



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

### Yuma Daf Gimmel

- **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.
  - **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 7<sup>th</sup> 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).