

Introduction to **יומא**

מסכת יוצא is made up of 8 chapters; the first 7 relate exclusively to the **עבודת יום הכפורים** and numerous tangents related to the **כהונה** and **עבודה**. The final chapter addresses issues of **יוה"כ** as are practiced independent of the **מקדש** – such as the **עינויים** and **יודוי**. The first 7 follow the sequence from the preparation of the **כה"ג** 7 days before **יוה"כ** all the way through the **עבודה**.

5.1.1

2a (משנה א') → 2b (מדדמי ליה ילפינן)

Note #1: subsequent to the construction of the **משכן**, **ה'** commanded **משה** to “hand over” the **כהונה** to **אהרן** and his sons. This “filling of the hands of **אהרן** (מילואים) took 7 days, during which **משה** performed the worship and **אהרן** “apprenticed”. On the 8th day (see **ויקרא ט:א**) **אהרן** took over his permanent position. This 7-day preparation period is the model for all **פרישה**, including the 7-day preparation for **יום הכפורים** during which the **כהן גדול** is sequestered.

1	וְהִקְרִיב אֶהָרֹן אֶת פֶּר החטאת אֲשֶׁר לוֹ וְכִפֵּר בְּעֵדוֹ וּבְעֵד בְּיָתוֹ: וּיקרא טז, ז
2	וְלָקַח אֶלְעָזָר הַכֹּהֵן מִדָּמָה בְּאֶצְבָּעוֹ וְהָזָה אֶל נֹכַח פְּנֵי אֹהֶל מוֹעֵד מִדָּמָה שֶׁבַע פְּעָמִים: בַּמִּדְבָּר יט, ד
3	וְלִשְׁלֹמֹה בְּנֵי תָן לִבָּב שָׁלֹם לְשִׁמּוֹר מִצִּוְתֵיךָ עֲדוּתֵיךָ וְחֻקֶיךָ וְלַעֲשׂוֹת הַכֹּל וְלִקְבֹּנוֹת הַבְּיָרָה אֲשֶׁר הִכִּינוּתָי: דְּבַרֵי הַיָּמִים א כט:ט
4	כֹּאֲשֶׁר עָשָׂה בַיּוֹם הַזֶּה צִוָּה ה' לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם: ויקרא ח, לד
5	זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה ה' לְאָמֹר ... בַּמִּדְבָּר יט, ב
6	... וַיַּעַשׂ כֹּאֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה: ויקרא טז, לד
7	אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה בְּהָר סִינַי בַּיּוֹם צִוּוּתוֹ אֶת בְּנֵי יִשְׂרָאֵל לְהִקְרִיב אֶת קַרְבְּנֵיהֶם לֵה' בַּמִּדְבָּר סִינַי: ויקרא ז, לח
8	וְשֵׁב הַכֹּהֵן בַּיּוֹם הַשְּׂבִיעִי וְרָאָה... וּבָא הַכֹּהֵן וְרָאָה...: ויקרא יד:לט, מד

- I. 'א' separation of **יוה"כ** before **כה"ג** and preparation of understudies
 - a. 7 days before **יוה"כ** he is sequestered in **פלהדרין/פרהדרין**
 - b. Understudy: prepared (but not sequestered) in case he becomes invalidated
 - c. Wife: dispute as to whether a “replacement” wife is prepared
 - i. **ד' יהודה** we prepare a “replacement wife” in case his wife dies before **יוה"כ** (v. 1)
 - ii. **חכמים**: disagree, using *reduction ad absurdum*
- II. parallel practice for the **כהן** who will perform the burning of the **אדומה** (פרה ג:א)
 - a. *stays in*: office at northeast corner of **בירה** – (v. 3)
 - b. **צרה** is a **חטאת** and normal **חטאות** are slaughtered on the **north** side
 - i. v. 2: “facing the tent” → **east** side
 - c. *all of the vessels*: are stone (e.g.) so as not to become **טמא**
 - i. *since*: we would deliberately defile the **כהן** who would then become a **יום טוב**
 - ii. *purpose*: to oppose Sadducean approach which demanded a pure **כהן**
- III. source for **פרישה**
 - a. **ד' יוחנן**: expansion of **מילואים** (see note)
 - i. **לעשות**: includes **פרה**
 - ii. **לכפר**: includes **יוה"כ**
 - 1. Challenge: perhaps only extension is to **יוה"כ**
 - a. *answer*: **צוה** → ← **צוה** (vv. 4-5)
 - 2. Challenge: perhaps **צוה** connects to v. 6 (**יוה"כ**)
 - a. *Answer*: both v. 4 and 5 have **צוה** before action (**עשייה**); v. 6 has it afterwards
 - 3. Challenge: perhaps **צוה** attaches to all **קרבנות** (v. 7)
 - a. *Answer*: **צוה** attaches to **צוה**, not to **וותרו**
 - 4. Challenge: **ר' ישמעאל** compares **ביאה**::**שיבה** (v. 8) – why distinguish between **צוה** and **וותרו**
 - a. *Answer*: if we can find an exact match, that’s where we attach