

2 Iyar 5781
April 14, 2021



Yoma Daf 3

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. *Shemini Atzeres* is only a festival of its own regarding six laws.

Rav Ashi answers (as to why the Kohen Gadol was not sequestered for the services of *Shemini Atzeres*): Can it be that that the primary portion of the festival (the first seven days of Sukkos) does not require sequestration, and its subordinate will require sequestration!? And even according to the opinion who maintains that *Shemini Atzeres* is considered an independent festival, that is only with regard to the following six laws: P, Z, R, K, Sh, V;¹ regarding compensation, however, the *Gemora* proves from a *Mishna* that if one did not offer his *Korban Chagigah* on the first day of Sukkos, he can offer it throughout the whole festival of Sukkos, even on *Shemini Atzeres*. (2b2-3a1)

2. We derive a service that consists of one bull and one ram from a service that consists of one bull and one ram.

The *Gemora* wonders why we cannot say that the verse that states *as he did on this day, so HaShem commanded to do to atone for you* refers to Shavuos, because this would be a case of sequestration of seven days for a one-day service. Rabbi Abba answers that we derive a service

that consists of one bull and one ram i.e. the Yom Kippur service, from a service that consists of one bull and one ram i.e. the *miluim*. This would exclude Shavuos, when the *Shtei HaLechem* were brought, and this was accompanied by one bull and two rams, whereas by the *miluim* there was only one ram offered. (3a1)

3. There is a dispute whether the Yom Kippur service consists of one ram or two rams.

The Gemara asks: This works out well according to the one who holds that only one ram was offered on Yom Kippur, but what is there to say according to the one who holds that two rams were offered? For it was taught in a Baraisa: Rebbe maintains that the community only offered one ram on Yom Kippur. The ram mentioned in the Book of Vayikra is the same ram that is mentioned in the Book of Bamidbar. Rabbi Elazar the son of Rabbi Shimon, however, maintains that there are two different rams, one mentioned in the Book of Vayikra and one mentioned in the Book of Bamidbar. The Gemara answers: Nonetheless, even according to Rabbi Elazar the son of Rabbi Shimon, we derive the sequestration of Yom Kippur from the *miluim* and not from Shavuos because on Yom Kippur, there are two different types of rams. One ram comes as

¹ *Payis*, lottery, because during the seven days of Sukkos, there was a rotation of the *mishmaros* as to which *mishmar* would be the ones to offer the bulls of that day's *Mussaf* offering. On *Shemini Atzeres*, however, the *mishmar* who would be able to offer the bull sacrifices that day was determined through a lottery. The second law is regarding *zman*, time, which refers to the *shehechyanu* blessing that is recited on a new festival. The third law is regarding *regel*, festival, in that *Shemini Atzeres* is not referred to as Sukkos; rather, it is called by its own name, *Shemini Atzeres*, and there is no biblical commandment to dwell in a Sukkah on *Shemini Atzeres*. The fourth law is *korban*,

sacrifice, as on the seven days of Sukkos, there were many bulls offered, along with two rams and fourteen sheep, whereas on *Shemini Atzeres* they only offered one bull, one ram and seven sheep. A fifth law was regarding *shir*, song, as on the seven days of Sukkos, the Leviim sang songs that pertain to giving the poor their entitlements, whereas on *Shemini Atzeres* there was a different song that was sung. The sixth law is regarding *brachah*, blessing, as on *Shemini Atzeres* the people would bless the king and this would be a commemoration of the dedication of the Bais HaMikdash when the Jewish People blessed Shlomo HaMelech on the eighth day.

an obligation of the day and the other ram comes for the Mussaf offerings, whereas on Shavuos, both rams are offered as an obligation of the day. (3a1-3a2)

4. The services of Shavuos and Rosh HaShanah consist of only communal offerings.

The *Gemora* then wonders why the verse cannot refer to Rosh HaShanah which would also be a sequestration of seven days for a one-day service (and the Mussaf of Rosh HaShanah also consists of one bull and one ram). Rabbi Avahu answers that we derive the Kohen Gadol's bull and ram i.e. the Yom Kippur service, from the Kohen Gadol's bull and ram i.e. the *miluim* service, whereas the services of both Shavuos and Rosh HaShanah consist solely of communal offerings. [The Kohen Gadol would bring a bull and a ram on Yom Kippur and Aharon brought a bull and a ram by the *miluim* from his own funds.] (3a2)

5. There is a dispute regarding the Torah's commandments of take for yourself.

The Gemara asks: This works out well according to the one who holds that "Take for yourself" means your own funds, and "Make for yourself" also means from your own funds, but what is there to say according to the one who maintains that they mean from communal funds? For it was taught in a baraisa: Rabbi Yoshiyah maintains that whenever we find in the Torah that HaShem commanded Moshe *take for yourself*, it means that Moshe should take from his own funds. Whenever HaShem told Moshe *make for yourself*, it means Moshe should make it from his own funds. However, when it is said *they shall take for you*, it means they shall take from communal funds. Rabbi Yonasan, however, maintains that both *take for yourself* and *they shall take for you* means from communal funds. The reason HaShem told Moshe *take for yourself* is because He was so to speak telling Moshe regarding the *Ketores* that he should take the money from communal funds and HaShem would consider it as if Moshe had donated the funds, as this is what HaShem preferred. Abba Chanan said in the name of Rabbi Elazar: One verse reads, Make for yourself a wooden Ark, and another says: And they shall make an Ark of Shittim-wood, how is that?

Here it refers to a time when Israel act in accordance with His will, there it deals with a time when they do not act in accordance with His will. [So, according to R' Yonasan, where is the proof that the Kohen Gadol brings any sacrifices from his own funds?] (3b1)

6. Regarding the *miluim* and Yom Kippur, everyone agrees that the Kohen took from his own funds.

The *Gemora* answers: The dispute mentioned above is regarding the word *taking* and the word *making*. Examples of these are the verse *take for yourself spices* and *make for yourself two silver trumpets*. Regarding the *miluim*, however, it is said *and to the Children of Israel you shall speak, saying, "take a he-goat for a chatas."* Why was it necessary to state in the previous verse *take for yourself a young bull for a chatas*? This teaches us that the words *take for yourself* means to take from Aharon's own funds. Regarding Yom Kippur, it is said *with this shall Aharon come into the holy, with a young bull for a chatas*, etc. It is said further *and from the congregation of the Children of Israel he shall take two he-goats for a chatas*. Why, then, does it have to state below *and Aharon shall bring near the bull chatas that is "for himself"*? If we already know from the earlier verses that the bull chatas was for Aharon, why does the verse stress that it was for himself? We learn from this that the words *for himself* means from his own funds. (3b1)

7. The Rosh HaShanah and Shavuos services consist only of *olos*.

Rav Ashi says that there is an alternative reason for associating the offerings of the *miluim* with the offerings of Yom Kippur, as opposed to associating the *miluim* offerings with those of Rosh HaShanah and Shavuos. The reason is because we derive the laws of service that consists of a bull for a chatas and a ram for an olah i.e. the service of Yom Kippur, from a service that also consists of a bull for a chatas and a ram for an olah i.e. the *miluim*. This is in contrast with the Rosh HaShanah and Shavuos services where both the ram offering and the bull offering are *olos*.



Ravina said: We derive the laws of service that was performed by the Kohen Gadol (Yom Kippur) from a service which was likewise performed by a Kohen Gadol (the miluim). This is in contrast with the services of all the questions which were asked above, where the service was not performed by a Kohen Gadol.

An alternative version of Ravina's answer: We derive the laws of a "first" service (Yom Kippur) from a service which was likewise "first" (the miluim). This is in contrast with the services of all the questions which were asked above, where the services were not "first." The *Gemora* explains: "First" cannot be referring to the service of the Kohen Gadol, for that would be identical to the first version; rather, it means that they were the "first" services performed in a particular place. [Yom Kippur's service was performed in the Holy of Holies, and the miluim was the first time the service was performed on the Outer Altar.] (3b1-3b2)

8. Rabbi Yochanan maintains that sequestering the Kohen for the Parah Adumah was only a rabbinic stringency.

When Rav Dimi came, he said: Rabbi Yochanan taught one (requirement), whereas Rabbi yehoshua ben Levi taught two. Rabbi Yochanan taught one: It is said *as he did on this day, so HaShem commanded to do to atone for you*. Rabbi Yochanan maintains that the words *to do to atone* refer to the Yom Kippur service, whereas Rabbi Yehoshua Ben Levi taught two: He maintains that the words *to do* refers to the Parah Adumah service and the words *to atone* refers to the Yom Kippur service.

Rabbi Yochanan's opinion that he taught one is challenged from our Mishnah that states that they sequestered the Kohen Gadol seven days before Yom Kippur, and from the Mishnah that states that they sequestered the Kohen who was burning the Parah Adumah seven days before. This indicates that there was a requirement to sequester the Kohen before Yom Kippur and before the Parah Adumah

service; yet, Rabbi Yochanan only derives from the verse the sequestering of the Kohen Gadol before Yom Kippur. The *Gemora* answers that Rabbi Yochanan maintains that sequestering the Kohen before performing the Parah Adumah service is merely a rabbinic stringency. The *Gemora* asks further from that which Rav Minyumi bar Chilkiyah said in the name of Rabbi Mechasya bar Idi who said in the name of Rabbi Yochanan: It is said *as he did on this day, so HaShem commanded to do to atone for you*. The words *to do* refers to the service performed with the Parah Adumah, and the words *to atone* refer to the services of Yom Kippur. The *Gemora* answers that Rabbi Yochanan said that in the name of his teacher; he himself, however, disagrees. For when Ravin came, he cited Rabbi Yochanan in the name of Rabbi Yishmael: The words *to do* refers to the service performed with the Parah Adumah, and the words *to atone* refer to the services of Yom Kippur. (3b2)

9. There is a dispute from where we derive the law of sequestering the Kohen Gadol before Yom Kippur.

Rabbi Yochanan maintains that the law that the Kohen Gadol is sequestered before Yom Kippur is derived from the *miluim* service. Rish Lakish challenges Rabbi Yochanan as follows: If you learn the sequestering of the Kohen Gadol before Yom Kippur from the *miluim* service, then just like any detail missing from the *miluim* service invalidates the avodah, so too if the Kohen Gadol was not sequestered before Yom Kippur, the Yom Kippur service should be invalidated. Yet, our Mishnah states that they prepared another Kohen as his substitute, and the Mishnah does not state that they sequestered another Kohen, so apparently sequestering the Kohen before the Yom Kippur service is not essential. Rish Lakish derives the obligation to sequester the Kohen Gadol before Yom Kippur from Sinai. It is said *and the glory of HaShem rested upon Mount Sinai, and the cloud covered him [Moshe] for six days and he called to Moshe on the seventh day*. Although it is said *and He called to Moshe on the seventh day*, the Torah needed to state that Moshe was covered



for six days to teach the principle that anyone who enters the Camp of the Divine Presence has to be sequestered for six days beforehand. (3b3)

10. Our Mishnah is in accordance with the opinion of Rabbi Yehudah Ben Beseira.

Rish Lakish stated that anyone who enters the Camp of the Divine Presence must be sequestered six days beforehand. The *Gemora* notes that this is difficult because our Mishnah states that the Kohen Gadol was sequestered seven days before Yom Kippur, not six. The *Gemora* answers that our Mishnah follows the opinion of Rabbi Yehudah Ben Beseira who maintains that we are concerned that the wife of the Kohen Gadol might menstruate unexpectedly while having relations with him, and this would render the Kohen Gadol tamei for seven days. This occurrence would invalidate the Kohen Gadol from performing the Yom Kippur service, so for this reason the Kohen Gadol was sequestered for seven days before Yom Kippur. (3b3-4a1)

INSIGHTS TO THE DAF

Shemini Atzeres – Independent Festival or Not?

The Beis Yosef (Y"D 120:20) cites a Yerushalmi in Nedarim: Rabbi Yochanan says: One who makes an oath against drinking wine on the "Chag," is prohibited from drinking wine on Sukkos, including *Shemini Atzeres*. The Beis Yosef writes that even though *Shemini Atzeres* is a festival by itself; that is only in respect to the six laws delineated in the *Gemora*, however in regard to the manner in which people speak, it is included in the festival of Sukkos, and the laws of vows are based on the way people speak.

The Meiri comments: *Shemini Atzeres* is only included in his vow if he just said "Chag," however if he explicitly said "Chag HaSukkos," *Shemini Atzeres* will not be included in his vow.

Proof is brought from here to one who mistakenly said "Chag HaSukkos" in Shemoneh Esrei instead of "*Shemini Atzeres*"; he has not fulfilled his obligation and must recite Shemoneh Esrei again.

The Turei Even (Megillah 5a) disagrees and he states that one who mistakenly said "Chag HaSukkos" in Shemoneh Esrei instead of "*Shemini Atzeres*" would not be required to repeat Shemoneh Esrei. His proof is from our *Gemora* which states that *Shemini Atzeres* is considered part of the compensation period for the korbanos of the first day of Sukkos. Furthermore, one who vows to bring a korban has three festivals to bring it before he will have transgressed the prohibition against delaying. If the third festival is Sukkos, he will not violate this prohibition until after *Shemini Atzeres*.

The Nishmas Adam rules that even though *Shemini Atzeres* is an independent festival, it is nevertheless related to Sukkos by the fact that one still eats in the sukkah and therefore one who mistakenly said "Chag HaSukkos" in Shemoneh Esrei instead of "*Shemini Atzeres*" would not be required to repeat Shemoneh Esrei.

DAILY MASHAL

"Pazar kashav"

The *Gemora* offers the Hebrew words "*pazar kashav*" as an acronym to symbolize the six differences between *Shemini Atzeres* and Sukkos. P stands for *payis*, which means lottery, since the Kohanim made a new lottery to decide who would be able to offer korbanos. Z stands for *zman*, since a new beracha of shehechyanu is recited, and so on.

R' David Feldman of Liptzig explained that the words "*Pazar kashav*" also have an important meaning, which is very relevant to the Yom Tov of *Shemini Atzeres*. The *Gemora* tells us that as punishment for withholding tzedaka from the poor, Hashem withholds the rains from us (see Taanis 8). On *Shemini Atzeres* we begin to daven

for rain. “Pazar” means to distribute. “Kashav” means to heed. When we distribute charity to the poor, Hashem heeds our prayers for rain.

Building the Aron like Moshe

The *Gemora* states that when the Jewish People do the will of HaShem, then they are considered the craftsmen of the *Aron*, the Ark. However, when the Jewish People do not do the will of HaShem, then the *Aron* is considered to have been fashioned only by Moshe. This statement is difficult to understand, because the *Aron* was only constructed once, so how can we say that if the Jewish People do not do the will of HaShem, then the *Aron* is considered having been fashioned by Moshe. The answer to this question can be found in various instances in the *Gemora* where one Amora refers to another as Moshe. The meaning of this is that in that generation, the Torah scholar is akin to Moshe in his generation. Thus, if one takes it upon himself to study Torah diligently, he can be on the level of Moshe in his generation. If we do the will of HaShem, then we are all like Moshe, and it is considered as if we have all constructed the *Aron* that contains the Torah. If, however, we leave the study of Torah to the mere few, then only those individuals who study diligently and amass much Torah knowledge will be considered to have built the *Aron*.

GLOSSARY

1. **Avodah** Temple service
2. **Brachah** Blessing
3. **Chatas** Sin offering
4. **Ketores** Incense which was a mixture of spices that was burned on the Inner Altar every morning and every evening
5. **Kohen Gadol** High Priest
6. **Korban** Sacrifice
7. **Miluim** Inauguration of Aharon and his sons into the priesthood

8. **Mishmar** One of the twenty-four watches of Priest and Levites who served in the Temple for a week at a time on a rotating basis
9. **Mussaf** Additional sacrifices that were offered on Shabbos, Rosh Chodesh or Yom Tov
10. **Olah** Burnt offering which was consumed entirely on the Altar
11. **Parah Adumah** Red heifer whose ashes were mixed with water and was sprinkled on one who contracted corpse tumah
12. **Payis** Lottery
13. **Regel** Festival, literally translated as foot
14. **Rosh HaShanah** The Jewish New Year
15. **Shemini Atzeres** Eight day of Sukkos, considered a festival of its own
16. **Shir** Song
17. **Shtei HaLechem** The offering of two wheat loaves that were brought on Shavuot
18. **Tamei** One who has contracted tumah
19. **Yom Kippur** Day of Atonement
20. **Zman** Time, a reference to the shehechyanu blessing