



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

Yuma Daf Hey

- From the fact that **Reish Lakish** had asked **R' Yochanan**, that if he learns the days of separation from Milu'im, then the days of separation must be an essential part of the mitzvah, because everything written by the Milu'im was essential, it must be that **R' Yochanan** agreed with this (if he didn't, he should have answered that he disagrees).
 - There is a machlokes between **R' Yochanan** and **R' Chanina**. One says that everything written by the Milu'im was essential for the mitzvah, and the other says that only processes that are essential in future generations were essential during the Milu'im. Based on the above, we can say that **R' Yochanan** is the one who said that all that is written was essential.
 - **Q:** What process would be a difference between the two views? **A1: R' Yosef** said, a difference would be the semicha (leaning) process. Semicha is not essential to a Korbon. Therefore, according to **R' Chanina** it was not essential by the Milu'im either. According to **R' Yochanan** it was essential. **A2: R' Nachman bar Yitzchak** said, the tenufah (waiving of certain korbanos) process would be a point of machlokes, since it is not essential in korbanos after the Milu'im. **A3: R' Pappa** said, the 7 days of separation would be a point of machlokes, because the separation days were not essential after the Milu'im (we see that from the fact that the backup Kohen Gadol need not separate). **A4: Ravina** said, the machlokes is regarding the process of Aharon having to put on all the Kohen Gadol's clothing for the 7 days and being anointed with the shemen hamishcha for the 7 days. This was not essential after the Milu'im, so would be subject to the machlokes as to whether or not it was essential during the Milu'im.
 - **Q:** A pasuk teaches that at least l'chatchila, a new Kohen Gadol should be dressed in the Kohen Gadol clothing for 7 days, although we learn that it is not essential (b'dieved). Where do we see that l'chatchila a new Kohen Gadol should also get anointed with the shemen hamishcha for 7 days? **A1:** We learn from a pasuk that it is not essential that the anointing be done for 7 days. This suggests that it should be done l'chatchila. **A2:** A pasuk makes a hekesh between being dressed in the clothing to being anointed. The hekesh teaches, that just as being dressed in the clothing should be done for 7 days, the same is regarding the anointing.
 - **Q:** What is the reason for the view that everything written by the Milu'im was essential? **A: R' Yizchak bar Bisna** said, the pasuk says "kacha", which teaches that it must be done exactly the way it is written.
 - **Q:** The Milu'im process is written in two places: once when it was commanded and once when it was actually performed, but not every process is written in both places. The word "kacha" is written where the Milu'im were commanded, and therefore only the processes written in that place should be essential!? **A: R' Nachman bar Yitzchak** said, there is a gezeirah shava (of the word "pesach") that links the two places and teaches that both are essential. **A2: R' Mesharshiya** said, in the section describing the performance of the Milu'im, the pasuk says "Ushmartem es mishmeres Hashem", which teaches that this section is essential as well. **A3: R' Ashi** said, the pasuk there says, "ki chein tzuveisi", which teaches that the entire section is essential.

- A Braisa says, on the 8th day of the Milu'im, although Aharon was an "onen" (his sons had died that day), Moshe commanded Aharon to eat from the Korbon Mincha ("ki chein tzuveisi"). After offering the Chatas, Aharon did not eat from it, and Moshe asked, why did you not eat it as I had commanded regarding the Mincha ("kasher tziveisi")? When it came time to eat the Shelamim, Moshe told Aharon, the Shelamim should be eaten (even though Aharon was correct for not eating the Chatas), because Hashem had so commanded ("kasher tziva Hashem").
- **R' Yose bar Chanina** said, it does not say regarding the Milu'im that the Kohanim wore pants. However the section of the Milu'im begins with "**Vizeh**" – *and* – which makes it a continuation of the previous section, which therefore includes the pants and the special Mincha that is brought by every Kohen on the first day that he does the Avodah.
 - **Q:** The pants are written in the prior section, but how do we learn to include the special Mincha? **A:** There is a gezeirah shava (with the word "zeh") that links the special Mincha to the Milu'im.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, the pasuk says that Moshe said "Zeh hadavar asher tziva Hashem". "Davar" can be translated as "word". This teaches, that even the reading of the Torah during the Milu'im was essential.
- Moshe dressed Aharon during the Milu'im. How did he dress him? The Gemara asks, why is it important to know how it was done? It has no impact on the future!? The Gemara explains, we want to know how it will be done when the Beis Hamikdash is rebuilt and a new Milu'im is done. The Gemara asks, at that time, Moshe will be there and we can ask him directly!? The Gemara explains, we want to know how it was done to try and explain seemingly contradictory pesukim.
 - **The sons of R' Chiya and R' Yochanan** argue: one says that Moshe first dressed Aharon and then his sons, the other says that Moshe dressed Aharon and his sons at the same time.
 - **Abaye** said, all agree that Aharon was dressed first with the shirt and hat, because dressing Aharon in the shirt and hat is mentioned first in the pasuk commanding that they be dressed *and* in the pasuk stating that they were so dressed. The machlokes is regarding the belt. The pasuk that tells that they were dressed says "he belted *him*" and then says "he belted *them*" (which explains the view that Aharon was belted first). The pasuk regarding the commandment that they be dressed says, "and you shall belt *them*" (which explains the view that Aharon and his sons were dressed together).
 - The view that they were dressed together will explain the first pair of pesukim as teaching that the belt of the Kohen Gadol was different than the belt of the regular Kohen (however, they were dressed together). The view that Aharon was dressed first will explain the pasuk written by the commandment to dress them as teaching that the belt of the Kohen Gadol was the same belt as the regular Kohen.
 - **Q:** How is it possible to put on all their belts at one time? **A:** It means that Moshe put the belt on each of them before moving onto any of the other clothing.