



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

### Yuma Daf Yud

- In continuation of the previous Gemara, the Gemara goes through a number of ancient cities and gives the (then) modern names.
- The Gemara then says, the names of the 3 giants in the pasuk are Achiman, Sheishai, and Talmi. Achiman was so called because he was the strongest of the 3, Sheishai was so called because the ground underneath him was reduced to ruins, and Talmi was so called because his walking would create furrows in the ground. Achiman built the city of Anas, Sheishai built Alush, and Talmi built Talbush. The Gemara says, the pasuk says the giants were "yelidei ha'anuk", which teaches that they were so tall, it appeared that the sun was around their necks as necklaces.
- **R' Yehoshua ben Levi in the name of Rebbi** said, from a pasuk we learn, Rome is destined to fall into the hands of the Persians.
  - **In the name of R' Yehuda the son of R' Illai** it was said, based on a kal v'chomer we can learn that Rome will fall into the hands of the Persians. If the Kasdiens, who destroyed the Beis Hamikdash built by Shlomo, fell to the hands of the Persians, the Romans, who destroyed the Mikdash built by the Persians will surely fall to the hands of the Persians.
  - **Rav** said that the Persians are destined to fall to the hands of the Romans.
    - **Q: R' Kahana and R' Assi** asked, how can it be that the builders of the Beis Hamikdash should fall to the hands of the destroyers of the Beis Hamikdash!? **A: Rav** said, it is a Heavenly decree that this should happen. **A2: Others** say, the Persians have destroyed many shuls, and thus deserve to be so destroyed.
      - A Braisa gives both these answers as well.
  - **R' Yehuda said in the name of Rav**, a pasuk teaches, Moshiach will not come until Rome will rule the entire world for 9 months.
- A Braisa says, all the chambers by the Beis Hamikdash did not have a mezuzah, except for the Parhedrin Chamber, which needed one because the Kohen Gadol lived there for the week before Yom Kippur. **R' Yehuda** said, many chambers were used for living and still did not have a mezuzah. He said, the reason the Parhedrin Chamber needed a mezuzah was based on a gezeirah D'Rabanan.
  - **Q: Why does R' Yehuda** say that the Parhedrin does not need a mezuzah D'Oraisa? **A: Rabbah** said, **R' Yehuda** must hold that a house which is not made for year-round use does not need a mezuzah.
    - **Q: Abaye** asked, a pasuk refers to a "summer house" and a "winter house". We see that even a seasonal house is referred to as a house!? **A:** It is referred to as a house with a qualifying adjective (i.e. summer or winter). It is not referred to as a "house" by itself.
    - **Q: Abaye** asked, a Braisa says that **R' Yehuda** says that a Succah on Succos is chayuv to be included in the eiruv for the chatzer, must have a mezuzah, and makes grain that enters into it chayuv in ma'aser, even though it is not made for year-round use!? We can't say that it is only chayuv D'Rabanan, because we would not make the grain entering into it be chayuv in ma'aser D'Rabanan, because doing so can lead to one giving ma'aser from a chiyuv D'Rabanan for a chiyuv D'Oraisa!? **A: Abaye** said, all agree that during the 7 days that the Kohen Gadol is in the Parhedrin, it requires a mezuzah D'Oraisa. The machlokes is in regard to the rest of the year. The **Rabanan** say we are goizer that it needs a

mezuzah the rest of the year so that it will have one during those 7 days, and **R' Yehuda** says there is no such gezeirah.

- **Q: Rava** asked, if the Parhedrin needed a mezuzah, why do the **Rabanan** say that a Succah does not need one?! **A: Rava** therefore says, all agree that the Parhedrin does not need a mezuzah during the rest of the year. The machlokes is why a mezuzah was needed during the 7 days before Yom Kippur. Regarding succah, **R' Yehuda** follows his view that a Succah needs to be a more permanent structure, and would therefore likewise require that it have a mezuzah. The **Rabanan** hold that a Succah needs to be a more temporary structure, and therefore does not need a mezuzah. With regard to the Parhedrin, the **Rabanan** say that it needs a mezuzah, because although the Kohen Gadol is forced to be there, a forced dwelling has the status of a dwelling. **R' Yehuda** holds that a forced dwelling does not have the status of a dwelling, and the Parhedrin needs a mezuzah only D'Rabanan so that people should not say that the Kohen Gadol is locked up in jail.
  - **Q:** A Braisa says that the Niknar Gate needed a mezuzah, because it opened to the Parhedrin Chamber. This seems to only follow the **Rabanan**, because according to **R' Yehuda**, the Parhedrin itself is only a gezeirah, so we would not make a gezeirah on top of a gezeirah!? **A:** It may even follow **R' Yehuda**, because it would all be considered part of the same gezeirah.