is like the shitah of **R' Yehoshua ben Pesorah**.

KOL HAROKIN...

- **Q: R' Avahu in the name of R' Yose ben Chanina** said that there is no presumption of tumah on saliva found in Yerushalayim. Yet, our Mishna says that there is a presumption of tumah in the upper marketplace!? **A:** The **Rabanan** had to institute tumah there because of the goyim, as explained above.
- A Braisa says, during the year the tamei people walk in middle of the street and don't call out their tamei status, while the tahor people walk on the side. During the Yomim Tovim, the tahor people walk in middle of the street and the tamei people walk on the side and do call out their tamei status.

V'CHOL HAKEILIM HANIMTZA'IM...

- **Q: R' Avahu in the name of R' Yochanan** said that there is no presumption of tumah on keilim in Yerushalayim!? **A:** Keilim found on their way down to the mikvah provide a reason why we must presume that they are tamei.
- In the Mishna, **R' Yose** referred to the cemetery hammer as "meritza" (because it crushed the stones). **Abba Shaul** would refer to it as "tziporin" (because it was shaped like a fingernail).

KOFITZ...

- A Braisa says that when the knife and cleaver are tied together, the knife takes on the status of the cleaver. Our Mishna said the opposite.

MISHNA – HALACHA BEIS

- If the paroches became tamei from anything but an av hatumah, it may be toiveled in the Azarah. If it became tamei from an av hatumah, it must be toiveled out of the Azarah and must be left to dry in the "Cheil" (outside the Azarah) until sunset. When a new paroches was made (all new keilim had to be toiveled), they would hang it to dry over the roofs which were built over the benches on the Har Habayis. This was done so that all should see its beautiful handiwork.
 - **R' Shimon ben Gamliel in the name of R' Shimon ben Has'gan** said, the paroches was a tefach thick, made from 72 layers of threads, with each thread being made of 24 threads, it was 40 amos long and 20 amos wide, it cost 820,000 golden dinars, two new ones were made each year, and 300 Kohanim were needed to toivel it in the mikvah.

GEMARA

- Had the pasuk said "chut", it would have meant to use one thread for the paroches. Had it said "kaful", it would have meant two. "Shazur" would have meant 3. "Mashzar" (which is what is actually written), means 6. The pasuk lists 4 different types of threads. Since each was made of 6, each combined thread therefore had 24 threads in it.
 - A Braisa says there were 32 threads. The Braisa says "shazur" would have meant 4, so "mashzar" means 8. Multiplied for the 4 kinds of threads gives a total of 32.
 - Another Braisa says there were 48 threads. The Braisa says "kliya" would have meant 3. "Shazur" would have meant 6, so "mashzar" means 12. Multiplied for the 4 kinds of threads gives a total of 48.
- The Torah speaks of the weaving work of a "rokeim" and the weaving work of a "chosheiv". The difference between the two is that a "rokeim" makes one picture, whereas a "chosheiv" makes 2 pictures.

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- **R' Yehuda and R' Nechemya** argue: one says “rokeim” had a lion on one side and nothing on the other, and “chosheiv” had a lion on both sides. The other says that “rokeim” had a lion on both sides and “chosheiv” had a lion on one side and an eagle on the other side.

B'SHMONIM U'SHTAYIM RIBUY HUYS NA'ASIS...

- **R' Yitzchak bar Bizna in the name of Shmuel** said, that when the Mishna said that 300 Kohanim were needed to toivel the paroches, it is an exaggeration.
 - **Shmuel** also said that when a Mishna said that at times there were 300 kor of ashes on the Mizbe'ach, that too is an exaggeration.

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MISHNA – HALACHA GIMMEL

- If meat of kodshei kodashim becomes tamei, whether with an av hatumah or not, whether it became tamei in the Azarah or out: **B”S** say it gets burned inside the Azarah, except when it becomes tamei with an av hatumah outside the Azarah; **B”H** say it gets burned outside the Azarah except when it becomes tamei from something other than an av hatumah, inside the Azarah; **R' Eliezer** says, if it became tamei with an av hatumah it gets burned outside the Azarah, and if it became tamei with any other tumah, it gets burned in the Azarah; **R' Akiva** says, it gets burned wherever it became tamei.

GEMARA

- **Bar Kappara** said, the av hatumah referred to in the Mishna is tumah D’Oraisa, and the other tumah is a tumah D’Rabanan. **R' Yochanan** said, both tumos are referring to tumah D’Oraisa.
 - **Q:** According to **R' Yochanan**, since both tumos are D’Oraisa, why does **B”S** differentiate between meat that became tamei outside the Azarah with an av hatumah (it is burned outside) and meat that became tamei outside with other tumah (it is burned inside)!? **Q2:** Also, why does **B”H** differentiate between meat that became tamei on the inside with an av hatumah and other tumah!?
 - **Q:** According to **Bar Kappara**, why does **B”S** differentiate between meat that became tamei with av hatumah on the inside, and meat that became tamei with av hatumah on the outside, since they are both D’Oraisa!? **A:** That is because **B”S** agree with **R' Akiva** that it should be burned in the place that it became tamei (when it is tumah D’Oraisa).
 - **Q:** According to **Bar Kappara**, why does **B”H** differentiate between meat that became tamei with other tumah on the inside, and meat that became tamei with other tumah on the outside, since they are both D’Rabanan!? **A:** That is because **B”H** agree with **R' Shimon**, who says that anything tamei, even if only tamei D’Rabanan, may not be brought into the Azarah.

MISHNA – HALACHA DALED

- The limbs of the Korbon Tamid are placed on the lower half of the ramp, on the western side (they were placed there until the Kohanim were ready to bring them up onto the Mizbe'ach). The limbs of the Korbon Mussaf were placed on the lower half of the ramp on the eastern side. The limbs of the Korbon Mussaf for Rosh Chodesh were put on top of the “karkov” of the Mizbe'ach.
- Shekalim and Bikkurim only apply when the Beis Hamikdash is standing. Ma’aser of grain, animal ma’aser and bechoros apply even when the Beis Hamikdash is no longer standing.
 - If one designates shekalim or bikkurim when the Beis Hamikdash is no longer standing, they have a din of hekdesh. **R' Shimon** says, if one says his bikkurim are kodesh (after the Churban), it does not become kodesh.

GEMARA

- **Q:** What is the “karkov”? **A:** It is the amah wide space between each horn of the Mizbe'ach, and the amah walkway of the Kohanim.

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- **Q:** When Rosh Chodesh falls on Shabbos, which Mussaf is brought first? **A:** **R' Yirmiya** thought to say, that just as the song for Rosh Chodesh is sung by the Levi'im before the song for Shabbos, so too the Mussaf for Rosh Chodesh is brought first.
 - **Q:** **R' Yosa** asked, the Rosh Chodesh song is sung first in order to publicize that it is Rosh Chodesh, however, regarding the korbanos, it could be that Shabbos is brought first, because it is "tadir"!?

SHEKALIM U'BIKKURIM...

- It seems from our Mishna, that **R' Shimon** would hold that if shekalim are made kodesh today, they do become kodesh.
 - **R' Shimon ben Yehuda says in the name of R' Shimon**, neither shekalim nor bikkurim become kodesh today.
- A Braisa says, one who becomes a ger today must separate money to be used for his Korbon when the Beis Hamikdash is rebuilt. **R' Shimon** said, that **R' Yochanan ben Zakai** said, that should not be done so that it does not lead to one accidentally benefitting from the money.
 - **Q:** If one does designate money for a korbon today, does it get kedusha? **A:** It would seem from **R Shimon** that **R' Yochanan ben Zakai** says it should not be done, which would mean that if it was done, it does get kedusha.
 - **Q:** **R' Yuda Antudarya** asked, that would mean that **R' Shimon** over here says it will become kadosh today, but in our Mishna he says that shekalim do not become kadosh today!? **A:** **R' Yose** answered, when separating for a korbon, that money will always be available for the korbon and therefore becomes kadosh. When separating for the shekel, it becomes an "old shekel" (which can't be used to purchase korbanos) when Nisson arrives, so he will anyway not be performing the purpose of the shekel.
- **R' Hamnuna and R' Ada bar Ahava in the name of Rav** pasken like **R' Shimon** of our Mishna, that bikkurim do not become kadosh today, but shekalim do.

HADRAN ALACH PEREK KOL HAROKIN!!!

HADRAN ALACH MESECHTA SHEKALIM!!!!

MAZEL TOV!!!



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Maseches Yoma, Daf כ – Daf ה

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vl'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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MESECHTA YUMA

PEREK SHIVAS YAMIM -- PEREK RISHON

MISHNA

- Seven days before Yom Kippur, the Kohen Gadol leaves his house and stays in the “Lishkas Parhedrin”. A replacement Kohen Gadol is prepared for him in case the primary Kohen Gadol becomes passul (tamei). **R' Yehuda** says, we also prepare a replacement wife for the Kohen Gadol, in case his wife dies, because we learn from a pasuk that the Kohen Gadol must be married. The **Chachomim** said to **R' Yehuda**, if we are concerned with his wife dying, there is no end, because we would have to be concerned for the possibility of the replacement wife dying as well.

GEMARA

- A Mishna teaches, seven days before the burning of the parah adumah, the Kohen who would do the burning would leave his house and stay in the “lishka” (chamber) that was in front of the “Birah”, which was in the northeast corner of the Azarah. This chamber was called the “Beis Ha'even” (the Stone House).
 - **Q:** Why was it called the Stone House? **A:** All the keilim used in the parah adumah process were made of animal waste, stone, or clay (such keilim cannot become tamei).
 - **Q:** Why were only such keilim used? **A:** The **Rabanan** would intentionally make the Kohen who performed this process tamei on the day that the process was done. He would go to mikvah, but would not have nightfall before the process was done (he would be a tvul yom). This was done to combat the view of the Tzidukim who said that a tamei Kohen must have nightfall before being valid to do this process (they didn't believe in the Oral Torah). The **Rabanan** did not want this to cause people to be lenient regarding the parah adumah. Therefore, they instituted that only such keilim be used (which is a chumrah).
 - **Q:** Why did they set this chamber in the northeast of the Azarah? **A:** Since the Torah calls the parah adumah a “chatas”, and a chatas is shechted in the north, the chamber was put in the north. Also, since the sprinkling of the blood of the parah adumah is done towards the east of the Mikdash, the chamber was put in the east (thus, the northeast).
 - **Q:** What is the “Birah”? **A:** **Rabbah bar bar Chana in the name of R' Yochanan** said, there was a place on the Har Habayis called the “Birah”. **Reish Lakish** said, the Beis Hamikdash is referred to as “Birah”.
- **Q:** From where do we learn that 7 days before Yom Kippur and 7 days before the parah adumah the Kohen must leave his house and stay in a chamber in the Azarah? **A:** In the name of **R' Yochanan** it was explained, the pasuk by the 7 days of Milu'im says “as he did on this day, Hashem has commanded to do (la'asos) for a kaparah (l'chaper) for you”. “La'asos” refers to the parah adumah, “L'chaper” refers to Yom Kippur, and the pasuk says that it must be done there like it was done by the 7 days of Milu'im (at which time the Kohanim stayed by the Mishkan for 7 days).
 - **Q:** The pasuk can't be referring exclusively to parah adumah, because it is not brought as a kaparah, but maybe the entire pasuk refers exclusively to Yom Kippur (which requires that something be done and is a kaparah (la'asos and l'chaper))!? **A:** The pasuk quoted above says “tziva Hashem la'asos”, and the pasuk regarding parah adumah also says “tzivah”. This teaches through a gezeirah shava that the pasuk means to include parah adumah as well.

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- **Q:** There is a pasuk regarding Yom Kippur that says “tziva” as well, so maybe the pasuk regarding Milu’im is referring to Yom Kippur!? **A:** The pasuk regarding Milu’im says “tziva” before discussing the performance of the mitzvah, and the same is done in the pasuk of parah adumah. However, the pasuk of Yom Kippur says tziva *after* the performance of the mitzvah. Therefore, the gezeirah shava is used for the pesukim that are more similar.
- **Q:** Maybe the gezeirah shava teaches that every Kohen who does the Avodah for a korbon tzibbur must go to the Azarah for 7 days, because the pasuk regarding those korbanos says “tzavoso”!? **A:** “Tzavoso” is not the same as “tziva” and therefore cannot be used for the gezeirah shava.
 - **Q:** We have learned elsewhere that a gezeirah shava can even be made using totally different words like “v’shav” and “u’ba”!? **A:** When there are no exact matches, different words can be used. When there are (like “tziva”), the exact matches must be used, and other words are not.
- **Q:** The Gemara said that “l’chaper” in the pasuk refers to Yom Kippur. Maybe it refers to the kaparah of private korbanos (and the Kohen doing the Avodah must stay in the Azarah for 7 days before doing the Avodah)!? **A:** That can’t be, because we don’t know which Kohen will be performing the Avodah on any given day.
 - **Q:** Why can’t we make each Beis Av (each of who performed the Avodah on a particular day of the week) go to the Azarah for the 7 days before their day!? **A:** The reason the gezeirah shava refers specifically to Yom Kippur is because the thing we learn from the gezeirah shava must be like the Milu’im, in that it occurred at a fixed time during the year, not every day (like regular korbanos).
 - **Q:** Maybe the gezeirah shava teaches regarding the korbanos done on the Yomim Tovim!? **A:** The gezeirah shava only teaches regarding something that occurs once during the year, like the Milu’im (Yom Tov happens 3 times a year).
 - **Q:** Maybe it refers to one of the Yomim Tovim in particular!? **A:** The gezeirah shava teaches that the Kohen must separate to the Azarah for 7 days in preparation for one day (like the Milu’im), not in preparation for 7 days (like Yom Tov).
 - **Q:** Maybe the gezeirah shava teaches regarding Shmini Atzeres, which is only one day!? **A:** The gezeirah shava teaches that the Kohen separates for one particular day that is not preceded by days of kedusha (like the Milu’im), and not for a day that is so preceded (Shmini Atzeres is preceded by Succos).
 - **Q:** It would seem to be a kal v’chomer, that if a Kohen needs to separate for a day with no kedusha preceding it, surely he should need to do so for a day that does have kedusha preceding it!? **A:** **R’ Mesharshiya** said, the pasuk says “hazeh”, which teaches us that it must be exactly like the Milu’im, and that no kal v’chomer should be applied.
 - **A:** **R’ Ashi** says, it can’t be that Shmini Atzeres, which is a “secondary” Yom Tov, would require this separation, if Succos, which is the primary Yom Tov, does not. Even according to the view that Shmini Atzeres is a new Yom Tov in its own right, that is only regarding certain halachos. However, all agree that the obligatory Succos korbon can be brought on Shmini Atzeres if it had not yet been brought (this would show that, at least regarding one halacha, Shmini Atzeres is a “secondary” Yom Tov to Succos).

-----Daf 3-----

- **Q:** Maybe the pasuk of Milu’im refers to Shavuos (and the Kohen doing the Avodah must separate to the Azarah for 7 days before Shavuos)? **A:** **R’ Abba** said, the pasuk must refer to Yom Kippur which is similar to Milu’im in that one ox and one ram were brought as korbanos, as opposed to Shavuos, on which 2 rams are brought.

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- **Q:** According to **R' Elazar the son of R' Shimon**, who says that on Yom Kippur there were 2 rams brought, maybe the pasuk refers to Shavuos, and not Yom Kippur!? **A:** According to him, the 2 rams were brought for 2 distinct purposes – one as an obligation for the day of Yom Kippur, and one for a Mussaf (we can say there is only one ram brought for the day, like Milu'im). On Shavuos they were both brought for the obligation of the day of Shavuos.
- **Q:** Maybe the pasuk of Milu'im refers to Rosh Hashanah? **A:** The ox and ram of Yom Kippur must be brought from the Kohen Gadol personally, like that of the Milu'im. The ox and ram of Rosh Hashanah and Shavuos are brought from the tzibbur. Therefore, the pasuk of Milu'im must be referring to Yom Kippur, which is most similar to it.
 - **Q:** That is well according to the shita who says that when pesukim (such as by the Milu'im and Yom Kippur) say “kach lecha” and “asei lecha”, it teaches that it must be brought from the Kohen Gadol himself. However, according to **R' Yonason**, who says that even then the animals were brought from the tzibbur, what can we answer? **A:** **R' Yonason** would agree that by the Milu'im and Yom Kippur, there are seemingly extra words which teach that the animals must come from the Kohen Gadol himself.
 - **A:** **R' Ashi** said, the pasuk of Milu'im more likely refers to Yom Kippur since on those two occasions the ox is brought as a Chatas and the ram is brought as an Olah. However, on Rosh Hashana and Shavuos, the ox and the ram are both brought as Olos.
 - **A:** **Ravina** said, the pasuk must be referring to Yom Kippur, since it is the only time which is like Milu'im, in that the Avodah must be done by the Kohen Gadol. However, all other times proposed by the Gemara do not need the Avodah to be done by the Kohen Gadol.
 - **Others** say, that **Ravina** said Yom Kippur is the only one similar to Milu'im in that they each had Avodah done for the first time in a particular place – Milu'im was the first time a korbon was brought on the outside Mizbe'ach, and Yom Kippur was the first time Avodah was done in the Kodshei Kodashim.
- **R' Dimi** said, **R' Yochanan** says the pasuk of Milu'im only refers to Yom Kippur, and **R' Yehoshua ben Levi** says it refers to parah adumah and Yom Kippur.
 - **Q:** We brought a Mishna that says parah adumah requires 7 days of separation as well!? **A:** **R' Yochanan** holds that is a Rabbinic chumrah.
 - **Q:** We brought down a quote from **R' Yochanan** earlier where he said that the pasuk refers to parah adumah as well!? **A:** That was what he said in the name of his rebbi, **R' Yishmael**.
 - **Q:** **Reish Lakish** asked **R' Yochanan**, you learn out Yom Kippur from Milu'im. If so, just like by Milu'im, the separation was essential to the Avodah, by Yom Kippur it should be as well. However, as we see from our Mishna, this is not the case, because our Mishna says we prepare a replacement Kohen Gadol, but does not require that the replacement separate for 7 days. If it was essential, we would have to have the replacement separated for 7 days just in case as well!? **A:** **Reish Lakish** doesn't have this problem, because he learns Yom Kippur from Sinai. By Sinai, Moshe had to separate for 6 days before going to the Shechina, so too the Kohen Gadol must separate before going into the Kodshei Hakodashim (which is going to the Shechina as well).
 - **Q:** Our Mishna requires *seven* days of separation, not six!? **A:** Our Mishna follows **R' Yehuda ben Beseirah** who says we must add a 7th day in case the Kohen Gadol's wife became a niddah while with the Kohen Gadol, thereby making him tamei for 7 days. We separate him for 7 days to prevent that from happening.
 - **R' Yochanan** asked **Reish Lakish**, according to me, the reason the Kohen Gadol is sprinkled with the parah adumah for 7 days before Yom Kippur is that we find Aharon was sprinkled during the Milu'im. However, according to you, where do we find sprinkling having taken place at Sinai that would require it to be done before Yom Kippur!? **Reish Lakish** said, Aharon was sprinkled with *blood* during the Milu'im, so that can't be the source for Yom Kippur either! **R' Yochanan** said, there was no parah adumah then, and the blood took the place of the parah adumah water. Therefore, it can serve as the source for Yom Kippur. However, according to you, what is the source? **Reish Lakish** said, the sprinkling done before Yom Kippur is a Rabbinic chumrah (with no source in the Torah).

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-----Daf 7---4-----

- There is a Braisa that says like **R' Yochanan**. The Braisa says, the pasuk regarding Yom Kippur says “b'zos yavo Aharon ehl hakodesh”. The “b'zos” refers to what is said elsewhere, by the Milu'im. This teaches that just as by the Milu'im, Aharon separated for 7 days, during which he was taught by Moshe, and then did the Avodah on the 8th day, so too by Yom Kippur, the Kohen Gadol is separated for 7 days, is taught by 2 talmidei chachomim, and then does the Avodah on the 8th day. The Braisa continues, that just as the Kohen separates before Yom Kippur, the kohen must separate for 7 days before doing the parah adumah process as well. During both these periods of separation, the Kohen is sprinkled with parah adumah water. Also, the pasuk by Milu'im says “la'asos l'chaper aleichem”, which teaches that the separation requirement applies by Yom Kippur and parah adumah.
 - **Q:** The word “b'zos” is needed to teach which animals the Kohen Gadol must go in with!? **A:** For that purpose, the male version (“b'zeh”) should have been used. The word “b'zos” therefore teaches regarding the separation requirement.
 - **Q:** Why is the second pasuk needed? **A:** To teach that the separation requirement does not only apply to the first Yom Kippur, or to the first Kohen Gadol. It is a requirement for all generations.
- There is a Braisa that says like **Reish Lakish**. The Braisa says, **R' Yose Haglili** says, after Matan Torah, the cloud enveloped Moshe for 6 days, after which he went up to Heaven to get the luchos (this is like **Reish Lakish** says, that the enveloping serves as the source for separation before Yom Kippur). **R' Akiva** says, when the pasuk discusses the enveloping cloud, it is something that took place 6 days before Matan Torah, and the mountain was what was enveloped.
 - The Gemara says, this machlokes between **R' Yose Haglili** and **R' Akiva** is actually dependent on the machlokes between the **T”K** and **R' Yose** in a Braisa. The **T”K** says that Matan Torah was on the 6th of Sivan, and Moshe went up to Heaven on the following day. **R' Yose** says Matan Torah was on the 7th, and Moshe went up that very day. **R' Yose Haglili** holds like the **T”K**, and so the 6 days of envelopment in the cloud had to have been after Matan Torah (because there were not 6 days from Rosh Chodesh until Matan Torah), and **R' Akiva** holds like **R' Yose**, and the envelopment happened in the 6 days of Sivan prior to Matan Torah.
 - **Q:** According to **R' Akiva**, it makes sense that Moshe went up to Heaven on the 7th of Sivan, remained there for 40 days, and came back down on the 17th of Tamuz, which is when he broke the luchos. However, according to **R' Yose Haglili**, Moshe first was enveloped in the cloud for 6 days and then went up for 40 days. That would mean he did not come down until the 23rd of Tamuz (and we know that he broke the luchos on the 17th)!? **A:** Those 6 days in the cloud were counted as part of the 40 total days.
 - The pasuk by Matan Torah (as explained by the Braisa) says that Hashem called to Moshe. **R' Elazar** says, all of Klal Yisrael were there as well, but this was done to give Moshe honor.
 - **Q:** A Braisa learns from a pasuk that only Moshe heard the voice of Hashem!? **A:** This pasuk refers to Hashem's voice when He spoke to Moshe from the Mishkan. **A2:** When the pasuk uses the “call” terminology, it means that it was heard by all.
 - **R' Zrika** said, one pasuk says the Moshe could not enter the Ohel Moed because of the cloud. Yet, another pasuk says that Moshe went in. **R' Zrika** explains, Hashem had to “grab” Moshe and bring him into the cloud.
 - **The Yeshiva of R' Yishmael** said, the pasuk says Moshe went “b'soch” the cloud, and the pasuk by Kriyas Yam Suf says “b'soch” as well. This teaches, that just like at the Yam Suf a path was created, so too happened in the cloud.
 - The pasuk says that Hashem “called to Moshe and He spoke”. This teaches proper derech erez, that a person should first call out to his friend before beginning to speak to him.
 - The pasuk then says “leimor”. In the name of **R' Menasya Rabbah** it was said, that we learn from here that one should not repeat something he is told without getting permission to do so (leimor – lo emor – do not say).

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-----Daf 17-----5-----

- From the fact that **Reish Lakish** had asked **R' Yochanan**, that if he learns the days of separation from Milu'im, then the days of separation must be an essential part of the mitzvah, because everything written by the Milu'im was essential, it must be that **R' Yochanan** agreed with this (if he didn't, he should have answered that he disagrees).
 - There is a machlokes between **R' Yochanan** and **R' Chanina**. One says that everything written by the Milu'im was essential for the mitzvah, and the other says that only processes that are essential in future generations were essential during the Milu'im. Based on the above, we can say that **R' Yochanan** is the one who said that all that is written was essential.
 - **Q:** What process would be a difference between the two views? **A1: R' Yosef** said, a difference would be the semicha (leaning) process. Semicha is not essential to a Korbon. Therefore, according to **R' Chanina** it was not essential by the Milu'im either. According to **R' Yochanan** it was essential. **A2: R' Nachman bar Yitzchak** said, the tenufah (waiving of certain korbanos) process would be a point of machlokes, since it is not essential in korbanos after the Milu'im. **A3: R' Pappa** said, the 7 days of separation would be a point of machlokes, because the separation days were not essential after the Milu'im (we see that from the fact that the backup Kohen Gadol need not separate). **A4: Ravina** said, the machlokes is regarding the process of Aharon having to put on all the Kohen Gadol's clothing for the 7 days and being anointed with the shemen hamishcha for the 7 days. This was not essential after the Milu'im, so would be subject to the machlokes as to whether or not it was essential during the Milu'im.
 - **Q:** A pasuk teaches that at least l'chatchila, a new Kohen Gadol should be dressed in the Kohen Gadol clothing for 7 days, although we learn that it is not essential (b'dieved). Where do we see that l'chatchila a new Kohen Gadol should also get anointed with the shemen hamishcha for 7 days? **A1:** We learn from a pasuk that it is not essential that the anointing be done for 7 days. This suggests that it should be done l'chatchila. **A2:** A pasuk makes a hekesh between being dressed in the clothing to being anointed. The hekesh teaches, that just as being dressed in the clothing should be done for 7 days, the same is regarding the anointing.
 - **Q:** What is the reason for the view that everything written by the Milu'im was essential? **A: R' Yizchak bar Bisna** said, the pasuk says "kacha", which teaches that it must be done exactly the way it is written.
 - **Q:** The Milu'im process is written in two places: once when it was commanded and once when it was actually performed, but not every process is written in both places. The word "kacha" is written where the Milu'im were commanded, and therefore only the processes written in that place should be essential!? **A: R' Nachman bar Yitzchak** said, there is a gezeirah shava (of the word "pesach") that links the two places and teaches that both are essential. **A2: R' Mesharshiya** said, in the section describing the performance of the Milu'im, the pasuk says "Ushmartem es mishmeres Hashem", which teaches that this section is essential as well. **A3: R' Ashi** said, the pasuk there says, "ki chein tzuveisi", which teaches that the entire section is essential.
 - A Braisa says, on the 8th day of the Milu'im, although Aharon was an "onen" (his sons had died that day), Moshe commanded Aharon to eat from the Korbon Mincha ("ki chein tzuveisi"). After offering the Chatas, Aharon did not eat from it, and Moshe asked, why did you not eat it as I had commanded regarding the Mincha ("kasher tziveisi")? When it came time to eat the Shelamim, Moshe told Aharon, the Shelamim should be eaten (even though Aharon was correct for not eating the Chatas), because Hashem had so commanded ("kasher tziva Hashem").
 - **R' Yose bar Chanina** said, it does not say regarding the Milu'im that the Kohanim wore pants. However the section of the Milu'im begins with "**Vizeh**" – and – which makes it a continuation of the previous section, which therefore includes the pants and the special Mincha that is brought by every Kohen on the first day that he does the Avodah.

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- **Q:** The pants are written in the prior section, but how do we learn to include the special Mincha? **A:** There is a gezeirah shava (with the word “zeh”) that links the special Mincha to the Milu'im.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, the pasuk says that Moshe said “Zeh hadavar asher tziva Hashem”. “Davar” can be translated as “word”. This teaches, that even the reading of the Torah during the Milu'im was essential.
- Moshe dressed Aharon during the Milu'im. How did he dress him? The Gemara asks, why is it important to know how it was done? It has no impact on the future!? The Gemara explains, we want to know how it will be done when the Beis Hamikdash is rebuilt and a new Milu'im is done. The Gemara asks, at that time, Moshe will be there and we can ask him directly!? The Gemara explains, we want to know how it was done to try and explain seemingly contradictory pesukim.
 - **The sons of R' Chiya and R' Yochanan** argue: one says that Moshe first dressed Aharon and then his sons, the other says that Moshe dressed Aharon and his sons at the same time.
 - **Abaye** said, all agree that Aharon was dressed first with the shirt and hat, because dressing Aharon in the shirt and hat is mentioned first in the pasuk commanding that they be dressed *and* in the pasuk stating that they were so dressed. The machlokes is regarding the belt. The pasuk that tells that they were dressed says “he belted *him*” and then says “he belted *them*” (which explains the view that Aharon was belted first). The pasuk regarding the commandment that they be dressed says, “and you shall belt *them*” (which explains the view that Aharon and his sons were dressed together).
 - The view that they were dressed together will explain the first pair of pesukim as teaching that the belt of the Kohen Gadol was different than the belt of the regular Kohen (however, they were dressed together). The view that Aharon was dressed first will explain the pasuk written by the commandment to dress them as teaching that the belt of the Kohen Gadol was the same belt as the regular Kohen.
 - **Q:** How is it possible to put on all their belts at one time? **A:** It means that Moshe put the belt on each of them before moving onto any of the other clothing.