



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

Yuma Daf Beis

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 shected 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 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.

- **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 tzivah *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 korban 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 korban 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).