



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

Yuma Daf Nun Daled

GEMARA

- The Mishna says that the Aron was “taken away”, not that it was hidden. This follows the shitos of **R' Eliezer and R' Shimon ben Yochai** in a Braisa, who say (based on pesukim) that the Aron was taken into Bavel when the Yidden were sent there to galus. **R' Yehuda** argues in the Braisa, and says, based on the pasuk that the Aron was in the Kodesh Hakodashim “vayihyu sham ahd hayom hazeh”, the Aron was hidden someplace in or beneath the Kodesh Hakodashim.
 - The Braisa argues on **Ulla**, who says that **R' Shimon ben Yochai** held that the Aron was hidden in its place, based on the pasuk and drasha of **R' Yehuda** in the Braisa.
 - **Q: Rabbah** asked, how can we say that when the pasuk says “ahd hayom hazeh” it means forever? We find pesukim that say “ahd hayom hazeh” and clearly cannot mean forever!? **A: Ulla** answered, the pasuk regarding the Aron also says the word “sham”, which is why it can mean forever.
 - **Q:** We find a pasuk that says “sham” and “ahd hayom hazeh” which clearly does not mean forever!? **A: TEYUFTA.**
 - **R' Nachman** said that the Aron was hidden under the Chamber of Wood.
 - **R' Nachman bar Yitzchak** said, we see this from a story in a Mishna in Shekalim. The Mishna says, a Kohen once noticed that a stone on the floor of the Chamber of Wood was different than the rest. He went to tell his friend (that that must be the place the Aron was hidden). Before he had a chance to say anything, he died. People then realized that that must be the place where the Aron was hidden.
 - A Braisa says, the hammer of a Kohen slipped from his hand and actually hit that different stone, and a fire came out and burned him.
- **R' Yehuda** posed a contradiction. The pasuk suggests that the poles of the Aron were seen in the Heichal, but the pasuk then says that they were not seen in the Heichal. He answers, the poles pushed into the paroches, so that their form was seen sticking out, but the actual poles were not visible in the Heichal.
 - **R' Katina** said, when the Yidden would be oleh regel, the Kohanim would roll up the paroches to show them that the keruvim were hugging each other, symbolizing the great love between Hashem and the Yidden.
 - **Q: R' Chisda** asked, we have learned that the Levi'im were not even allowed to look at the Aron when preparing it for travel. How can it be that the paroches was rolled up for all to see? **A: R' Nachman** said, this is comparable to a bride. While still living in her father's house (compared to when the Yidden were still in the Midbar) she is shy in front of her groom. Once she moves in with her husband (compared to when the Yidden were in Eretz Yisrael), she becomes more comfortable.
 - **Q: R' Chana bar R' Katina** asked, the story with the Kohen who was killed for trying to uncover the Aron happened well after the Yidden were in Eretz Yisrael!? **A:** After the first Churban, the Yidden returned to the status of the bride who is still shy in front of her groom.
 - **Q:** If this happened during the first Beis Hamikdash, there was a wall, no paroches!? If this happened during the second Beis Hamikdash, there was no

Aron!? **A:** Even during the first Beis Hamikdash, the entrances were covered with curtains. **A2: R' Acha bar Yaakov** said, the keruvim referred to are not the ones of the Aron, they are other keruvim that were drawn or etched onto the walls of the Kodsh Hakodashim.

- **Reish Lakish** said, when the goyim found these hugging keruvim, they took them out to the street and said, look what the Yidden are busy with (they thought it depicted the love of a man and woman, not realizing it was symbolizing the love of Hashem for the Yidden). They then destroyed them.

U'SHESIYA HUYSIA NIKREIS

- A Braisa says, it was given this name because it was the foundation of the world.
- Our Mishna follows the shita of the **Chachomim** in a Braisa, who say that Creation of the world began in Tzion.