



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

Yuma Daf Daled

- 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 Moshed 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).