



Daf In Review – Weekly Chazarah

Maseches Yoma, Daf ל"ג – Daf ט"ו

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf ל"ג-----13-----

R' YEHUDA OMER AHF ISHA ACHERES MASKININ LO

- **Q:** The **Rabanan** are concerned for the “possibility” regarding the Kohen Gadol becoming tamei, so why are they not concerned for the “possibility” of his wife dying!? **A:** Tumah is a common occurrence, whereas death at a particular point in time is not.

AMRU LO IHM KEIN EIN LADAVAR SOF

- **Q:** How does **R' Yehuda** respond to this question? **A:** He says that the concern that 2 people will die within a particular point in time is very unlikely and we therefore do not need to be concerned that it may happen. The **Rabanan** feel, if we have to be concerned for the unlikely event of one person dying at a particular time, we should have to be concerned with 2 deaths as well.
- **Q:** The **Rabanan** should ask themselves the same question – if we must be concerned for the Kohen Gadol becoming tamei, we should be concerned that the replacement will become tamei as well, and there is therefore no end to this concern!? **A:** They hold that the Kohen Gadol is very careful and will not become tamei.
 - **Q:** If so, why do we need to prepare a backup Kohen Gadol? **A:** We do so, because when the Kohen Gadol sees there is a backup ready to step in, he will be even more careful, not wanting to give up his position to someone else.
- **Q:** Preparing another woman to be his wife does not suffice, because she is not yet his wife when Yom Kippur comes!? **A:** He is “mekadesh” her (with kiddushin) and thereby makes her his wife before Yom Kippur.
 - **Q:** She cannot be considered “beiso” (the terminology in the pasuk from which we learn that he must be married) unless they have already entered into “nissuin”!? **A:** He marries her fully (with nissuin) before Yom Kippur.
 - **Q:** That would mean that he has 2 wives on Yom Kippur, and the pasuk says “beiso”, which suggests that he may only have one wife!? **A:** He divorces her so that he only has one wife.
 - **Q:** If he divorces her, he again doesn't have a backup wife if his first wife were to die!? **A:** He gives her a “get” (before Yom Kippur) that is to be effective only if she dies on Yom Kippur.
 - **Q:** If she doesn't die, it turns out that he had two wives on Yom Kippur!? **A:** He gives her a get to be effective on the condition that she does *not* die.
 - **Q:** If she doesn't die, it turns out that she is divorced before Yom Kippur. If the first wife then dies on Yom Kippur, the Kohen Gadol has no wife!? **A:** He gives her a get to be effective on the condition that one of the two women die.
 - **Q:** If neither woman dies, the divorce will not be effective and the Kohen Gadol will have had two wives on Yom Kippur!? Also, when a condition of the get is tied to a condition that remains in place until her death, **Rava** has said that the get is not valid!? **A:** He gives her a get to be effective only if the first wife does not die.
 - **Q:** If the first wife dies at some point during the Avodah, it turns out that the backup was never divorced and the Avodah up to that point was done while having two wives!? **A:** He gives her a get to be effective if the first wife dies.
 - **Q:** If the first wife dies, it turns out that the divorce is effective and the Kohen Gadol has no wife!? **A:** He gives both women a get. To the new wife he says the get should be effective if the first wife does not die. To the first wife he says, the get should be effective if you don't walk into a shul on Yom Kippur (and, if she is alive, she walks into a shul, thus making her get ineffective).
 - **Q:** If she fails to walk into a shul, it turns out that both divorces will be effective and the Kohen Gadol will have had no wife on Yom Kippur!? **A:** He gives both women a get. To

Daf In Review – Weekly Chazarah

the new wife he says the get should be effective if the first wife does not die. To the first wife he says, the get should be effective if I walk into a shul. If the first wife lives, the second wife was divorced. If she dies, the second wife remains a full-fledged wife. If the first wife is about to die, the Kohen Gadol walks into a shul, thus making her divorce effective, and assuring that even part of the Avodah was not done with two wives.

- **Q:** We are saying that because the pasuk says “beiso”, the Kohen Gadol may only have one wife on Yom Kippur. Based on that **R’ Assi** asked, if a man with two wives dies childless, there should be no mitzvah of “yibum”, because the pasuk regarding yibum says “beis”, in the singular version (like by Yom Kippur)!? **A:** The pasuk there says the word “yevimto” twice, which teaches that there is a chiyuv of yibum even if there is more than one wife.
 - **Q: Ravina** asked, based on this there should be no chiyuv of yibum for a wife who was only an “arusah” (she only had kiddushin)!? **A:** The pasuk there says “hachutzah”, which teaches to include an arusah in the chiyuv of yibum as well.
- A Braisa says, the Kohen Gadol may do the Avodah even when he is an onein (the day that an immediate family member dies), but he may not eat from the korbanos. **R’ Yehuda** says, “the entire day”.
 - **Q:** What does **R’ Yehuda** mean to say? **A: Rava** said, **R’ Yehuda** holds that if the Kohen Gadol is an onein, we bring him from his house and force him to do the Avodah all day so that he take his mind off his loss.
 - **Q: Abaye** asked, we find that **R’ Yehuda** is more machmir by a regular Kohen, and holds that a Kohen may not even complete an Avodah that he had begun if he becomes an onein during the Avodah. How can it be that **R’ Yehuda** is more meikel here and says that we force the Kohen Gadol to do the Avodah while he is an onein!? **A:** Rather, **Rava** said, **R’ Yehuda** must have meant that we do *not* let the Kohen Gadol do the Avodah “the entire day”, because we are afraid that he may come to eat from the korbanos (which he may not do).
 - **Q: R’ Ada bar Ahava** asked, in our Mishna **R’ Yehuda** says we must prepare a second wife so that if the first wife dies, the Kohen Gadol may continue doing the Avodah. Now, if the first wife dies, the Kohen Gadol is an onein, and **R’ Yehuda** does not seem concerned that allowing him to do the Avodah will lead to him eat the korbanos!? **A: Rava** said, on Yom Kippur, when no one is eating, there is no concern that the Kohen Gadol may come to eat the korbon. During any other time, there is a valid concern.
 - **Q:** We have explained earlier, that the first wife is given a get which takes effect before she dies. If so, even if she were to die, the Kohen Gadol would not become an onein!? **A:** It is true that he will not halachically be an onein, but his mind will be preoccupied with dealing with the loss of this woman who was his wife until the time of her death. Therefore, he still would not be allowed to eat from the korbanos, because korbanos must be eaten while one is in a state of happiness.

-----Daf 7’---14-----

MISHNA

- All 7 days that the Kohen Gadol is living in the Lishkas Parhedrin, he does the zrika, offers the ketores, prepares the Menorah, and offers the limbs of the Tamid on the Mizbe’ach. At all other times, if the Kohen Gadol wants to do a particular Avodah, he may do so, because the Kohen Gadol always has first choice to do an Avodah and to take any portion of a korbon that is given to the Kohanim to eat.

GEMARA

- **R’ Chisda** said, this Mishna does not follow **R’ Akiva**, because **R’ Akiva** says, if the parah adumah is sprinkled on one who is tahor, he becomes tamei (he learns this from the pasuk of “v’hiza hatamei ahl hatahor”, which the **Chachomim** say teaches that an act of sprinkling is only considered to be an “act” if it is sprinkled upon something which is subject to tumah). If so, the Kohen Gadol, who had the parah adumah sprinkled on him every day, was tamei every day and could not do the Avodah.

Daf In Review – Weekly Chazarah

- The **Chachomim**, argue on **R' Akiva** and say, through a kal v'chomer, if sprinkling makes a tamei person tahor, surely it will not make a tahor person tamei!
 - **R' Akiva** agrees that the kal v'chomer seems to be logical, but says that this is what Shlomo Hamelech referred to when he said that he does not understand the halachos of parah adumah.
 - The **Chachomim** says that Shlomo Hamelech was referring to the halacha that the one who sprinkles and the one who is sprinkled upon are tahor, but one who touches the parah adumah water becomes tamei.
 - **Q:** The pasuks says “u'mazei mei hanidah yichabes bigadav”, which means that the one who sprinkles becomes tamei!? **A:** That pasuk refers to one who touches the water.
 - **Q:** Another pasuk speaks of one who touches the water!? **A:** The pasuk of “mazei” refers to one who carries the water without touching it. The reason the Torah refers to this person as a “mazei” is to teach that one who carries it is tamei only if he carried enough to be used for sprinkling.
 - Even according to the shita that holds there is no minimum amount needed for sprinkling, that means that the person sprinkled upon does not need a minimum amount sprinkled on him, but there still must be a minimum amount in the keili.
 - **Abaye** said that our Mishna may indeed follow **R' Akiva**, because it may be that the Kohen Gadol does the Avodah all day, is sprinkled upon shortly before nightfall, immediately goes to the mikvah and is tahor when nightfall arrives.

UMAKTIR ES HAKETORES U'MEITIV ES HANEIROS

- **Q:** This seems to suggest that the ketores is brought before the Menorah is prepared. However, a Mishna in Tamid suggests that the Menorah is prepared before the ketores is offered!? **A:** The Mishna in Tamid follows the view of **R' Shimon Ish Hamitzpa**.
 - **Q:** We find that the Mishnayos in Tamid can't follow **R' Shimon Ish Hamitzpa**, because the procedure it gives for the zrika of the Tamid is different than how **R' Shimon** says the zrika of the Tamid is done!? **A:** **R' Yochanan** said, our Mishna in Yuma follows the view of **R' Shimon Ish Hamitzpah**.
 - **Q:** A Mishna later in our Mesechta says that the Kohen to prepare the Menorah was decided during the 2nd lottery and the Kohen to bring the ketores was decided in the 3rd lottery!? **A:** **Abaye** said, the preparing of 5 of the neiros of the Menorah was done before the ketores and the preparing of the remaining 2 neiros was done after the ketores. Our Mishna is referring to the last 2 neiros.
 - **Q:** **Abaye** had said that the preparing of the 5 neiros was separated from the preparing of the remaining 2 by the zrika of the blood of the Tamid, not with the ketores!? **A:** **Abaye's** statement of the order was said according to **Abba Shaul**. Our mishnayos are following the view of the **Rabanan**.
 - **Abba Shaul** says, the pasuk says “baboker baboker b'heitivo es haneiros yaktirena”. This teaches that first comes the Menorah and then the ketores. **The Rabanan** say, the pasuk teaches that the ketores should already be smoking when the Menorah preparations are being completed. This is the same way we have to understand the pasuk that says that in the afternoon “bein ha'arbaim yaktirena”. It must mean that the Menorah is lit *after* the ketores is already smoking. This must be the case, because we have learned that no Avodah may be done after the lighting of the Menorah.
 - **Abba Shaul** agrees with regard to the lighting that it is done last, because the pasuk says “oso”, which teaches that it must be done last.

-----Daf 10---15-----

- **R' Pappa** said, our Mishna (which says that the ketores comes before the Menorah) follows the **Rabanan**, and the later Mishna (which says that the Menorah comes first) follows **Abba Shaul**.

Daf In Review – Weekly Chazarah

- **Q:** There is a 3rd Mishna, later in Yuma, which suggests that the ketores comes before the Menorah!? **A:** **R' Pappa** said, the first and last Mishnayos follow the **Rabanan**, and the middle Mishna follows **Abba Shaul**.
- **Q:** It makes sense why **Abaye** did not answer like **R' Pappa**, because he felt it does not make sense to say that the first and last Minshanyos follow the **Rabanan** and the middle Mishna follows **Abba Shaul**. However, why doesn't **R' Pappa** answer like **Abaye** (that our Mishna is referring to the preparing of the last 2 neiros and the later Mishna is referring to the preparation of the first 5 neiros)? **A:** **R' Pappa** feels it doesn't make sense to say that the earlier Mishna discusses the preparation of the last 2 neiros that are actually prepared after the other 5 neiros.
 - **Abaye** would say that the Mishna is stating the halacha, and later on deals with the proper ordering of the process.
- Earlier on, we quoted a Mishna from Mesechta Tamid. The Mishna said that the blood of the Tamid is first thrown on the northeast corner of the Mizbe'ach, and then on the southwest corner (as any other Olah). **R' Shimon Ish Hamitzpa** said, the Tamid is different than a typical Olah. The blood is first thrown on the northeast corner, then on the west side of the Mizbe'ach and then on the south side (the corner is akin to an Olah, and the separate throws on the west and south are akin to a Chatas).
 - **R' Yochanan in the name of one of the talmidim of R' Yannai** said, the reason of **R' Shimon** is because the pasuk says "l'chatas LaShem ahl Olas hatamid". This teaches that some procedures of the Chatas should be done to the Olah as well.
 - **Q:** Maybe the Kohen should first throw the blood on the two opposite corners of the Mizbe'ach (like an Olah) and then throw the blood on each of the 4 corners (like a Chatas)? **A:** We don't find that blood effectuates forgiveness and is then used to effectuate forgiveness again.
 - **Q:** We also never find that blood is processed half like an Olah and half like a Chatas. Yet, it is done because of the teaching of the pasuk. If so, maybe the blood should undergo the full double process here as well!? **A:** Throwing the blood as 2 separate actions instead of 1 is not a huge difference, and can therefore be learned from the pasuk. To go through an entire second zrika is totally unheard of, and therefore will not be done.
 - **Q:** We should say that the first zrika, on the northeast corner, should be thrown on the lower half of the Mizbe'ach (like an Olah), and the other two, on the west and south sides, should be done on the upper half of the Mizbe'ach (like a Chatas)!? **A:** We never find a zrika where the blood is thrown partly on the upper half and partly on the lower half.
 - **Q:** We find this is done on Yom Kippur when the Kohen Gadol throws the blood to the paroches 1 time upwards and 7 times downward!? **A:** That does not mean that it is actually done on the upper and lower parts. It means that he is to throw that blood like one who is giving malkus (further away and then closer).
 - **Q:** A Mishna says that the blood of the animal on Yom Kippur is thrown on the "taharo" of the Mizbe'ach, which presumably means the halfway point. Inevitably, some will fall above the mid-point and some will fall below. We see that there is a korbon where part is thrown above and part below!? **A:** **Rabbah bar Shilah** said, "taharo" means the top of the Mizbe'ach.
 - **Q:** Why is the Olah-like procedure done before the Chatas-like procedure? Maybe it should be reversed!? **A:** The Tamid is an Olah. Therefore, the Olah-like procedure is done first.
 - **Q:** Why are the northeast and southwest corners used? Maybe the southeast and northwest corners should be used? **A:** The zrika of the blood of an Olah must be done on the base of the Mizbe'ach, and there was no base on the southeast corner, which is why it could not have been used.

Daf In Review – Weekly Chazarah

- **Q:** Why is the zrika at the northeast corner done before the one on the southwest? **A:** We have learned that all turns should be to the right. If so, the northeast corner is reached before the southwest.
- **Q:** Maybe the pasuk teaches that the Chatas should get some procedures of the Olah, not the other way around!? **A:** The pasuk says “ahl Olas Hatamid” – the procedures of the Chatas should be “on” the Olah, not the reverse.
- **Q:** A Mishna says, the Kohen would go to the Lamb Chamber to get an animal for the Tamid, and this chamber was in the northwestern corner of the “Beis Hamokad”. However, a Mishna in Meschta Middos says that this chamber was located in the southwestern corner of the Beis Hamokad!? **A:** **R’ Huna** said, the anonymous Mishnayos in Middos follow the shita of **R’ Eliezer ben Yaakov**.

-----Daf טו-----16-----

- **R’ Huna** answered a contradiction between a Mishna in Tamid and a Mishna in Middos by saying that the anonymous Mishnayos of Middos follow the view of **R’ Eliezer ben Yaakov**, not the **Rabanan**.
 - We can prove this from an anonymous Mishna in Middos which describes the Ezras Nashim. It describes the purpose for the first 3 chambers. When listing the 4th, the Mishna says, “**R’ Eliezer ben Yaakov** said, I don’t remember its purpose.” **Abba Shaul** then gave his understanding of the purpose. From here we see that up until that point (which was taught anonymously) it must have been **R’ Eliezer ben Yaakov** all along.
 - We can prove this from another anonymous Mishna in Middos. The Mishna says that the wall on the eastern side of the Har Habayis had to be lower than all the other sides, to allow the Kohen who was standing on top of Har Hazeysim doing the parah adumah procedure to see over that eastern wall and be able to see the entrance to the Heichal. Now, each gateway of the Har Habayis was 20 amos tall. The only reason the wall would have to be left intentionally short is if the Kohen could not see the entrance of the Heichal through the 20 amah gateway (which would only be the case if the floor of the Heichal was more than 20 amos higher than the floor of the Har Habayis). Only according to **R’ Eliezer ben Yaakov** was the floor of the Heichal more than 20 amos higher than the floor of the Har Habyis (according to the **Rabanan** it was only 19½ amos higher). We see from here, that the anonymous Mishnayos in Middos follow **R’ Eliezer ben Yaakov**.
 - **Q:** It may be that the anonymous Mishna follows **R’ Yehuda**, who says that the Mizbe’ach was exactly in the middle of the Azarah, thus blocking the view of the entrance to the Heichal through the eastern gate. According to him, the Kohen had to look above the wall, which is why it had to be lower on the eastern side!? **A:** The anonymous Mishnayos of Middos cannot be said to follow **R’ Yehuda**, because an anonymous Mishna in Middos details the layout of the Azarah and describes the Mizbe’ach as being mostly on the southern side, not in the middle, which is not what **R’ Yehuda** said!
 - It must be that the anonymous Mishnayos of Middos follow **R’ Eliezer ben Yaakov**,
SHEMA MINAH!

-----Daf טז-----17-----

- **R’ Ada the son of R’ Yitzchak** answers the contradiction between the Mishna in Tamid and the Mishna in Middos (whether the Lishkas Hatla’im was in the northwest or southwest corner of the Beis Hamokad) by saying that the chamber was not actually in either corner, but was somewhere in between (more to the south as will be explained). Therefore, when approaching it from the north (which is what the Mishna in Middos is discussing) it appeared to be in the south. When approaching it from the south, it appeared to be in the north.
 - **R’ Ada** said, presumably the Lishkas Hatla’im was in the southern part of the west side, because we asked a contradiction regarding the location of the chamber where the Lechem Hapanim was made (one of the other 3 chambers in the Beis Hamokad, which the Mishna in Middos said was in the southeast corner, and although the Mishna in Tamid does not give an exact location for it, since it says the Tela’im

Daf In Review – Weekly Chazarah

Chamber was in the northwest and lists the other chambers, presumably in the order that one would reach them when walking to his right, it turns out that the Lechem Hapanim Chamber would have to be in the northeast). **R' Huna the son of R' Yehoshua** said that the Mishna is Tamid refers to the Tela'im Chamber as being in the north, because one sees it as such when he approaches it from the south, and is discussing one who walked to his left, and therefore there is no contradiction. Now, this answer can make sense if the Tela'im Chamber was really in the south. Therefore, by walking to the left one will reach the Lechem Hapanim Chamber in the southeast corner (as the Mishna is Middos said). However, if the Chamber was truly in the north, then even when walking to the left there will be a contradiction, because one would not reach the Lechem Hapanim Chamber until he reaches the southwest corner.

- **Q:** We have learned that all turns in the Mikdash must be made to the right!? **A:** That is when doing the Avodah. Here we are simply making calculations.

SHEKOHEN GADOL MAKRIV CHEILEK BAROSH V'NOTEL CHEILEK BAROSH

- A Braisa says, the Kohen Gadol has first choice at offering a Korbon, because he can simply say that he wants to do the Avodah for a particular Olah or Mincha and is awarded that Avodah. A Kohen Gadol has first choice to eat a Korbon, because he can say that he wants to eat a particular Chatas or Asham, and it is given to him. He also gets one of the two challos of the Shte Halechem that are brought on Shavuos, and gets 4 or 5 of the Lechem Hapanim breads. **Rebbi** says, he always gets 5, because the pasuk teaches that the Kohen Gadol gets half.
 - **Q:** The Braisa first says he gets one of the 2 challos (exactly half), which presumably follows **Rebbi**. It then says he gets 4 or 5 of the Lechem Hapanim, which follows the **Rabanan** who say that he gets slightly less than half. The Braisa then ends off with the view of **Rebbi** again, by quoting that he says the Kohen Gadol gets 5 of the Lechem Hapanim. Can it be that the reisha and seifa follow **Rebbi**, but the middle follows the **Rabanan**!? **A: Abaye** said, the reisha and the middle follow the **Rabanan**. The **Rabanan** agree that we never give the Kohen Gadol a broken piece, which is why we must give him one of the 2 breads, not less than one. The reason the **Rabanan** say he gets "4 or 5" of the Lechem Hapanim is, because it is dependent on a machlokes regarding the method of splitting the Lechem Hapanim. According to the **Rabanan**, the incoming and outgoing mishmar of Kohanim split the Lechem Hapanim evenly (6 per group). Therefore, the Kohen Gadol gets less than half (which is 5). According to **R' Yehuda**, the incoming group gets 7 (they take 2 off the top for closing the doors on Shabbos that had been opened by the outgoing group) and the outgoing gets 5. Therefore, they are only splitting 10. The Kohen Gadol gets slightly less than half of that (which is 4).
 - **A: Rava** says, the entire Braisa follows **Rebbi**. The reason why he says (in the middle part) that the Kohen Gadol gets 4 or 5 of the Lechem Hapanim is because he holds like **R' Yehuda** (half is 5).
 - **Q:** Why would he say that he sometimes gets 4? **A:** On Yom Tov, when there is an additional group of Kohanim, they would get 2 challos off the top, leaving 8 to be split (resulting in the Kohen Gadol getting exactly half, or 4).
 - **Q:** If so, why does the Braisa end off that **Rebbi** says he always gets 5!? **A:** That remains a question.

-----Daf פ"י-----18-----

MISHNA

- During the days of his separation, members of Beis Din join the Kohen Gadol and read to him the parshiyos of Yom Kippur. They tell him, "My master, Kohen Gadol, read it by yourself, in case you have forgotten it, or in case you have never learned it."
- On the morning of Erev Yom Kippur, they have the Kohen Gadol stand at the eastern gate and have oxen, rams, and sheep pass before him, so that he recognizes and becomes familiar with the Yom Kippur Avodah.
- All seven days of his separation, they would not hold him back from eating or drinking. On Erev Yom Kippur towards evening, they would not allow him to eat a lot, because excessive eating causes sleep.

Daf In Review – Weekly Chazarah

GEMARA

- **Q:** How can it be that a person who never learned the parshiyos was appointed as Kohen Gadol! We have learned that the Kohen Gadol was the strongest, most beautiful, smartest, and richest of the Kohanim? **A:** During the second Beis Hamikdash, when the office of Kohen Gadol could be purchased from the king for the payment of a sum, there were many Kohanim Gedolim who were not truly worthy.

EREV YOM HAKIPPURIM SHACHARIS...

- A Braisa says that they also had male goats pass before him as well.
 - **Q:** Why didn't our Mishna say to have these goats pass before him? **A:** The goats were used as a Chatas for aveiros. The Mishna held that showing it to him on Erev Yom Kippur may make him depressed about the aveiros.
 - **Q:** The ox was also used for a kaparah, and yet we show it to him then!? **A:** The ox is brought as a kaparah for himself and the Kohanim, so he feels in control to make them do the proper teshuvah. However, the goats are brought for Klal Yisroel, over whom he does not have such control. That is why it will depress him.

KOL SHIVAS HAYAMIM LO HAYU MON'IN...

- **R' Yehuda ben Nekosa** said in a Braisa, they would give him fine flour and eggs to eat, so that it should clean out his system (so that he should not have to go to the bathroom during the day on Yom Kippur). The **Chachomim** said to him, that would increase the production of "zerah" and increase the risk of his becoming tamei as a baal ker!.
- A Braisa says, **Sumchus in the name of R' Meir** says, we do not give him to eat: esrog, eggs, or aged wine (they increase production of zerah). Others add fatty meat to this list. Still others add white wine to the list.
- A Braisa says, we only count the discharges of a zav (towards his count of discharges which combine to requiring him to bring a korbon) that are not attributed to his overeating, or having eaten any type of food that brings to discharges. **Elazar ben Pinchas in the name of R' Yehuda ben Beseirah** says, we do not give a zav to eat the following: milk, cheese, eggs, wine, bean juice, fatty meat, fish fats, or anything else that causes increased production of zerah. The "anything else" comes to include 5 things listed in a Braisa: garlic, cress, "chalaglogos", eggs, and "gargir".
 - A pasuk says, a person went out to the field to gather "oros". In the name of **R' Meir** it was explained, that oros refer to these gargir. **R' Yochanan** explains, they are called oros, because they are good for eyesight. **R' Huna** says, they should be eaten. If they can't be eaten, they should be rubbed on one's eyes. **R' Pappa** says, this only applies for gargir that grows on the edge of the field.
- **R' Gidal in the name of Rav** said, a guest should not eat eggs (it increases production of zerah and could lead to his staining the linen) or sleep in the clothing of the host (so that he not stain it with zerah).
- When **Rav** would travel to Darshish, and when **R' Nachman** would travel to Shichantziv, they would marry a woman for the night so that they should not be led astray.
 - **Q: R' Eliezer ben Yaakov** said a person should not have a family in each of 2 places, because the children may not know each other and may end up marrying each other!? **A:** When great people marry, it becomes very publicly known.
 - **Q: Rava** said, a woman is considered to have become a niddah when she is proposed to (the excitement may have caused her to see blood), so how could they have been with the woman right after proposing and marrying!? **A:** They would send messengers a few days in advance to propose for them. **A2:** They didn't have tashmish with them. The fact that they had a wife in the city with them was enough to ward off the yetzer harah.

MISHNA

- The members of Beis Din would then give him over to the elders of the Kohanim. They would take him up to the Beis Avtinah. They would make him swear in the Name of Hashem that he would not change the process of the Avodah in any way (to follow that of the Tzedukim). He would then leave and cry, and they would leave and cry.
- If the Kohen Gadol was a talmid chachom, he would darshen all night on Yom Kippur (in order to keep him awake). If he was not, talmidei chachomim would darshen in front of him. If he knew how to read Tanach, he

Daf In Review – Weekly Chazarah

would do so. If he did not know how, others would read for him. They would read for him from Iyov, Ezra, and Divrei Hayamim (interesting things that would help to keep him awake). **Zecharya ben Kvutel** said, many times I read for the Kohen Gadol from Sefer Daniel.

-----Daf ט'---19-----

GEMARA

- A Braisa explains, the elders of the Kohanim took the Kohen Gadol to the Beis Avtinas to teach him the “chafina” process (where he had to empty the spoon full of ketores into his two, cupped hands).
- **R’ Pappa** said, the Kohen Gadol had two lishkos, the Lishkas Parhedrin and the Lishkas Beis Avtinas. One was in the north of the Azarah (we see this from a Mishna where **Abba Shaul** explains that one of the 3 lishkos of the north was used by the Kohen Gadol), and one was in the south (we see this from a Braisa that says that the Kohen Gadol would use a mikvah on the south side, which was right near his lishka). **R’ Pappa** was not sure which lishka was in the north and which was in the south. However, **R’ Pappa** says, it would make sense to say that the Parhedrin (where the Kohen Gadol slept) was on the south side and the Beis Avtinas (where he practiced the chafina) was on the north, because it would make his daily schedule flow more easily: he would wake up in the morning and go to the mikvah in the south right near his room, he would then go to the north to practice the chafinah, then head to the Beis Hamikdash to do the Avodah all day, get sprinkled on with the parah adumah in the afternoon, and head back to the south to go to the mikvah and retire for the night. If, however, the Parhedrin was in the north, he would have to wake up and walk to the south to go to the mikvah, practice the chafinah there, then do the Avodah, the parah adumah, and head back to the south for the mikvah, only to then return to the north to retire for the night. Presumably we would not bother the Kohen Gadol with this extra travelling.
 - **Q:** Maybe we do want to bother him like this so that if he is a Tzeduki he will decide to step down, or even if he is not, this will help keep him humble!? If we did not want to bother him to walk so much, we should have made the lishkos next to each other, or we should only use one lishka altogether!

V’AMRU LO ISHI KOHEN GADOL...

- **Q:** Presumably, our Mishna does not follow **R’ Huna the son of R’ Yehoshua**, because he says that the Kohanim are considered messengers of Hashem, not of the Yidden, the biggest proof being that one cannot have a “shaliach” do something that he alone cannot do (so he could not make a Kohen a shaliach to do the Avodah for him). Our Mishna says that the Kohen Gadol was “their messenger and the messenger of Beis Din”. **A:** It may mean that they said to him, swear to us by **our interpretation** and the interpretation of Beis Din (meaning, that he is promising under the intended interpretation of the promise).

HU PORESH U’BOCHEH, V’HEIN PORSHIN U’BOCHIN...

- He cries for having been suspected as a Tzeduki. They cry for suspecting one who may be innocent.
- The oath is done so that he does not put the ketores on the coals before entering the Kodesh Hakodashim.
 - A Braisa says, a Kohen Gadol who was a Tzeduki once did it this way and was proud for having done so. He died a very short time thereafter, and his body was thrown into the garbage heap. Others say that he was killed as he left the Kodesh Hakodashim. The Kohanim heard a sound and rushed into the Beis Hamikdash to find him dead, with a footprint (of a Malach) between his shoulders.

AMAR R’ ZECHARYA BEN K’VUTAL...

- **R’ Chanan bar Rava** had the version that the name was “R’ Zecharya ven K’Futal”. **Rav** motioned that the proper version was “K’Vutal”.
 - **Q:** Why didn’t **Rav** verbally tell him? **A:** He was saying kriyas shema.
 - **Q:** We have learned that motioning during shema is also not allowed!? **A:** During the second perek of shema it is allowed.
 - A Braisa says, the pasuk “V’dibarta bam” teaches that would should learn aloud, but not daven aloud. It also teaches, one must discuss Torah, but should not discuss idle chatter. **R’ Acha** said, it teaches that one should make Torah his priority, not his secondary matter.

Daf In Review – Weekly Chazarah

- **Rava** said, one who engages in idle chatter transgresses an “asei” of “v’dibarta bam”. **R’ Acha bar Yaakov** said, he transgresses a lo sasei of “lo yuchal ish l’daber”.

MISHNA

- If the Kohen Gadol begins to doze off, the young Kohanim snap with their “etzbah tzerada” and say, “My master, Kohen Gadol, stand up on the floor to get rid of your tiredness”. They keep him busy until the time to shecht the Tamid arrives.

GEMARA

- **R’ Yehuda** explained that the “etzba tzerada” is the pointer.

V’OMRIM LO ISHI KOHEN GADOL HAFEG ACHAS AHL HARITZPAH...

- **R’ Yitzchak** said, this means that they would ask him to show them the “kidah” process (a difficult bowing procedure).

U’MASIKIN OSO AHD SHEYAGIYA ZMAN SHECHITA

- They would keep him awake with singing, but would not play musical instruments. Some of the important people of Yerushalayim would stay awake all night learning as well, so that he would hear their voices and remain awake more easily.
 - A Braisa says, **Aba Shaul** said, they would do this in chutz la’aretz as well, as a remembrance for the Beis Hamikdash, but it led to sinning (instead of learning they would hang around with women).
 - **Abaye** said, **Abba Shaul** was referring to Naharada. Like we find that Eliyahu Hanavi once told **R’ Yehuda, the brother of R’ Sala Chasida**, “You always ask why Moshiach doesn’t come. Today is Yom Kippur and there is a lot of zhus going on in Neharda!” He asked Eliyahu, what does Hashem say to this? He said, Hashem says the people sin because of their yetzer harah (it is not totally their fault). He asked, what does the Satan say to that? He answered, the Satan has no power to say bad on Yom Kippur.
 - **Rami bar Chama** explained, the gematriya of HaSatan is 364, which symbolizes that the Satan has power on every day except one, Yom Kippur.