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## BACKGROUND TO THE DAILY DAF

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daf@dafyomi.co.il, <http://www.dafyomi.co.il>

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*Yoma 3-5 - dedicated by Mrs. Rita Grunberger of Queens, N.Y., in loving memory of her husband, Reb Yitzchok Yakov (Irving) ben Eliyahu Grunberger. Irving Grunberger helped many people quietly in an unassuming manner and is dearly missed by all who knew him. His Yahrzeit is 10 Sivan.*

### 11th CYCLE DEDICATIONS

*YOMA 3 (19 Teves) - has been dedicated in memory of Hagaon Rav Yisrael Avraham Abba ben Harav Chaim Binyamin Ze'ev Krieger ZT"L, author of Yad Yisrael (on Rambam) and many other Sefarim, by his son, Benayahu Krieger.*

## YOMA 3

[3a - 19 lines; 3b - 53 lines]

1) [line 1] **פז"ר קש"ב** PaZaR KaSHeV

(a) These words are a mnemonic device, used to remember the ways in which Shemini Atzeres is a festival distinct from Sukos. It stands for the following six things: Payis, Zman, Regel, Korban, Shir, and Berachah.

1. **PAYIS** - lots. On Shemini Atzeres, lots were cast to determine which Kohanim would offer each of the ten animals (one ox, one ram, one he-goat, and seven sheep) comprising that day's Korban Musaf. On Sukos, however, a rotation system among the Mishmaros determined who would offer each of the total of seventy oxen, fourteen rams, seven he-goats and ninety-eight sheep that comprised the Korbanos Musaf over the course of Sukos (Sukah 5:6).

2. **ZMAN** - the blessing of "... she'Hechiyanu ... la'Zman ha'Zeh" is recited on Shemini Atzeres.

3. **REGEL** - it is a festival in its own right. Therefore, a) it is not referred to as one of the days of Sukos (**RASHI**); b) we do not sit in the Sukah (**RASHI** to Sukah 48a); c) one must stay in Yerushalayim overnight (Linah) following the festival (**RABEINU TAM**).

4. **KORBAN** - The Korban Musaf offered on Shemini Atzeres differs from the Korban Musaf offered on each of the days of Sukos. Thirteen oxen are offered as Olos on the first day of Sukos. Subsequently, the number of oxen offered on each day of the festival decrease by one per day, until seven are offered on the seventh day. In addition, on each day of Sukos two rams, one he-goat, and fourteen sheep are offered. On Shemini Atzeres, however, the Korban Musaf consisted of one ox, one ram, one he-goat, and seven sheep.

5. **SHIR** - the song of the day. The Leviyim sing chapters of Tehilim as the Nesachim (wine libations; see Background to Shekalim 14:78) of a Korban Tzibor are poured. (These correspond to those chapters that we currently recite as the Shir Shel Yom [Tamid 6:7]). On festivals, other chapters of Tehilim whose subject matter was connected to the Chag were substituted (Maseches Sofrim 18:2-3, 19:2). Musical instruments are played by the Leviyim to accompany their singing. On Sukos, the subject of the chapters of Tehilim sung is that of the harvest and the obligation to give gifts to the poor; the song of Shemini Atzeres is of a different nature.

6. **BERACHAH** - the blessing. This refers to a) the blessing recited for the king on Shemini Atzeres (Rashi, quoting Tosefta Sukah 4:10); b) the blessing recited during Tefilah, Kidush, and Birkas ha'Mazon on Shemini Atzeres, which refers to Shemini Atzeres and not Sukos (**RASHI** to Sukah 48a).

2) [line 1] **תשלומין** TASHLUMIN - reparations

3) [line 2] **חג** CHAG (KORBAN CHAGIGAH)

## Background to the Daf - YOMA 3

(a) Every adult Jewish male is obligated to come to the Azarah of the Beis ha'Mikdash on Pesach, Shavu'os, and Sukos to offer an animal as a Korban Chagigah, as the Torah states, "Shalosh Regalim Tachog Li ba'Shanah" (Shemos 23:14).

(b) If this Korban was not offered on the first day of the festival, it may be offered on any of the subsequent days (where applicable; see Insights to Chagigah 9:1). The Gemara (Chagigah 7a) records an argument with regard to whether one is required (or even permitted) to bring more than one Korban Chagigah if he comes to the Azarah on more than one day of a festival.

4) [line 4] **עצרת** ATZERES - the festival of Shevuos

\*5\*) [line 6] **פר אחד ואיל אחד מפר אחד ואיל אחד** PAR ECHAD V'AYIL ECHAD MI'PAR ECHAD V'AYIL ECHAD - The Korban Musaf offered on Yom Kipur and the Korban offered by Aharon ha'Kohen on the eighth day following the Shiv'as Yemei ha'Milu'im (see below, entry #8) both consisted of one ox and one ram.

6) [line 10] **הוא האמור כאן הוא האמור בחומש הפקודים** HU HE'AMUR KAN HU HE'AMUR B'CHUMASH HA'PEKUDIM

(a) In Parshas Acharei Mos (Vayikra 16:5), Aharon is commanded to purchase an ox and a ram from his personal funds. On Yom ha'Kipurim, he was then to offer the ox as a Chatas and the ram as an Olah. From communal funds, he is to purchase two goats for Korbenos Chatas (one of which was sacrificed, and the other of which was sent to Azazel [see Background to Shekalim 10:32]), along with a single ram as an Olah.

(b) In Parshas Pinchas (Bamidbar 29:8), we find that the Korban Musaf of Yom ha'Kipurim consists of one bullock, one ram, and seven sheep offered as Korbenos Olah, as well as one goat offered as a Chatas.

(c) The Tana'im disagree as to whether the rams mentioned in each of these Pesukim are one and the same, or if they refer to two different rams.

7) [line 17] **פר ואיל שלו** PAR V'AYIL SHE'LO - [a day upon which the Kohen Gadol is required to offer] an ox and a ram from his own personal funds

8) [last line] **”[וַיֹּאמֶר אֶל-אַהֲרֹן,] קַח-לָךְ [עֵגֶל בֶּן-בָּקָר לְחֻטָּאת וְאַיִל לְעֹלָה תְּמִימִם, וְהִקְרִב לְפָנֵי ה'.”** [VA'YOMER EL AHARON,] KACH LECHA [EGEL BEN BAKAR L'CHAT'AS V'AYIL L'OLAH TEMIMIM, V'HAKREV LIFNEI HASH-M]" - "[And he said to Aharon,] take for yourself [an unblemished calf as a Korban Chat'as and an unblemished ram as a Korban Olah, and offer them in front of HaSh-m]" (Vayikra 9:2). This was the Korban offered by Aharon ha'Kohen on the eighth day following the Shiv'as Yemei ha'Milu'im.

## 3b-----3b

9) [line 3] **ויקחו אליך** V'YIKCHU ELECHA - [when the Torah states] v'Yikchu Elecha [such as "v'Yikchu Elecha Shemen Zayis Zach" (Vayikra 24:2)]

10) [line 6] **כביכול** KAV'YACHOL - if it were possible a) [for the public to gain atonement with a private Korban]; b) [to say that HaSh-m did not desire the Korbanos of Klal Yisrael] (**RASHI**)

11) [line 7] **משלהם** MISHE'LAHEM - from that which belongs to Klal Yisrael

12) [line 10] **הא כיצד?** HA KEITZAD? - how is it [that one verse ascribes the fashioning of the Aron to Klal Yisrael, while the other does not]?

13) [line 12] **עד כאן לא פליגי אלא** AD KAN LO PELIGI ELA - [the Gemara answers,] this Machlokes is only applicable

14) [line 13] **”[וַיֹּאמֶר ה' אֶל-מֹשֶׁה,] קַח-לָךְ סָמִים ...”** [VA'YOMER HASH-M EL MOSHE] KACH LECHA SAMIM ..." - "[And HaSh-m said to Moshe,] take for yourself spices ..." (Shemos 30:34). This is the first verse in the Parshah of the Ketores (see Background to Shekalim 10:25).

15) [line 14] **”עשה לך שתי חצוצרות כסף”** ASEI LECHA SHTAI CHATZOTZROS KESEF - "Make for yourself two silver trumpets" (Bamidbar 10:2).

16) [line 16] **מכדי** MICHDI - let us see

17) [line 29] **כולהו קושייתין** KULHU KUSHYASIN - all of the questions [suggested over the previous Daf; namely, that the seven-day period of Perishah derived from the verse should refer to Korbanos, Regalim, Shemini Atzeres, Shavu'os or Rosh Hashanah]

**\*18a\*)** [line 33] **תחלה בכהן גדול** *TECHILAH B'KOHEN GADOL* - the first [Avodah] involving the Kohen Gadol. The eighth day following the Shiv'as Yemei ha'Milu'im fits this definition since this was the first time that a Kohen Gadol offered Korbanos on the outer Mizbe'ach. Yom Kipur fits this definition since the first Yom ha'Kipurim was the first time that the Kohen Gadol offered Korbenos Tzibor (public sacrifices).

**\*b\*)** [line 34] **תחלה במקום** *TECHILAH BA'MAKOM* - the first [Avodah] performed in that place. The eighth day following the Shiv'as Yemei ha'Milu'im fits this definition since this was the first time that the service had been performed in the Mishkan. Yom Kipur fits this definition since before the Kohen Gadol entered the Kodesh ha'Kodashim on the first Yom ha'Kipurim, no one had ever stepped foot there.

**19)** [line 41] **מעלה בעלמא** *MAILAH B'ALMA* - [is an] extra degree of sanctity [stipulated by the Chachamim, as part of the decrees enacted following the decision to deliberately be Metamei the Kohen who burned the Parah Adumah (see 2a, line 15)]

**20)** [line 44] **דרביה** *D'RABEI* - [was quoted in the name of] his (Rebbi Yochanan's) Rebbi

**21)** [line 48] **ולא קתני מפרישין** *V'LO KA'TANI MAFRISHIN* - and we did not learn [in our Mishnah] that they would separate [the understudy to the Kohen Gadol, which implies that he would step in when necessary even *without* having lived in the Lishkas Parhedrin for seven days]

**22)** [line 50] **וַיִּכְסֶהוּ הָעָנָן שֵׁשֶׁת יָמִים, וַיִּקְרָא אֶל-מֹשֶׁה** *VA'YIKHSHU HA'ANAN SHESHES YAMIM, VA'YIKRA EL MOSHE BA'YOM HA'SHEVI'I [MITOCH HE'ANAN]* - "And the glory of HaSh-m settled upon Har Sinai; and the cloud covered him (Moshe Rabeinu) for six days, and He called to Moshe on the seventh day [from the cloud]" (Shemos 24:16).

**23)** [line 52] **מאי ששת ימים?** *MAI SHESHES YAMIM?* - why [does the verse state that] six days [had elapsed if this would have been clear from that which Hash-m called to Moshe on the seventh day]?

**24)** [line 52] **מחנה שכינה** *MACHANEH SHECHINAH* - the Kodesh ha'Kodashim [which is the equivalent of the place where Moshe Rabeinu met with HaSh-m atop Har Sinai] (SI'ACH YITZCHAK, RASHASH)