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Yoma Daf 2

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Daf Notes is currently being dedicated to the neshamah of

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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. Sequestering the Kohen seven days before Yom Kippur.

Seven days before Yom Kippur they would sequester the Kohen Gadol from his house to the Parhedrin Chamber, and they would prepare for him another Kohen as a substitute, just in case he would become disqualified (from performing the service). Rabbi Yehudah maintains that they would prepare another wife for the Kohen Gadol before Yom Kippur, lest his present wife die and it is said regarding the Kohen Gadol on Yom Kippur: *and he shall make atonement for himself and for his household*. The words *his household* refers to his wife. The Chachamim, however, counter to Rabbi Yehudah that if this is so, that we have to be concerned for the possibility of the Kohen Gadol’s present wife dying, then there is no end to the matter, as we would have to be concerned that the second wife may also die. (2a1)

2. It was called the Chamber of the Stone House because the actions relating to the Parah Adumah were all performed with utensils made of dung, stone or unbaked clay.

It was taught in a Mishnah: Seven day before the Parah Adumah was burned, they would sequester the Kohen Gadol who would be burning the Parah Adumah to the chamber in front of the *birah*, which was in the northeast corner of the Courtyard of the Bais HaMikdash, and this chamber was referred to as the Chamber of the Stone House. Why was it called that? Because all of the actions relating to the Parah Adumah were performed with utensils of dung, stone or unbaked clay. What is the reason for this (that they only used these utensils)? It is because a *tevul yom* is valid to perform the services of the Parah Adumah. [One who was biblically *tamei* and immersed in a *mikveh* to purify himself is called a *tevul yom* and is prohibited to enter the Courtyard of the Bais HaMikdash until nightfall.] They would intentionally defile

the Kohen who would burn the Parah Adumah and then immerse him in a mikvah, in order to negate the opinion of the Sadducees who maintained that the person burning the Parah Adumah must be completely *tahor*, i.e. having experienced nightfall. Since a *tevul yom* could perform the avodah related to the Parah Adumah, people might come to be lenient regarding the ritual purity of the Parah Adumah, so the Chachamim instituted that all procedures related to the Parah Adumah be performed with utensils that do not contract tumah and people would not treat the Parah Adumah lightly. (2a1-2a2)

3. There is a dispute regarding the meaning of the word *birah*.

Why was the Chamber of the Stone House located in the northeast? It was so because the Parah Adumah is referred to by the Torah as a *chatas*, and a *chatas* requires slaughtering in the north. Since it is written: [the blood of the Parah should be sprinkled] towards the front (i.e., the eastern side) of the Tent of Meeting, the Chachamim thus instituted that the Kohen Gadol be sequestered in a chamber in the northeast, so that the location serve as a reminder for the Kohen (that he was sequestered to perform the avodah of the Parah Adumah on the east side; this will ensure that he be meticulous in the avodah of the Parah Adumah).

Why was it called *Birah*? This chamber was in front of the *birah*, which Rabbah bar Bar Chanah in the name of Rabbi Yochanan maintained was an area on the Temple Mount. Reish Lakish, however, maintains that the entire Bais HaMikdash was referred to as *birah*, because it is said *the “birah” that I have prepared*. (2a2)

4. We derive from a verse that the Kohen Gadol must be sequestered for seven days before Yom Kippur

and before performing the service of the Parah Adumah.

From where are these matters known? 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*. [This verse was said regarding the *miluim*, when Aharon and his sons were inaugurated into the Kehunah. Prior to that it is said that for seven days the Kohanim were required to be sequestered in the Mishkan before performing the avodah for the first time on the eighth day. This implies that there were other times when the Kohen would be sequestered for seven days.] 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. (2a2)

5. We derive the laws pertaining to a subject where the word *tzivah* is written before the doing.

The Gemara asks that we can understand that the entire verse cannot be referring to the Parah Adumah, because it is said *to atone*, and the Parah Adumah does not serve as atonement, but perhaps the entire verse refers to Yom Kippur. The Gemara answers that here it is written *HaShem commanded [tzivah] to do*, and regarding Parah Adumah it is said *this is the law that HaShem commanded [tzivah] saying*. Just like there the verse refers to Parah Adumah, also here regarding the *miluim* the verse refers to the Parah Adumah. Just like regarding the *miluim* sequestration was required, so too regarding Parah Adumah sequestration was required. But maybe [the *gezeirah shavah*] *tzivah, tzivah* refers to Yom Kippur, as it is written: And he did as Hashem commanded [tzivah] Moshe? The Gemara answers: We derive the laws of a subject where *tzivah* is written before the doing from a verse where *tzivah* was written before the doing, but we do not derive the laws of a subject where *tzivah* is written after the doing from a verse where *tzivah* was written before the doing. (2a2 – 2b1)

6. We derive a *gezeirah shavah* from a word that is similar to the first word.

The Gemara suggests that we say that the word *tzivah* refers to other sacrifices as it is said *on the day that He commanded [tzavoso] the Children of Israel*, and this would necessitate a

Kohen being sequestered before offering sacrifices in the Bais HaMikdash. The Gemara answers that we derive the word *tzivah* from the word *tzivah*, but we do not derive the word *tzavoso* from the word *tzivah*. The Gemara asks: But what is the difference? Wasn't it taught by the Academy of Rabbi Yishmael that one can derive a *gezeirah shavah* from "*v'shav ha'Kohen*" and "*u'va ha'Kohen*" as they are both terms meaning "*and he will come/return*"? The Gemara answers: Although we learned that two verses can be associated with a *gezeirah shavah* even if the words are dissimilar, that dispensation only applies when there is no word that is similar to the first word. Regarding sequestering the Kohen, however, where it is said *tzivah*, we learn a *gezeirah shavah* from the word that is similar to the first word. (2b1)

7. We derive something with a fixed time from something else that has a fixed time.

We learned that the words *to atone* refers to the Yom Kippur service. The Gemara wonders why these words cannot refer to one who gains atonement through private sacrifices. This question is challenged because it is not possible for an individual to know which Kohen will serve on a particular day that the Kohen would be required to be sequestered. The Gemara then wonders why the entire *bais av* of the *mishmar* cannot be sequestered a week before its appointed day. The Gemara answers that we derive something that has a fixed time i.e. the avodah of Yom Kippur, from something else that has a fixed time i.e. the eighth day of the *miluim*, whereas regular sacrifices are brought every day. (2b1)

8. We derive something that is in effect one time a year from something that is in effect one time a year.

The Gemara then wonders why we cannot say that the verse refers to sacrifices brought during the festivals, which offers atonement and are at a fixed time. The Gemara answers that we derive something that is in effect one time a year, like Yom Kippur, from something that is in effect one time a year, like the *miluim*, whereas the offerings of the festivals are offered more than one time a year. (2b2)



9. We derive sequestration of seven days for the service of one day from sequestration of seven days for the service of one day.

The Gemara then asks that perhaps the verse refers to one specific festival, and if you will say that we do not know which one of them, it could be Pesach, which is the festival that Scripture always commences with, or Sukkos, which has many commandments (like dwelling in a Sukkah, taking the lulav and the other three species, the *aravah* service and the *nissuch hamayim*). The Gemara answers that we derive sequestration of seven days for a one-day service i.e. Yom Kippur, from sequestration of seven days for a one-day service i.e. the eighth day of the *miluim*. We do not, however, derive sequestration of seven days for seven days of service i.e. Pesach or Sukkos, from a sequestration of seven days for a one-day service. (2b2)

10. We derive something that has no sanctity preceding it from something that has no sanctity preceding it.

The Gemara then asks that perhaps the verse refers to *Shemini Atzeres*, which follows the seven days of Sukkos, and this could be a case where there is sequestration of seven days for a one-day service. The Gemara answers that we derive something that has no sanctity preceding it i.e. Yom Kippur, from something that has no sanctity preceding it i.e. the *miluim*, and we do not derive something that has sanctity preceding it i.e. *Shemini Atzeres*, from something that does not have sanctity preceding it. The *Gemora* asks: But is it not a kal vachomer: If sequestering is required for something that has no sanctity preceding it, should it not be required (even more so) for something that has sanctity preceding it? Rav Mesharshiya answers: It is written: *like he did on this day*. Sequestering is required only if it is “like this.” (2b2)

INSIGHTS TO THE DAF

Introduction to Maseches Yoma

Having completed Maseches Shekalim, Daf Yomi now proceeds to Maseches Yoma, the next masechta in Seder Moed. Although Rosh Hashanah comes before Yom Kippur both on the calendar and in the Vilna printing of Shas, the correct order of Seder Moed places Yoma first. In some

pocket calendars, the Daf Yomi schedule is listed incorrectly, with Rosh Hashana preceding Yoma.

Why was Yoma placed first? According to R’ Sharira Gaon, Yoma was placed before the other masechtos of the Yomim Tovim (with the exception of Pesachim) in order that it follow soon after Shabbos and Eruvin. This is because Yom Kippur resembles Shabbos in certain aspects. They are both punishable by *kareis*, whereas the other Yomim Tovim are punishable only by *makkos*.

The Yom Kippur service: Two unique aspects of Yom Kippur distinguish it from the other Yomim Tovim: the service of the Kohen Gadol in the Beis HaMikdash, and the fast. The majority of Maseches Yoma is comprised of a discussion of these two topics. Each day, the service in the Beis HaMikdash followed a certain routine. The daily korbanos (*tamidim*) were offered, as were the incense offerings (*ketores*); the Menorah was kindled, and ashes were removed from the Mizbei’ach (*terumas hadeshen*). On Shabbos and Yom Tov, the Korban Mussaf was added. This routine, and the various opinions of the Sages as to how it was performed, and in which order it was performed, are all discussed in detail in the third chapter. However, on Yom Kippur the Kohen Gadol would veer from this routine, and perform a unique service in which he would enter into the Kodesh HaKodashim to burn *ketores* and throw blood between the poles of the Aron Kodesh. He would draw lots between two identical goats, to decide which would be offered as a korban on the Mizbei’ach, and which would be thrown from a cliff to Azazel. He would also offer a variety of other korbanos unique to Yom Kippur. During our Yom Kippur davening, we detail this service, which was performed, “When the Heichal stood on its foundation, and the Mikdash was in its place, and the Kohen Gadol served. His generation would watch him and rejoice. Fortunate was the eye that saw all this.” The entire Maseches Yoma, with the exception of the last chapter, examines the Yom Kippur service of the Beis HaMikdash in detail.

“Kodashim kalim”: Through these discussions, we will become familiar with many basic principles of Seder Kodashim: the daily korbanos, the different parts of the Mizbei’ach, the status of the different areas of the Beis HaMikdash, and more. The Chazon Ish was known to refer to Maseches Yoma as *“kodashim kalim,”* a play on words of sorts. Generally, this expression refers to korbanos such as *shlamim* and *todah*, which have fewer restrictions than *kodshei kodashim*. However, taken literally it means, “easy kodashim;” in this context, the Chazon Ish referred to Maseches Yoma as being less difficult than the masechtos of Seder Kodashim.

The final chapter: The final chapter of Yoma discusses the halachos of Yom Kippur that are relevant today, including the five types of self-affliction that we accept. The chapter also discusses many other topics of practical interest, such as eating prohibited foods smaller than the amount that warrants punishment, and the laws of *piku’ach nefesh* (superseding halacha to save lives). A fascinating exposition of teshuva in halacha and aggada completes the Masechta.

DAILY MASHAL

Why Yoma?

Many have asked why Maseches Yoma was not entitled Maseches Yom Kippur instead. “Yoma” means simply a “day.” How are we meant to infer that this day refers to Yom Kippur, the Day of Atonement? Perhaps we can answer based on the Midrash which interprets the possuk, “And it was evening, and it was morning, one day” (Bereishis 1:5): And it was evening – refers to the deeds of the wicked. And it was morning – refers to the deeds of the righteous. One day – refers to a unique day that Hashem gave to the world, Yom Kippur. We see then that the possuk itself refers to Yom Kippur simply as “the Day.”

Preparation and holiness

The Mishnah states that Rabbi Yehudah maintains that they would prepare another wife for the Kohen Gadol before Yom Kippur, lest his present wife die, and it is said regarding the Kohen Gadol on Yom Kippur *and he shall make atonement for himself and for his household*. The words *his household*

refers to his wife. This is truly an amazing concept. The Kohen Gadol was not with his wife on Yom Kippur, and because of the possibility that his present wife may die and the verse will not be fulfilled, another woman was designated to be his wife. Yet, can one imagine the honor that this woman had by being designated as a potential wife of the Kohen Gadol? She had some affinity with the holiest man of the nation on the holiest day of the year. This is truly remarkable, and this is a lesson in how we can strive for more sanctity in our everyday life.

GLOSSARY

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| 1. Avodah | Temple service |
| 2. Bais Av | Family group of priests who served in the Temple one day a week |
| 3. Birah | Temple Mount |
| 4. Chachamim | Sages |
| 5. Chatas | Sin offering |
| 6. Gezeirah Shavah | One of the thirteen principles of Biblical hermeneutics. Gezeirah shavah links two similar words from dissimilar verses in the Torah. |
| 7. Kohen Gadol | High Priest |
| 8. Mikvah | Ritual bath |
| 9. Miluim | Inauguration of Aharon and his sons into the priesthood |
| 10. 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 |
| 11. Nissuch Hamayim | Water libations performed on Sukkos in the Temple |
| 12. Parah Adumah | Red heifer whose ashes were mixed with water and was sprinkled on one who contracted corpse tumah |
| 13. Pesach | Passover |
| 14. Shemini Atzeres | Eighth day of Sukkos, considered a festival of its own |
| 15. Sukkah | Temporary dwelling one resides in on the festival of Sukkos |
| 16. Sukkos | One of three pilgrimage festivals |
| 17. Tahor | Ritual purity |
| 18. Tamei | One who has contracted tumah |
| 19. Tevel yom | One who has immersed in a mikveh but still has tumah on him until nightfall |
| 20. Tumah | Ritual impurity |
| 21. Yom Kippur | Day of Atonement |