

A Today we will begin בע"ה with 'מס' יומא which deals with the הלכות of יום כיפור.

The first 7 פרקים discuss the specifics of יום הכיפורים - the service in the בהמ"ק.

The last פרק talks about the חמשה עיניים - the 5 things that are מצוה on יום כיפור, such as eating and drinking, as well as the תשובה of.

We begin with פרק שבעת ימים which discusses the preparations the כהן גדול must undergo to get ready for יום כיפור. The עבודה of כהן גדול may only be performed by the כהן גדול.

A

שבעת ימים

פרק 8	פרקים 1-7
▼	▼
הלכות יום הכיפורים	עבודת יום הכיפורים
חמשה עיניים	בבית המקדש

*Preparations
the כהן גדול must undergo
to get ready for יום כיפור*

B The topics we will learn about include the following:

Why the כהן גדול has to separate 7 days before יום כיפור, and before burning the פרה אדומה

Why the כהן גדול does not have to separate before doing other קרבנות

B

שבעת ימים קודם	שבעת ימים קודם
שריפת הפרה	יום הכפורים
היו מפרישין	מפרישין
כהן	כהן גדול

Why not by other korbonos

C The differences between שמיני עצרת and the rest of סוכות

Some of the key terms and concepts we will learn about include:

פרה אדומה - The red heifer - An entirely red cow that has never been used for work is slaughtered and burned. The ashes are then mixed with pure spring water. This mixture is sprinkled on someone who became טמא מת - Tamei from a dead body.

טבול יום - Someone who was טמא and immersed in a מקוה may not eat קרבנות, or even enter the Temple area until sunset. During this time he is not fully טהור, but not fully טמא either.

C

שמיני עצרת ◆ **סוכות**

◆

פרה אדומה

◆

טבול יום

D גזירה שוה - When two similar words are mentioned in different contexts we derive certain Halachos from one to the other.

הר הבית - The Temple Mount. The entire area surrounding the בהמ"ק

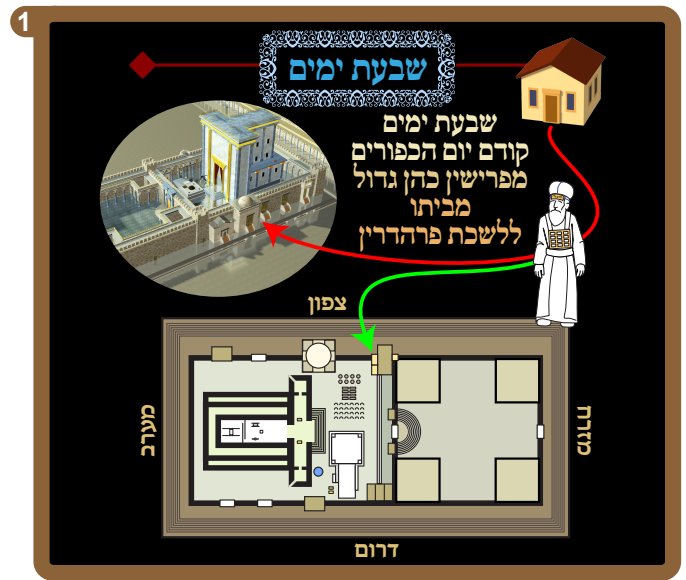


E תשלומין כל שבעה
- There are make-up days for someone who did not bring his קרבן חגיגה on the first day of סוכות. It can be brought any time during סוכות.

פייס - lots are cast to determine which כהנים get to do the עבודה



1 שבעת ימים קודם יום הכפורים מפרישין כהן גדול מביתו ללשכת פרהדרין
 Seven days before יום כיפור, they separate the כהן גדול from his house and take him to the area in the Bais Hamikdash known as לשכת פרהדרין - the chamber of the appointees of the king.



2 ומתקינין לו כהן אחר תחתיו שמא יארע בו פסול
 And they prepare another כהן in his place in case he becomes invalid to do the עבודה.
 ר' יהודה אומר אף אשה אחרת מתקינין לו שמא תמות אשתו וכפר בעדו ובעד ביתו - ר' יהודה says they also prepare a second wife for him in case his wife dies - as it says - And it will atone for him and for his house - His house - means his wife - other words the כהן גדול must have a wife while doing the עבודה.
 אמרו לו אם כן אין לדבר סוף.
 However the חכמים said to ר' יהודה, if so, that we need to be concerned for the possibility of sudden death - then there is no end to our concerns - this second wife might also die!



3 Our אגמרא begins by quoting a משנה that we also separate the כהן who was going to burn the פרה אדומה
 תנן התם
 שבעת ימים קודם שריפת הפרה היו מפרישין כהן השורף את הפרה מביתו
 seven days before the כהן was going to burn the פרה אדומה he would be separated to an area known as לשכת בית האבן - The chamber of the house of the stone, which was in an area known as the בירה, which means palace.

It was called this because only earthenware containers could be used there since they cannot become טמא, ritually impure. They could not use vessels that might become טמא in this procedure because the חכמים enacted many extra levels of protection regarding the טהרה אדומה so that people would not treat its טהרה - its purity, lightly. There was concern for this because a יום טבול was permitted to perform this מצוה and the חכמים did not want people to think that it has less טהרה.
 A טבול יום was permitted to do this עבודה,



4 להוציא מלבן של צדוקין -
To show that the צדוקין - the Sadducees were wrong when they said that only a טהור pure, כהן, could do this procedure.

This לשכה, was used because it was in מזרחית צפונית - the northeast corner of the עזרה, the inner courtyard of the בהמ"ק, and the פרה אדומה is a type of חטאת - a קרבן of atonement - and the מזרח procedures were always done in צפון - the north. This לשכה is also in מזרח - the east, so that it will remind people of the פרה אדומה whose blood was sprinkled on the הר המשחה - The Mount of Olives, to the east, אל נכח פני אהל מועד, to the front of the בית המקדש, which is towards the מערב side.

ר' יוחנן says in the name of ר' בירה בר בר חנה that בירה refers to a specific area on the הר הבית, that was known as בירה. ר' ריש לקיש says it refers to the entire the Temple Mount.



5 מנא הני מילי
The גמרא now wants to know the source for the seven day seperation.
ר' מחסיה בר אידי said in the name of ר' מניומי בר חלקיה in the name of ר' יוחנן which describes the פסוק which describes the seven days of dedication for the משכן. The פסוק says:
- כאשר עשה ביום הזה צוה ה' לעשות לכפר עליכם -
Just like you did today, meaning a seven day separation for the מילואים, Hashem commands you to do this to atone for them.
- פרה אדומה - refers to the לעשות -
- יום כיפור - refers to לכפר -



6 The גמרא asks why this פסוק has anything to do with the פרה אדומה. It could be solely about יום כיפור. The גמרא answers with a גזירה שוה. The word צוה, command, appears here in the context of the מילואים and it also appears in the context of פרה. Therefore, both require separation. Although צוה also appears in the context of יום כיפור, it is written after the עבודה is completed, and by the מילואים it is written before the עבודה which is where it appears in the פרה verse as well. However, the גמרא still questions this because there is also another form of the word צוה that is used regarding all קרבנות - so maybe the כהן has to be separated for a week before all קרבנות? And even though the word there is צוותו and not צוה, a גזירה שוה like this has been made between words that are even less similar regarding the כהן who comes to check on a house that has צרעת, discoloration in the walls.



7 The Gemara resolves this and says that in the context of צרעת, there are no words that are more similar to use for the גזירה שוה, whereas here, the exact word צוה is used both with the מילואים and פרה אדומה.

7

Even the words ושב הכהן, and the words ובא הכהן have been used in a צוה by a house with צרעת

The Gemara answers...

Only where there are no words that are more similar to use for the גזירה שוה Here, the exact word צוה is used in both cases

8 The Gemara next discusses the word לכפר written in the Parsha of מילואים, which we said means we separate the כהן גדול for the יום כיפור of קרבנות. It cannot refer to general קרבנות, First - because how would we know which כהן to separate, since any כהן can do עבודה. Second, the Gemara says that לכפר refers to קרבנות which are קבוע לו זמן - have a set time like the מילואים, which are the קרבנות of יום כיפור that have a set time, unlike every day קרבנות.

8

שבעת ימי המילואים

ביום הזה

צוה ה' לעשות לכפר עליכם

יום כיפור

קבוע לו זמן but not every day

General קרבנות which כהן do we separate?

Not another יום טוב like סוכות or פסח which have seven days of עבודה

Not למיני עצרת which has seven days leading up to one day

It does not refer to another יום טוב like סוכות or פסח, which are also קבוע לו זמן, because the מילואים had seven days of separation leading up to one day of עבודה, and יום כיפור also had seven days leading up to one day of עבודה, but סוכות and פסח have seven days of עבודה. Although שמיני עצרת has seven days leading up to one day, those are seven days of קדושה, sanctity. The מילואים had seven regular days leading up to it and so does יום כיפור so that's what לכפר is referring to.

9 The Gemara then attempts a קל וחומר, a logical argument: if a day like יום כיפור which is preceded by regular days yet the כהן גדול has to be separated, a day like שמיני עצרת which is preceded by seven holy days certainly should require him to be separated.

9

If a day like יום כיפור which is preceded by regular days needs פרישת שבטה

Then a day like שמיני עצרת which is preceded by seven holy days certainly needs פרישת שבטה

קל וחומר

רב משרשיא כאשר עשה ביום הזה

רב אשי עיקר רגל לא בעי פרישה מפל דידה בעי פרישה למיני עצרת is secondary

a day like this day with no קדוש before it

רב משרשיא explains that the פסוק הזה - this - meaning we compare it to a day like this day that has no קדושה before it. That's the day of יום כיפור. רב אשי gives another answer why we don't separate the כהן גדול before שמיני עצרת. Since the main יום of סוכות does not require a separation, how can שמיני עצרת, which is secondary, require separation?



10 Even according to the opinion that רגל בפני עצמו is שמיני עצרת a יום טוב distinct - הוא - its own distinct טוב - הוא
 That's only regarding 6 specific things - but otherwise it is an extension of Succos.
 Those six things are:
 עבודה - who is chosen to do the פייס - פייס
 - שהחיינו making זמן - the requirement of making זמן
 - it has its own name, and is not referred to as a day of סוכות - סוכות
 - it has a different קרבן than סוכות - קרבן
 - שירה, the song sung by the לויים during the שיר - it has its own עבודה
 - עבודה
 - and a special ברכה is recited on behalf of the king on שמיני עצרת
 ברכה - ברכה
 However, regarding the laws of תשלומין, it is a continuation of סוכות as we learned in a Mishnah;
 מי שלא חג ביום טוב הראשון של חג
 חוגג והולך כל הרגל כולו
 - ויום טוב האחרון של חג
 Someone who did not bring his חגיגה on the first day of סוכות can bring it anytime during יום טוב, and even on עצרת שמיני.

10

שמיני עצרת
 IS A
 רגל בפני עצמו הוא
 only regarding 6 specific things

קרבן	פייס
שיר	זמן
ברכה	רגל

ולאין תשלומין
 מי שלא חג ביום טוב הראשון של חג
 חוגג והולך כל הרגל כולו
 ויום טוב האחרון של חג
 even on
 שמיני עצרת

