



Daf In Review – Weekly Chazarah

Maseches Yoma, Daf טו – Daf עה

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 טו--69-----

- The Braisa said the Kohanim could fold the bigdei kehuna and place them under their heads when they sleep. This seems to prove that the Kohanim are allowed to benefit from the bigdei kehuna!
 - **R' Pappa** said, it means that the clothing may be placed *next to* their heads.
 - This must be correct, because according to the shita that holds that the belt of the Kohanim was made of shatnez, how could the Braisa allow them to lay on it? The **Chachomim** have said that shatnez may not be laid upon, even if there is a separation between the actual shatnez and the person's body, because it may fold up onto the body, leading to a true D'Oraisa shatnez prohibition. The Braisa must therefore mean that the clothing were placed *next to* their heads.
 - **R' Ashi** said, it is possible that the clothing were placed under their heads without creating a shtanez problem, because the bigdei kehuna were very stiff, and **R' Huna the son of R' Yehoshua** said that stiff material of shatnez (which will not roll or bend) may be laid upon.
 - A Braisa clearly says that a Kohen may not walk out of the Mikdash complex with them, but may walk around in them within the Mikdash complex, even if he is not in middle of doing the Avodah. **SHEMA MINAH** that a Kohen may have benefit from the bigdei kehuna.
 - **Q:** We find that Shimon Hatzaddik wore the bigdei kehuna out of the Mikdash complex when he went to meet Alexander the Great to stop him from allowing the Beis Hamikdash to be destroyed (i.e. in the famous story where Alexander bowed down to Shimon Hatzadik)!? **A:** He wore clothing that was a copy of the bigdei kehuna, but was not actual bigdei kehuna. **A2:** He had to do this to save the Beis Hamikdash ("eis lasos LaShem heifeiru torasecha").

CHAZAN HAKNESSES NOTEL SEFER TORAH

- This seems to be a proof that we do show respect to a student even when the rebbi is there (we show respect to the chazzan and the others by giving them the Torah even though the Kohen Gadol is there).
 - **Abaye** said, it may be that in general we do not, but passing the Torah to the others in this case shows more respect to the Kohen Gadol.

V'KOHEN GADOL OMED

- **Q:** This took place in the Azarah, and yet suggests that until then the Kohen Gadol was sitting. We have learned that only a Davidic King may sit in the Azarah!? **A:** We must say as **R' Chisda** once said, that when we say this took place in the "Azarah", it means that it took place in the Ezras Nashim, where sitting was permitted.
- A pasuk says that Ezra referred to Hashem as "gadol". **R' Yosef in the name of Rav** said, this means that he used the "Shem Hameforash". **R' Gidal** says, it means that he said "Baruch Hashem Elokei Yisrael mei'haolam v'ahd ha'olam."
 - **Q: Abaye** asked **R' Dimi**, why can't we say it means that he used the Shem Hameforash? **A:** He answered, because that Name is not said anywhere but in the Azarah, and Ezra was standing in the Ezras Nashim.
 - **Q:** We find elsewhere that Ezra said that Name outside the Azara!? **A:** That was a case of special need (a "hora'as sha'ah", as will be explained).
 - The pasuk says that the Anshei Kneses Hagedola davened for the destruction of the yetzer harah responsible for the desire to do avodah zarah. They said, "This yetzer harah was responsible for the destruction of the Beis Hamikdash, the death of many great tzaddikim, and the galus. It was created for us to fight off and receive reward. We don't want it or the reward." A note fell from Heaven, that said "Emes", showing that Hashem agreed to the plea. They fasted for 3 days and were then able to kill the yetzer harah that caused desire for Avodah Zarah.

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- They then said, since this is a time when Hashem is willing to listen to our tefillos, let's daven to kill the yetzer harah that causes the desire for zenus as well! They davened and caught this yetzer harah. They then realized, that if they were to kill this yetzer harah, people would have no desire to even be with their wives, and the world would cease to exist (i.e. no children). They therefore blinded the yetzer harah and allowed him to go free. This blinding accomplished to remove man's desire for zenus with his immediate family.
- In Eretz Yisrael they taught that **R' Gidal** said that when the Anshei Kneses Hagedola referred to Hashem as "gadol" it meant that he used the Shem Hameforash, and **R' Masna** said that he said "Hakeil Hagadol Hagibor V'Hanorah".
 - The view of **R' Masna** supports the teaching of **R' Yehoshua ben Levi**, who said that the Anshei Kneses **Hagedola** were referred to as such because they referred to Hashem as "Hakeil Hagadol Hagibor V'Hanorah", which is the way Moshe Rabbeinu did as well. In the interim, Yirmiya and Daniel had removed reference to Gibor and Norah, because they felt that those characteristics were "lacking" as demonstrated by the destruction of the Beis Hamikdash and the galus of the Yidden. The Anshei Kneses Hagedola said that Hashem's continuing the existence of the Yidden while spread among the nations of the world is the greatest testament to Gibor and Norah.

V'KOREI ACHAREI MOS V'ACH BE'ASOR

- **Q:** A Mishna says that we may not skip around when reading from the Torah!? **A:** That is only problematic when there is a longer pause. Given the proximity of these two parshiyos, it was not a problem.
 - **Q:** The Mishna allows skipping when there is not a long pause only in the Navi, not in the Torah!? **A:** Skipping is only not allowed when the two sections are dealing with two different topics.

V'GOLEL SEFER TORAH...

- He had to make this statement so that the people not be lead to believe that the Sefer Torah was missing sections.

U'VE'ASOR SHEL CHUMASH HAPEKUDIM KOREH AHL PEH

- **Q:** Why couldn't he roll the Torah and read this from inside as well? **A: R' Huna the son of R' Yehoshua in the name of R' Sheishes** said, because we don't roll a Sefer Torah when a tzibbur will be kept waiting.
 - **Q:** Why couldn't we bring a second Sefer Torah to read that section? **A: R' Huna bar Yehuda** said, because we don't want to make it seem as if the first one was passul. **Reish Lakish** said, because that would require a new bracha, which would be an unnecessary bracha.
 - **Q:** We find that we take out a second Sefer Torah on other occasions!? **A:** When different people are called up to read from each Torah, it is not a problem. However, when the same person is reading from multiple Sifrei Torah, that is a problem.

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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

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- 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).

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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 Kodesh Hakodashim.

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- **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.

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- 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.

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- The Braisa said that the me’il was made of threads which themselves were made of 12 strings twisted together. This is learned from the pasuk that says that the me’il was to be “klil techeiles” – braided of techeiles (which means that two threads were twisted together and the combined thread was used for the me’il). We also learn a gezeirah shava (using the word “techeiles”) from the paroches that each thread was made of 6 strings, thus totaling a combined thread of 12 strings.
 - **Q:** Maybe we should learn the gezeirah shava from the decorative pomegranates, and the me’il should therefore be made of 2 threads which were made of 8 strings each!? **A:** We learn clothing from clothing, rather than learning clothing from a decoration.
 - **Q:** Maybe it makes more sense to learn from the decorative pomegranates, because they are on the me’il itself!? **A:** This is what the Braisa meant when it said that one of the extra repetitions

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of “sheish” teaches that the clothing not mentioned in the pasuk (e.g. the me’il) are also made of threads made of 6 strings.

- The Braisa said that the paroches was made of threads of 24 strings. This is because each thread was made of 4 materials, and each material had 6 strings of it twisted together.
- The Braisa said that the Choshen and Eiphod threads were made of 28 strings. This was so, because there were strings of 4 materials that were each made of 6 strings of that material, for a total of 24 strings. Each material was also twisted with one strings of gold. That is a total of 28 strings that made up the full thread.
 - **Q:** Maybe gold strings were like the other material, and thus had to be 6 strings twisted as well? **A:** **R’ Acha bar Yaakov** said, the pasuk says “v’kitzeitz pesilim”, which means there were 2 golden strands that were then cut, making 4 strands. **A2:** **R’ Ashi** said, the pasuk teaches that the gold has to be combined with the strings of the other materials. Since there are only four materials, there must only be 4 strings of gold.
- **Rachva in the name of R’ Yehuda** said, based on the pasuk that says “lo yikareya”, we learn that if one rips the bigdei kehuna, he gets malkus.
- **R’ Elazar** said, one who moves the choshen from its place on the eiphod or moves the poles of the Aron from their place is chayuv malkus, because the pesukim say “lo yizach”, and “lo yasuru”.
 - **R’ Yose the son of R’ Chanina** asked, one pasuk seems to say that the poles of the Aron were to be made so that they could not be removed. Another pasuk suggests that they were made so that they could be removed!? **A:** They were loose once inserted, but could not be removed in their entirety.
- **R’ Chama the son of R’ Chanina** said, the pasuk says “atzei shitim *omdim*”, which teaches that the walls were stood in the way in which the wood grew. Others say it means that they supported their gold plating. Others explain, this means that the Mishkan will exist forever and ever.
- **R’ Chama the son of R’ Chanina** also said, the pasuk says “es bigdei haserad l’shareis bakkodesh”. This teaches that if not for the bigdei kehuna (which allow for the bringing of korbanos), the Yidden would cease to exist.
 - **R’ Shmuel bar Nachmeini** explained, this means that the bigdei kehuna were removed from the weaving machine in complete form except for one part. **Reish Laskish** explained, this one part is the sewing that needed to be done after the weaving.
 - **Q:** A Braisa says that the bigdei kehuna were to be only woven, and not sewed!? **A:** The garments themselves were woven, but the sleeves had to be sown on.
- **Rachva in the name of R’ Yehuda** said, Betzalel made 3 Aronos. The middle one was made of wood and was 9 tefachim tall. The inside one was made of gold and was 8 tefachim. The outside one was made of gold and was 10 tefachim plus a small amount.
 - **Q:** A Braisa says that the outside one was 11 tefachim plus a small amount!? **A:** The Braisa follows the view that the bottom of the outer box was a tefach thick, and the **R’ Yehuda** follows the view that it was less.
 - **Q:** What was the “small amount”? **A:** That was the crown around the Aron.
- **R’ Yochanan** said, there are 3 crowns: one on the Mizbe’ach, one on the Shulchan, and one on the Aron. Aharon “took” the one of the Mizbe’ach (referring to the kehuna), Dovid “took” the one from the Shulchan (referring to kingship), but the one from the Aron (referring to Torah, which is the most important crown of all) remains available for the taking by anybody.
 - **R’ Yochanan** said, the pasuk says “zar” (stranger) but we read it as “zeir” (a crown). This teaches, if one merits learning properly, it becomes a crown. If not, it becomes a stranger to him.
 - **R’ Yochanan** said, one pasuk suggests that Moshe was to himself make the Aron. Another pasuk suggests that others should make it. This teaches that others are supposed to do the work for a talmid chachom.
 - **Rava** said, the pasuk says that the Aron should be covered from “inside and out”. This teaches that any talmid chachom whose inside is not like his outside is not considered to be a talmid chachom.
 - **R’ Shmuel bar Nachmeini in the name of R’ Yonason** explained a pasuk to teach how awful it is when a talmid chachom does not have yiras shamayim.

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- **R' Yanai** would compare such a person to one who makes a gate for a courtyard although he does not own a courtyard.
- **Rava** would say to the **Rabanan**, do not suffer Gehenom twice, by learning Torah but not fulfilling it (you will not have this World or the Next World).
- **R' Yehoshua ben Levi** said, the pasuk says “v'zos haTorah asher sam Moshe”. This teaches that if one is zoche, Torah becomes a medicine which brings him life. If he is not zoche, it becomes a posion causing death.
 - **R' Shmuel bar Nachmeini** learned a similar concept from other pesukim.
- **R' Chanina** said, the pasuk says “yiras Hashem tehorah omedes la'ad”. This refers to one who first marries and then learns (this is considered to be with tahara and such Torah remains forever).
- **R' Chiya bar Abba** said, the pasuk says “eidus Hashem ne'emana”. This teaches that the Torah comes to bear witness for those who learn it.
- The pesukim refer to the work as “ma'aseh chosheiv” and “ma'aseh rokeim”. **R' Elazar** explained that this means that they would embroider in the places that they had marked the design.
 - **R' Nechemya** explained that rokeim is needlework, where the same picture appeared on both sides. Chosheiv is weaving, where a different picture was embroidered into each side.

-----Daf ל"ג-----73-----

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

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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

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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 chayuv korbon.

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- **Q:** Is it always the case that something carrying the kares penalty is not addressed with the term “assur”? A Braisa says, although all the pleasures listed in the Mishna are “assur”, there is only kares for eating, drinking, and doing melacha. We see that even those items are addressed as being “assur”!? **A:** The Braisa means to say that these things, when done less than the minimum amount, are “assur”, but when done in the minimum amount, the eating, drinking and doing melacha, would make the person chayuv kares. **A2:** The term “assur” used in the Braisa was being used regarding the other pleasures, not regarding eating, drinking and doing melacha.
- With regard to a “chatzi shiur” (an amount less than the minimum amount needed to be chayuv), **R' Yochanan** said it is assur D'Oraisa, since it is fit to combine into a full minimum amount, and **Reish Lakish** said it is mutar D'Oraisa, because there is no act of “eating” here, since it is less than the minimum amount.
 - **Q: R' Yochanan** asked, a Braisa says, we learn that a chatzi shiur of cheilev and the cheilev of a “kvi” (an animal about which we are unsure whether it is a chaya or a beheima) are assur from the fact that the Torah writes “**kol** cheilev”. We see that a chatzi shiur is assur D'Oraisa!? **A: Reish Lakish** said, it is truly only assur D'Rabanan, and the pasuk is merely an asmachta. This must be the case, because the pasuk can't be said to be teaching that the cheilev of a kvi is assur, because a kvi is a safek to us whether it is treated as a chaya or a beheimah, but it is not a safek to Hashem, and therefore He wouldn't write the pasuk to teach that it is assur. Therefore, it must mean that it is D'Rabanan and the pasuk is only an asmachta.
 - **R' Yochanan** would say that this doesn't prove that the pasuk is only an asmachta, because the Braisa may hold that a kvi is considered to be its own species (and is not a safek), which is why the pasuk must teach that it is assur.
- A Braisa says, the pasuk says, “t'anu es nafshoseichem”, which would lead us to believe that one must put themselves into a situation to cause suffering (e.g. sit in the sun or the cold). The pasuk therefore says “v'chol melachah lo sa'asu”, which teaches that one need not actively suffer, but must only passively suffer (e.g. *not* eat).
 - We would think that if one happens to be sitting in the sun or the cold, he should have to remain there and suffer. However, we learn that just like prohibition of doing work applies in all situations, so too the mitzvah of suffering must be one that applies in all situations. Therefore, it does not apply through cold and heat, which are not present in all situations.
- A Braisa says, the pasuk says, “t'anu es nafshoseichem”, which would lead us to believe that one must put themselves into a situation to cause suffering (e.g. sit in the sun or the cold). The pasuk therefore says “v'chol melachah lo sa'asu”, which teaches that just like one is chayuv kares for doing melacha in other situations, so too, the mitzvah of suffering only applies to things that one would be chayuv kares for in other situations, which would be the eating of piggul and nosar. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are only chayuv misah from Heaven, such as tevel. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are only assur with a lav, such as neveilah. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are mutar to eat, like regular chullin food. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are a mitzvah to eat, like terumah. Another pasuk then says “v'inisem es nafshoseichem”, to teach that it even applies to eating things that are a mitzvah to eat and have a prohibition against leaving them over uneaten, such as kodashim. The Braisa then ends off, that we can also learn the prohibition against eating and drinking from the pasuk that says “v'ha'avaditi es hanefesh hahee”, which teaches that the suffering must be of the type that takes away one's soul, which is restraining from eating and drinking.

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- **Q:** Why does the Braisa have to bring this second method of learning the prohibition against eating and drinking? **A:** The Braisa is saying, that if one were to say that the first pesukim refer to abstaining from tashmish, the second pasuk teaches that the suffering refers to abstaining from food and drink.
- The Yeshiva of **R' Yishmael** taught a Braisa that said, regarding Yom Kippur the pasuk says “inuy”, and regarding the Yidden in the Midbar it says this as well. Just as there it referred to the suffering from not eating, so too is its meaning regarding Yom Kippur.
 - **Q:** Maybe we should learn that inuy refers to tashmish, as it is used in the pasuk of “ihm ti’aneh es binosai” (said by Lavan to Yaakov)? **A:** We learn an “inuy” of the public (Yom Kippur) from another instance of “inuy” of the public (the Midbar), and not from an inuy of an individual (Yaakov).
 - **Q:** The pasuk regarding the Yidden in Mitzrayim says “vayar es anyaynu”, and that too refers to tashmish!? **A:** We learn an inuy caused by Heaven from an inuy caused by Heaven (the Midbar), and not from an inuy caused by people (the Egyptians).
- The pasuk says that the mahn was given to cause suffering. **R' Ami and R' Assi** argue: one explains this is because there was never leftover for the next day, and therefore one always had to worry about the next day. The other said that eating without seeing what one is eating, does not fully satisfy.
 - A pasuk says “ki yitein bakos eino yis’halech b’mesharim”. **R' Ami and R' Assi** argue: one explains this to mean, if one likes becoming drunk, all arayos appear mutar to him like a plain. The other explains this to mean, if one likes becoming drunk, the entire world’s money seems mutar to him.
 - A pasuk says “d’aga b’lev ish yash’chena”. **R' Ami and R' Assi** argue: one explains this to mean, if one is worried, he should uproot the worry from his mind. The other explains this to mean, one should talk about it to others.
 - A pasuk says “v’nachash afar lachmo”. **R' Ami and R' Assi** argue: one explains this to mean, a snake can eat all the delicacies of the world, but all tastes like dust to it. The other explains this to mean, even if the snake eats all the delicacies of the world, the snake is not satisfied until it eats dust as well.

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- The pasuk says that the Yidden complained “zacharnu es hadaga asher nochal b’Mitzrayim chinam”. **Rav and Shmuel** argue: one says this refers to actual fish (the pasuk says “nochal”), and the other says it refers to the family members that had since become assur for them to marry (the pasuk says “chinam”, and fish were not given to them for free in Mitzrayim).
 - The view that the complaint was about the arayos that became assur to them will say that “nochal” refers to tashmish, but is written as “nochal” so as to be a cleaner, nicer language. The view that it was actual fish would say that they did get fish for free from hefker, because Hashem would make fish go into their jugs when they would draw water.
 - **Q:** The pasuk in Shir Hashirim praises the Yidden for not engaging in znus. This makes sense if the complaint was about actual fish, but not if they were complaining about the znus they used to do in Mitzrayim!? **A:** They only engaged in such activity that was mutar to them. The pasuk is praising them for staying away from assur relationships at the time.
 - **Q:** The pasuk says that the Yidden were “crying by their families”. That would suggest that the complaint was about the arayos, not about the fish!? **A:** The complaint was clearly about arayos, but may have been about the fish as well.
- The pasuk says that the Yidden complained that they no longer had cucumbers, melons, leeks, onions, and garlic. **R' Ami and R' Assi** argue: one says the mahn was able to taste like any food except for these 5. The other says that the mahn would have the taste and substance of all foods, except that with regard to these five the mahn would only have the taste, but not the substance.
- The pasuk says that the mahn was “k’zera gad lavan”. **R' Assi** explained, this means the mahn was round like a seed and white like a pearl.
 - A Braisa says, the mahn looked like “gahd”, which means it looked like flax seed in the stalks. Others say it means it was like “hagadah”, which is interesting and draws a person’s heart, so too the mahn was delicious.

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- Another Braisa says, the mahn was referred to as “gahd”, because it “told” the Yidden who every child’s father was (the mahn would fall enough for each man’s family, and would therefore clearly tell who a child belonged to). This also prevented people from sinning with znus, because a child produced from the znus would become obvious to all. This is why it was referred to as “lavan”.
- **R’ Yose** says in a Braisa, the mahn would act like a Navi and would settle disputes, by showing where a disputed servant truly belonged, or whether a wife or husband was at fault for causing a divorce.
- One pasuk says the mahn fell in the machaneh. A second pasuk says it fell right outside. A third pasuk says it fell far away. This can be explained by saying that it fell in the machaneh for the tzadikim, right outside for the average people, and far away for the resha’im.
 - One pasuk says the mahn came down as prepared bread, another says it had to be baked, and a third says that it even had to be ground and processed. Again we can explain, the mahn fell differently for the tzadikim, the average people, and the resha’im.
 - The pasuk says it was pounded in a mortar. **R’ Yehuda in the name of Rav** said, this teaches that perfume for the women fell along with the mahn. The pasuk continues and says it was cooked in a pot. **R’ Chama** said, this teaches that spices came down along with the mahn as well.
 - A pasuk says that the people would bring their donations for the Mishkan to Moshe each morning. **R’ Yonason** explained, this teaches that the precious stones and pearls fell from Heaven along with the mahn.
 - The pasuk says that the mahn tasted like “I’shad hashamen”. **R’ Avahu** darshens this to mean that the mahn was like a mother’s milk, which to the baby tastes of many different tastes. So too the mahn took on many different tastes. Others darshen that it was like a demon, that takes on many forms. So too the mahn took on many tastes.
- The pasuk says that Hashem gave the mahn in the morning and the meat in the evening. **R’ Yehoshua ben Korcha** said, bread, which was asked for properly, Hashem gave it to the Yidden at a proper time (in the morning). Meat, which was not asked for properly, was not given to them at a proper time (it was too late in the day to prepare for the evening meal).
 - **R’ Acha bar Yaakov** said, originally the Yidden would eat at all times of the day. Moshe came and instituted a morning meal and an evening meal.
 - One pasuk says that the people who ate the meat died while the meat was still being chewed, and another pasuk says they died 30 days later. This can be explained by saying that the average people died immediately, without suffering, but the resha’im first suffered for 30 days and then died.
 - The pasuk says that the “slav” meat was “vayishtichu” (spread out). **Reish Lakish** said, this should be read as if it says “vayish’chitu”, because the Yidden deserved to be slaughtered for this.
 - The pasuk says “shato’ach”. **R’ Yehoshua ben Korcha** said, this teaches that along with the mahn came something that needed to be shechted. **Rebbi**, asked, we know that from the fact that the “slav” was a bird, and we know that a bird must be shechted!? Rather, “shato’ach” means that there were layers and layers of slav.
 - One pasuk refers to the mahn as bread, another as oil, and a third as honey. **R’ Yose the son of R’ Chanina** said, for the young people it was bread, for the old people it was oil, and for the children it was honey. Each in the form that was most healthy for them.
 - The pasuk spells “slav”, which can be read as saying “shlav”. **R’ Chanina** says, this teaches that the tzaddikim eat the slav in “shalva” – in peace, but the resha’im eat it like thorns.
 - **R’ Chanan bar Rava** said, there are 4 types of slav. The lowest grade is so good and fatty that its fat can thoroughly seep through 13 layers of bread in an oven.
 - **R’ Yehuda** would find slav between his barrels. **R’ Chisda** would find slav in his woodshed. **Rava** would be brought slav every day by his sharecropper who would find it in his fields.
 - One pasuk says the dew was on top of the mahn, and another pasuk says it was below the mahn. **R’ Yose the son of R’ Chaninah** explained, the mahn had a layer of dew under it and another layer over it.

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- The pasuk says the mahn was “dak mechuspas”. **Reish Lakish** said, this means that it would melt in the hand. **R’ Yochanan** said it means that it would be totally absorbed by the body (it would create no byproduct or waste).
 - A Braisa says, **R’ Akiva** says “lechem abirim” refers to the mahn as the food eaten by Malachim. **R’ Yishmael** said, that can’t be, because Malachim don’t eat! Rather, it means the mahn would be totally absorbed by the body.
 - **Q:** Based on this, why did the Yidden have to carry shovels to bury their wastes in the Midbar? **A:** The food they bought from peddlers along the way created waste. **A2: R’ Elazar ben Prata** said, after the Yidden complained about the mahn, Hashem made it that it should create wastes, which meant that one needing to relieve himself had to leave the machaneh, which was a distance of 3 parsos away.