



## Daf In Review – Weekly Chazarah

Maseches Yoma, Daf לז – Daf מז

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

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KETORES SHEL SHACHAR HUYSA KREIVAH BEIN DAM L'EIVARIM...

- **Q:** Who is the Tanna of our Mishna that says the ketores was offered between the offering of the blood of the Tamid and the limbs of the Tamid? It can't be the **Rabanan**, because they hold that the ketores is offered between the blood and the cleaning of the Menorah. It can't be **Abba Shaul**, because he says the ketores is offered between the cleaning of the Menorah and the offering of the limbs. **A:** The Mishna follows the **Rabanan**. The Mishna is speaking generally and not stating exactly which Avodah preceded and followed the ketores.

V'SHEL BEIN HA'ARBAYIM HUYSA KREIVAH BEIN EIVARIM L'NESACHIM...

- **R' Yochanan** explains, the order is learned from the pasuk that says, "k'minchas haboker u'knisko ta'aseh". This teaches that just as the morning ketores is offered before the nesachim, so too the afternoon ketores is offered before the nesachim.
  - **Q:** Based on the pasuk we should say that the afternoon ketores should be offered before the limbs of the Tamid, just like the morning ketores!? **A:** The pasuk says "k'minchas haboker", not the "eivarei haboker", which teaches that the limbs of the afternoon need not be offered after the ketores.
- A Braisa says, the pasuk says "v'nisko revi'is hahin". This teaches regarding the nesachim of the afternoon Tamid, and the morning Tamid is then learned from the afternoon Tamid. **Rebbi** says the pasuk refers to the morning Tamid, and the afternoon Tamid is then learned from the morning Tamid.
  - **Q:** The view of the **Rabanan** (the T"K) seems right, because the pasuk is written regarding the afternoon Tamid. However, according to **Rebbi**, why does he say the pasuk is teaching regarding the morning Tamid? **A: Rabbah bar Ulla** explained, the pasuk says "v'nisko revi'is hahin lakeves ha'echad", and the morning Tamid is the one that is referred to as "echad" (the pasuk says "es hakeves echad ta'aseh baboker").
    - **The Rabanan** say, the word "echad" teaches that the animal should be the choicest from among all the available animals. **Rebbi** learns that from the pasuk of "mivchar nidreichem".
      - **The Rabanan** say that one pasuk teaches that the choicest animal should be used for obligatory korbanos and one teaches regarding voluntary korbanos.

IHM HAYA KOHEN GADOL ZAKEIN OY ISTENIS...

- A Braisa says, **R' Yehuda** said, they would heat up metal bars before Yom Kippur, and would throw these into the water to remove the chill.
  - **Q:** That is the process of hardening metal, which is assur to do on Yom Kippur!? **A: R' Bivi** said, they did not allow the metal to get hot enough to reach the level of hardening when placed in water. **A2: Abaye** said, even if it does reach that level of heat, since the hardening is done unintentionally, it is mutar.
    - **Q:** We find that **Abaye** seems to hold like **R' Yehuda**, who says that an act that is assur is not permitted just because it is done unintentionally!? **A:** Hardening metal is only assur D'Rabanan, so **Abaye** allows it to be done when it is done unintentionally.

MISHNA

- They then brought the Kohen Gadol to the Beis Haparva, which was in the Azarah. They would spread a linen sheet between him and the people, he would wash his hands and feet from the kiyor, undress (according to **R' Meir**, he would first undress and then wash his hands and feet from the kiyor), go into the mikvah, was toivel, came up, and dried off. They would then bring him the white clothing, he would dress, and then wash his hands and feet from the kiyor.
- **R' Meir** says, in the morning (when he went into the Kodosh Hakodashim with the ketores) he wore white clothing made of Pelusin linen, which was valued at 12 maneh. In the afternoon (when he went back in to get

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the spoon and shovel) he wore white clothing made of Hinduyin linen, which was valued at 800 zuz. The **Chachomim** say, the morning linen clothing were worth 18 maneh, and the afternoon linen clothing were worth 12 maneh, for a total value of 30 maneh, which came from the tzibbur's money. If the Kohen Gadol wanted to add money from his own funds for more expensive clothing, he could.

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### GEMARA

- **R' Yosef** explained, the word Parvah was the name of a person who practiced kishuf, who had built this chamber, thus it carried his name.

### PEIRSU SADIN SHEL BUTZ

- **R' Kahana** explained, they specifically used linen to remind that the special Avodah of the day was done in linen clothing.

### BASHACHAR HAYA LOVESH P'LUSIN SHEL SHMONAH ASSAR...

- The Tanna gave us the total of 30 maneh for both sets of clothing to teach that it is that total that is important. However, if the value of the morning or afternoon clothing changes from the amounts in the Mishna, it is not a problem, as long as the combined value is not less than that total stated in the Mishna.
- **Q:** According to **R' Meir** and the **Rabanan**, it is clear that the linen clothing used in the morning should be worth more than the one used for the afternoon clothing. Where do we learn that from? **A: R' Huna the son of R' Illai** said, the pasuk regarding the morning clothing says the word "bahd" four times. This teaches that that clothing should be from the best quality linen.
  - **Q:** A Braisa refers to the afternoon linen clothing as "acheirem", presumably meaning that they are to be of greater value!? **A:** The word "acheirem" can signify that they are different and of lesser value.
- **R' Huna bar Yehuda** said, the afternoon linen clothing may even be made by the mother of the Kohen Gadol, as long as she gives it over to the tzibbur.
  - **Q:** That would seem to be obvious!? **A:** We would think that we should be concerned that it is not going to be given over to the tzibbur wholeheartedly. **R' Huna bar Yehuda** teaches that we do not need to have that concern.
  - We find that **R' Yishmael ben Pavi** and **R' Elazar ben Charsom**, each a Kohen Gadol, wore linen clothing of exorbitant value made by their respective mothers.
    - A Braisa says, when a person moves on to the next world, he will be asked why he didn't learn Torah.
      - The poor person will try to answer that he could not because he was too busy trying to earn a living. In Heaven they will reply, "Were you poorer than Hillel?" Hillel was so poor that he once could not even afford to pay to enter the Beis Medrash to learn. He climbed onto the roof to listen through the skylight and got buried in snow, endangering his life.
      - The rich person will try to answer that he was too busy with his business to learn. In Heaven they will reply, "Were you richer than **R' Elazar ben Charsom**?" His father had left him over 1,000 cities on dry land and 1,000 ships at sea, and yet he would travel around to learn Torah, to the point that his own employees did not even know who he was (because he was always learning).
      - The rasha will try and answer that he was good looking and was therefore always bothered by his yetzer harah. In Heaven they will reply, "Were you any better looking than Yosef?" Yosef was begged every day by Potifar's wife to be mezaneh with her, but he never gave in.

### MISHNA

- The Kohen Gadol would then go to his ox, which was standing between the Ulam and the Mizbe'ach, with its head facing south and its face to the west. The Kohen would stand to the east of the ox, facing west, would lean

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both his hands on the ox and would say viduy for his own aveiros and those of his household. After each mention of Hashem's Name, the people would respond "Baruch Shem Kevod Malchuso L'olam Va'ed".

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#### GEMARA

- Our Mishna must follow **R' Elazar the son of R' Shimon**. Our Mishna says that the viduy was said between the Mizbe'ach and the Ullam. The place of the viduy was the place where the animal was shechted. Therefore, our Mishna must hold that this area is valid for shechting kodshei kodashim. A Braisa brings a machlokes: **R' Yose the son of R' Yehuda** says, only the area directly north of the Mizbe'ach (not to the sides) is valid for shechting kodshei kodashim. **R' Elazar the son of R' Shimon** says, the area between the Mizbe'ach and the Ullam (on the northern half of the Azarah) is also valid. **Rebbi** says, even the area to the east of the Mizbe'ach (on the northern side of the Azarah) is valid. We see that our Mishna must follow **R' Elazar the son of R' Shimon**.
  - **Q:** Does the Gemara mean to say that our Mishna cannot follow **Rebbi**? **A:** Our Mishna can follow **Rebbi**. If he validates the more eastern area (which is less kadosh), surely he will validate the area between the Mizbe'ach and the Ullam.
    - The Gemara meant to ask that our Mishna can't follow **Rebbi** based on the Mishna's insistence that the shechita be done between the Mizbe'ach and the Ullam. According to **Rebbi**, the shechita could be done anywhere in the northern half of the Azarah.
      - **Q:** Even if we say that the Mishna follows **R' Elazar the son of R' Shimon**, why doesn't the Mishna say that the shechita should be done directly to the north of the Mizbe'ach, which is clearly the best place to shecht the korban? **A:** We will have to answer that we placed the shechita on the west side of the Mizbe'ach so that the Kohen Gadol (who is in a weakened state) should not have to walk far to do the zerika. Based on this, we can even say that the Mishna follows **Rebbi**, and the Mishna insists on the shechita at that spot for the sake of the Kohen Gadol.

#### ROSHO LADAROM U'PANAV L'MAARAV

- **Rav** explains, this is done by having the animal pointed south, but then turning its face to the west.
  - **Q:** If we want it facing west, why don't we just have the animal point to the west? **A:** **Abaye** says, doing so would have its rear face the Mizbe'ach, and we don't want that position, for the concern that it may let out wastes towards the Mizbe'ach.
  - A Braisa explains the semicha process for kodshei kodashim. The animal stands in the north, pointed to the west. The owner stands to its east, facing west, and places his 2 hands between its horns and says viduy. According to **R' Yose Haglili**: on a Chatas for the sin he is bringing it for, on an Asham for the sin he is bringing it for, and on an Olah for the sins of leket, shikcha, and peyah. **R' Akiva** says, an Olah is only brought for a kappara on an assei, or for a lav that is remedied by an assei (but not for things like leket, shikcha, etc.).
    - **Q:** Regarding what do they argue? **A:** **R' Yirmiya** said, they argue whether a lav followed by an assei, where the assei does not remedy the lav (like the lav of eating neveilah, which is followed by an assei to give it to a ger, or the lav of leket, shikcha, and peyah, which are followed by an assei) is subject to malkus. **R' Akiva** says it is, which is why we don't need an Olah to bring a kapparah for it (the malkus bring a kapparah), and **R' Yose Haglili** says that it is not subject to malkus, which is why we need the Olah for a kapparah. **A2:** **Abaye** said, all agree that the lav of neveilah is subject to malkus. They only argue with regard to the lav of leket, shikcha and peyah.
- A Braisa says, **R' Meir** says, the order of the Kohen Gadol's viduy is to first mention "avisi", then "pashati", then "chatasi". This is the same order as the pasuk states to be used for the viduy on the goat that is sent to the Azazel, and the order that Moshe used when describing Hashem's forgiveness ("nosei avon, v'fasha, v'chata'ah"). The **Chachomim** say, "avonos" are willful aveiros, "pesha'im" are aveiros done to rebel against Hashem, and "chata'im" refer to aveiros done b'shogeg. Based on that, they say that it can't be that the order is as **R' Meir** says, because after asking for forgiveness on the meizids, it would not make sense to go back and ask for forgiveness on the shogegs. Rather, they say that the order of the viduy was "chatasi, avisi, pashati". With

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regard to the the pasuk said by Moshe, that was Moshe's tefilla to Hashem, that He should view the meizids of the Yidden as if they were only done b'shogeg.

- **Rabbah bar Shmuel in the name of Rav** says, we pasken like the **Chachomim**.
  - **Q:** That is obvious, because we always pasken like the majority!?! **A:** We would have thought that since **R' Meir** has a proof from Moshe, we should pasken like him.
- A Braisa says, the pasuk regarding Aharon's ox says "v'chiper". This refers to his saying viduy. Although you may want to say that this refers to kapparah through the zerika of the blood, we learn out from the goat sent to the Azazel, that just like there "v'chiper" refers to viduy (there is no zerika), so too here. Also, we can learn this from the pasuk that says "v'chiper" before it even discusses the shechita. It must therefore be referring to viduy.
  - **Q:** Why do we need a second reason? **A:** If one feels that learning from the goat sent to the Azazel is not correct, and a better place to learn from would be the goat brought as a korban (which does have zerika), we have a second reason why "v'chiper" by the ox must refer to viduy.
  - **Q:** How do we know that the Kohen Gadol begins the viduy with "anah" (please)? **A:** We learn a gezeirah shava from the viduy of Moshe after the sin of the eigel.
  - **Q:** How do we know that the Kohen Gadol is to use Hashem's Name in the viduy? **A:** We learn that from a gezeirah shava from eglah arufah.
  - **Q: Abaye** asked, why don't we learn eglah arufah from Moshe's viduy as well, and begin with "anah"? **A: KASHYEH.**

### V'HEIN ONIN ACHARAV

- A Braisa says, **Rebbi** said, the pasuk of "ki Shem Hashem ekra havu godel Leilokeinu" refers to when Moshe told the Yidden, when I say Hashem's Name, you say "Baruch Shem...". **Chananya the nephew of R' Yehoshua** says, when the pasuk says "zeicher Tzaddik l'bracha", it refers to when Shlomo told the Yidden, when I mention the Name of Hashem, you say "Baruch Shem...".

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### MISHNA

- The Kohen Gadol then went to the eastern side of the Azarah, north of the Mizbe'ach. The s'gan would be on his right and the head of the Beis Av on his left. There were two goats there, along with a box with two pieces for a lottery in it. Originally the pieces were made of wood, but Ben Gamla later made them of gold. He was given praise for having done so.
- Ben Katin made the kiyor from its original 2 spouts, to 12 spouts. He also made a pulley system to lower the kiyor below ground (into a spring) overnight, which would prevent the water in the kiyor from becoming passul via "linah" (being left overnight).
- King Munbaz made all the handles of the keilim to be used on Yom Kippur out of gold. His mother, Hilni, made a golden ornamental menorah over the entrance to the Heichal. She also had the parshas sotah written on a golden tablet (so that the Kohanim could copy it from there, rather than from a Sefer Torah, when they had to write it for a sotah).
- Niknor had miracles happen to the doors that he donated to the Beis Hamikdash.
- All these people were praised by the **Chachomim**.

### GEMARA

- From the fact that the Mishna says the Kohen Gadol would go north of the Mizbe'ach, it must mean that the Mishna holds that the Mizbe'ach itself was not in the north. This follows the shita of **R' Eliezer ben Yaakov**.
  - **Q:** We said that the reisha (the last Mishna) follows **R' Elazar the son of R' Shimon** (who says that the korban may be shechted between the Mizbe'ach and the Ullam)!? **A:** Both Mishnayos follow **R' Eliezer ben Yaakov**. In the last Mishna, the Mishna also means to say that the shechita can be done to the north of the Mizbe'ach, in the area corresponding to the area between the Mizbe'ach and the Ullam.

### HAS'GAN BIMINO V'ROSH BEIS AV BISMOLO

- **R' Yehuda** says, one who walks to the right of his rebbi is an ignoramus.

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- **Q:** Our Mishna says that the s'gan would walk on the Kohen Gadol's right!? **Q2:** A Braisa says, when 3 people are walking, the rav should be in the center, the more important of the remaining two should walk on the right and the other on the left. We find that this is how the malachim conducted themselves when they came to Avrohom!? **A: R' Shmuel bar Pappa** said, they should walk behind the rebbi.
  - **Q:** A Braisa says that one who walks behind his rebbi is considered haughty!? **A:** He should walk behind and to the side.

### V'KALFI HU YSA SHAM UVAH SHNEI GORALOS

- A Braisa says, the pasuk says "goralos", which teaches that the pieces may be made of any material. One may think that 2 gorals should be put on each animal. The pasuk therefore states, "goral (singular) echad L'Hashem, v'goral echad l'azazel", which teaches that there is only once goral piece for each. One would think to put both pieces on each animal. The pasuk therefore states "echad", to teach that only one piece is put on each animal. The word "goralos" (plural) in the pasuk teaches that the pieces must be identical, of the same material and of the same size.
  - **Q:** It seems obvious that the pieces can be made of any material!? **A:** Since Hashem's Name was written on the tzitz, which had to be made of gold, we would think that Hashem's Name written on the goral must be on a piece of gold as well. The pasuk therefore says the word "goral" twice, to teach that it can be made from wood as well.

### BEN KATIN ASAH SHNEIM ASSAR DAHD LAKIYOR...

- He did this so that all the 12 Kohanim doing the Avodah for the Tamid would be able to wash their hands and feet at the same time.
- A Braisa says, when there were only 2 spouts, they would use the upper spout in the morning (when the kiyor was full and the water would therefore reach the upper spout), and the lower spout in the afternoon (when the kiyor was getting empty).

### V'AHF HU ASSA MUCHNI LAKIYOR...

- **Abaye** explained, this was a wheel that would be used to lower the kiyor into the ground.

### MUNBAZ HAMELECH ASSA KOL YIDOS HAKEILIM...

- **Q:** Why didn't he make the actual keilim out of gold as well? **A: Abaye** said, the Mishna is referring to the handles of the knives. The blades of the knives could not be made of gold.
  - **Q:** A Braisa says that he made the handles of keilim and the handles of the knives out of gold. We see that "keilim" do not refer to the knives!? **A: Abaye** explained, it refers to the handles of axes. The actual ax could also not be made of gold.

### HILNI IMO ASISAH NIVRESHES SHEL ZAHAV...

- A Braisa says, when the sun would rise, this golden ornament would shine, signaling it was the ideal time to say kriyas shema.
  - **Q:** A Braisa says, that the Kohanim doing the Avodah would say kriyas shema before the ideal time, and the people of the "maamud" would say it after the ideal time. Based on this, who benefitted from the shine of the ornament signaling the ideal time!? **A: Abaye** explained, it benefitted the other people in Yerushalayim.

### V'AHF HEE ASISAH TAVLAH

- **Q:** We see from here that one may write a portion of the Torah, which is the subject of a machlokes elsewhere? **A: Reish Lakish in the name of R' Yanai** said, it was written as an acronym (only the first letter of every word).
  - **Q:** A Braisa says that the Kohen would read from the tablet and write down what he read (which suggests that the entire words were written on this golden tablet)!? **A:** He wrote the full form of what was abbreviated on the tablet.
  - **Q:** A Braisa says that the pesukim of the parsha were written out on the tablet!? **A:** The Braisa means that the first few words of each pasuk were written out, and the remaining words were abbreviated.

### NIKNOR NAASU NISSIM L'DALSOSAV

- Niknor was transporting the doors by boat from Alexandria. The ship was threatened to be capsized by the waves, so the people threw one of his doors overboard. They wanted to throw the second door as well, but Niknor grabbed it and said, if you throw it over, you must throw me over as well. The sea calmed down. When

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the boat reached the port in Akko, the people found that the door which had been thrown overboard was floating along next to the boat. Others say that a sea creature swallowed the door and spit it out onto the shore at Akko. Because of this miracle, even when all the doors of the Beis Hamikdash were changed to gold, the doors of Niknor, although made of copper, remained. Others say that it remained because it was made of a very high quality, refined copper, that was very shiny like gold.

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### MISHNA

- The following people are remembered in disgrace: Beis Garmu for not wanting to teach others the superior way in which they made the Lechem Hapanim; Beis Avtinus for not wanting to teach others the superior way in which they made the ketores; Hugas ben Levi for not wanting to teach others a musical talent that he had; Ben Kamtzar for not wanting to teach others how to write the 4 letters of Hashem's Name at one time (by holding 4 pens in one hand).
  - Regarding the people of the last Mishna, we can apply the pasuk of "zecher tzadik l'bracha". Regarding the people of this Mishna we can apply the pasuk of "v'sheim resha'im yirkav".

### GEMARA

- Beis Garmu knew how to make the Lechem Hapanim in the particular shape, and how to remove them from the mold without breaking, but did not want to share this knowledge with anybody else. The **Chachomim** got rid of the Beis Garmu and brought people from Egypt, who could make the shape, but could not remove it from the mold, because Beis Garmu would remove from the mold outside of the oven, thus preventing it from becoming moldy, whereas the other people removed it inside the oven, causing it to become moldy. The **Chachomim** asked the Beis Garmu to return, but they refused. They only returned when their wages were doubled. They explained that they refused to share the knowledge, because they had a tradition that the Beis Hamikdash would be destroyed and didn't want people to have this knowledge which they may then use for an avodah zarah. The **Chachomim** praised them for never giving their children high quality bread to eat so that no one could say that they took from the Lechem Hapanim.

### SHEL BEIS AVTINAS LO RATZU LILAMED AHL MAASEH HAKETORES

- Beis Avtinus knew how to make the ketores and where to find the "maleh ashan" grass that caused the smoke to go up straight, but refused to share this knowledge. The **Chachomim** fired them and brought experts from Egypt, but they couldn't find the maleh ashan grass. The **Chachomim** asked the Beis Avtinus to return, but they refused. They only returned when their wages were doubled. They explained that they refused to share the knowledge, because they had a tradition that the Beis Hamikdash would be destroyed and didn't want people to have this knowledge which they may then use for an avodah zarah. The **Chachomim** praised them for never allowing any of their women to wear perfume, so that no one could say it was taken from the ketores.
  - A Braisa says, **R' Akiva** said, **R' Yishmael ben Luga** told him that he was once collecting grass next to a child and saw the child cry. The child explained that he was from the Beis Avtinus family and saw the maleh ashan grass, which made him cry. He asked the child to show him the grass, but the child refused and said he had a tradition to never show it to anybody.
  - **R' Yochanan ben Nuri** said, an elderly man from Beis Avtinus once came to him and gave him a scroll containing the ketores recipe. He said, the family never shared this because it was meant to stay secret and kadosh. However, today's family members are not trustworthy, so I am giving it to you.

### HUGRAS BEN LEVI...

- A Braisa explains, he would put his thumb in his mouth and his finger over his lip, and through this he would produce a beautifully sweet sound.
- A Braisa says, Ben Kamtzar did not want to teach his method of writing, by which he would take 4 pens between his fingers and would be able to write a 4 letter word with one motion of his hand. When asked why he did not want to teach this method, he did not have an answer.

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- **Q:** What does the pasuk mean when it says “v’sheim resha’im yirkav” (the name of the rasha should rot)? **A: R’ Elazar** said, it means that rust should grow on their names, because no one should use them.
  - **Q: Ravina** asked, we find that there was a person named Doeg ben Yosef, whose mother would donate his weight in gold to the Beis Hamikdash every time he grew. When Nevuchadnetzar took siege of Yerushalayim and caused a hunger, this same mother ate this child. We see that someone named his child Doeg, although that was the name of a previous rasha!? **A:** This is not problematic to **R’ Elazar**, because we see what happened to this child at the end.
  - **R’ Elazar** said, a tzadik is remembered for his own good deed (“zecher tzadik (singular) levracha”). A rasha is remembered negatively even when another rasha does something bad (“v’sheim resha’im (plural) yirkav”).
  - **Q: Ravina** asked, where do we see the concept of “zecher tzadik levracha” in the Torah? **A:** When Hashem said that He would not hide from Avrohom what was to happen to Sedom, the pasuk then gives a bracha to Avrohom, that he will be a great and powerful nation.
  - **Q: Ravina** asked, where do we see the concept of “v’sheim resha’im yirkav” in the Torah? **A:** The pasuk says that Lot pitched his tents until Sedom, and the pasuk then says that the people of Sedom were very bad people.
  - **R’ Elazar** said, we find a tzaddik who lived with 2 resha’im and did not learn from them – Ovadia, who lived with Achav and Izevel. We also find a rasha who lived with 2 tzadikim and did not learn from them – Esav, who lived with Yitzchak and Rivka.
  - **R’ Elazar** said, when a pasuk gives a bracha to a tzadik, it follows it with a curse of the resha’im (as the pasuk does to Sedom after giving a bracha to Avrohom), and when a pasuk curses the resha’im, it follows it with a bracha to the tzadikim (as Hashem did to Avrohom, after the pasuk speaks of the wickedness of Sedom).
  - **R’ Elazar** said, the world was fit to be created even for just one tzaddik, like the pasuk says “vayar Elokim ki tov”, and “tov” refers to a tzaddik.
  - **R’ Elazar** said, we learn from a pasuk that one who causes himself to forget his learning, causes his children to go to galus. **R’ Avahu** learns from a pasuk that such a person is removed from his position of greatness.
  - **R’ Chiya bar Abba in the name of R’ Yochanan** said, a tzaddik does not leave this world until another tzaddik like him is created. Like we find that Shmuel Hanavi was born before Eli passed away.
    - He also said, a pasuk teaches, Hashem saw how few the tzadikim were, so He spread them into every generation.
    - He also said, a pasuk teaches that the world remains in existence even for the sake of one tzaddik.
    - He also said, a pasuk teaches, once a person has lived most of his life without aveiros, Hashem helps that he will not do any aveiros.
  - **Reish Lakish** said, we learn from a pasuk, if a person decides to go in a bad path in life, he is not prevented from doing so, but is not helped along either. If a person decides to go on a good path, he is helped from Heaven to succeed.
  - **The Yeshiva of R’ Yishmael** taught based on a pasuk, doing an aveirah clogs the heart of a person.
  - A Braisa says, a pasuk teaches, if a person makes himself a little “tamei”, he is made “tamei” a lot. If he makes himself tamei on Earth, he is made tamei from Heaven. If he makes himself tamei in Olam Hazeh, he is made tamei in Olam Habah.
  - A Braisa says, a pasuk teaches, if a person makes himself a little “kadosh”, he is made “kadosh” a lot. If he makes himself kadosh on Earth, he is made kadosh from Heaven. If he makes himself kadosh in Olam Hazeh, he is made kadosh in Olam Habah.

**HADRAN ALACH PEREK AMAR LAHEM HAMEMUNAH!!!**

# Daf In Review – Weekly Chazarah

-----Daf 39-----

## PEREK TARAF B'KALFI -- PEREK REVI'I

### MISHNA

- The Kohen Gadol would grab the lottery pieces from the box with his 2 hands, one piece which said “L’Hashem” and the other which said “L’Azazel”. If the one that said “L’Hashem” ended up in his right hand, the s’gan (who was on his right side) would say, “My master Kohen Gadol, lift your right hand”. If it ended up in his left hand, the rosh beis av would say, “My master Kohen Gadol, lift your left hand”. He would then put the pieces on the respective animals. On the animal that was to be brought as a Chatas, he would say “L’Hashem Chatas”. **R’ Yishmael** says, he would just say “L’Hashem”. The people who were there would respond, “Baruch Sheim...”

### GEMARA

- **Q:** Why does he have to grab the pieces? **A:** We don’t want him to deliberately take the “L’Hashem” piece in his right hand.
- **Rava** said, the box was made of wood, was not kodesh, and was only large enough to fit two hands.
  - **Q: Ravina** asked, it makes sense that it only fit 2 hands, so that he could not feel around to take the “L’Hashem” with his right hand. But, why couldn’t it be kodesh? **A:** If it would be kodesh, it would be a kli shareis made out of wood, and a kli shareis may not be made of wood.
    - **Q:** Why didn’t they make the box out of gold or silver? **A:** The Torah did not want the Yidden to have to spend more money.
- A Braisa says, **R’ Yehuda in the name of R’ Eliezer** says, the Kohen Gadol and the s’gan would each put in their right hand and take one of the lottery pieces. This Braisa obviously argues on our Mishna. The point of the machlokes is whether the left hand of the Kohen Gadol is as preferable as the right hand of the s’gan for this gorel process.
  - Our Mishna follows **R’ Chanina S’gan HaKohanim** of a Braisa, who says that the s’gan performed no part of the Avodah at all.
- A Braisa says, the 40 years that Shimon Hatzadik was the Kohen Gadol, the gorel piece of “L’Hashem” always ended up in his right hand, the red string of the Azazel goat always turned white, the westernmost candle of the Menorah always remained lit, the fire on the Mizbe’ach remained strong without the need to add wood, and there was a bracha in the Omer, the Shte Halechem and the Lechem Hapanim (that small pieces completely satiated). After these 40 years, sometimes these things happened, and sometimes they didn’t.
- A Braisa says, the year that Shimon Hatzadik died, he told the people that he would die. He explained that each year he would see an “old man” dressed in white accompany him into and out of the Kodshei Kodashim, and that year an “old man” dressed in black entered with him but did not exit with him. After that Succos, he got sick for 7 days and passed away.
- A Braisa says, for the 40 years before the Churban, the gorel of “L’Hashem” did not end up in the Kohen Gadol’s right hand, the red string of the Azazel goat did not turn white, the westernmost candle of the Menorah never remained lit, and doors of the Heichal opened on their own (as if to invite invasion and destruction). **R’ Yochanan ben Zakkai** yelled at the doors for doing so.
  - **R’ Yitzchak Tavlai** explains, the Beis Hamikdash is referred to as “Levanon” because it “whitened” the aveiros of the Yidden.
  - **R’ Zutra bar Tuvia** explains, the Beis Hamikdash is referred to as a forest, to teach that just as a forest blossoms, so too did the Beis Hamikdash. Like **R’ Hoshaya** said, Shlomo planted trees of gold by the Beis Hamikdash, and the trees would bear golden fruit. At the time of the Churban, these trees dried up.

### NISANAN AHL SHNEI HA’SERIM

- A Braisa says, the Kohen Gadol would say the “Shem Hamefurash” 10 times on Yom Kippur: 3 during the first viduy, 3 during the second viduy, 3 during the viduy said for the Azazel goat, and once by the gorel. It once happened that the Kohen Gadol’s voice was heard in Yericho when he said Hashem’s Name.

## Daf In Review – Weekly Chazarah

- **Rabbah bar bar Chanah** said, from Yerushalayim to Yericho was 10 parsas, the squeaking of the Heichal doors were heard a distance of 8 techumei Shabbos away, the goats of Yericho would sneeze from the smell of the ketores, the women in Yericho didn't need to use perfume because they acquired fragrance from the ketores, a bride (who usually uses a lot more perfume than regular women) in Yerushalayim didn't need to use perfume because of the ketores. **R' Elazar ben Diglai** said, his father's goats in Michvar would sneeze from the smell of the ketores. **R' Chiya bar Avin in the name of R' Yehoshua ben Karcha** said, an old person once told him that he could smell the ketores in the walls of the city Shiloh from the times when the ketores was brought in the Mishkan in Shiloh.
- **R' Yannai** said, the drawing of the gorel from the box is essential, but the placing of them on the animals is not. **R' Yochanan** said, even the drawing from the box is not essential.
  - All agree that according to **R' Yehuda**, who says that anything done by the Kohen Gadol when wearing his white clothing outside of the Kodosh Hakodashim is not essential, the drawing of the gorels is not essential. They argue according to **R' Nechemia**, who says that something done while in the white clothing *is* essential. **R' Yannai** says that is why it is essential, and **R' Yochanan** says that **R' Nechemia** only says his halacha for an Avodah, and drawing the gorels is not an Avodah.
    - Others say that all agree that according to **R' Nechemia** it is essential. The machlokes is according to **R' Yehuda**. **R' Yochanan** says it is not essential, and **R' Yannai** says, that **R' Yehuda** would agree that it is essential, because it says "asher alah" twice in the pasuk, to teach that it is essential.
    - **Q:** A Braisa says that the drawing of the gorels is not essential. According to **R' Yannai** of the second version, who will this Braisa follow!? **A:** He will explain that the Braisa is referring to the placing of the gorels on the animals. However, the drawing of the gorels is essential.

### -----Daf 40-----

- **Q:** How could **R' Yannai** say that everyone holds that drawing the gorel is essential, when we have a Braisa that says that drawing the gorel is not essential? We can't answer this Braisa like we did the last one, that the Braisa is discussing placing the gorel on the animal, because at the end of the Braisa **R' Shimon** says that the gorel is not essential. We can't say this means that only the placing of the gorel on the animal is not essential, but the drawing of the gorel is, because we know that **R' Shimon** says the entire gorel process is not essential!? **A:** **R' Shimon** was unsure what the **T"K** of the Braisa was saying, and therefore responded, if you are saying that only drawing the gorel is essential, I argue with you on that. If you are saying that even placing the gorel on the animal is essential, then I argue with you on both fronts.
- **Q:** A Braisa says that if the Avodah of the ox is done before an Avodah of the goat (although it was supposed to be done after), it is valid. This can't be referring to the zerikah, because if the ox was done before the zerikah of the goat, it would not be valid even b'dieved. Therefore, it must be referring to the gorel. We see that the order of when the gorel must be done is not essential. Similarly, it would stand to reason that the entire gorel process is not essential, which is problematic according to **R' Yannai** in the second version of the previous Gemara!? **A:** The Braisa may be referring to where the blood of the ox is put on the Mizbe'ach before the blood of the goat is put on the paroches, and the Braisa would then be following **R' Yehuda**, who says that any Avodah done outside the Kodshei Kodashim while the Kohen Gadol is wearing the white clothing, is not essential.
  - **Q:** The Braisa clearly states that it is discussing blood placed *inside* the Kodshei Kodashim!? **A:** The Braisa is referring to where the ox is done before the gorel, and the Braisa follows **R' Shimon**, who says that the gorel is not essential. **A2:** The Braisa follows **R' Yehuda**, and although the order of the gorel is not essential, performance of the gorel is essential.
- The Braisa quoted earlier brought a machlokes between the **T"K** and **R' Shimon**, whether the viduy said on the goat sent to the Azazel is essential (**R' Shimon** said it is essential). We find that **R' Shimon** holds this way in another Braisa as well. He explains the pasuk regarding the goat ("I' chaper alav") to mean that it must remain alive so that viduy can be said on it before sending it away to the Azazel. **R' Yehuda** argues in that Braisa and says that the pasuk means to say that the goat must remain alive until the zerika is done to the blood of the Chatas goat.

## Daf In Review – Weekly Chazarah

- **Q:** A Braisa says, the talmidim asked **R' Akiva** whether the “L’Hashem” gorel can be switched to the right hand if it had turned up in the left hand. He answered, we should not do that because it will give the Tzedukim fodder to claim that the **Rabanan** make up their own halachos. It seems, that if not for that concern, he would have allowed the switch to be done, which would prove that the gorel is not essential, because if it was, we would not be allowed to change the result in this way!? **A: Rava** said, it may be that the gorel is essential. The talmidim had asked, if that gorel went to his left hand, whether we can move the goat on the left to the right and then switch the gorel to the right as well. In that way, the result of the gorel is not being changed.
- **Q:** A Braisa says, the word “*alah alav*” teaches that merely drawing the gorel is enough, and it need not be placed onto the animal. If the Braisa means to say that drawing the gorel is only needed l’chatchila, that would mean that the Braisa is saying that placing it on the animal is not even needed l’chatchila, which we know is not accurate!? It must be that the Braisa is teaching that drawing the gorel is essential, but the placing of the gorel is not!? **A: Rava** says, the Braisa should be understood as saying that the word “*alah*” teaches that although the gorel needs to be drawn l’chatchila, and placed on the animal l’chatchila, it does not need to remain on the animal until the time of the shechita, even l’chatchila. However, the Braisa is not addressing whether the gorel is essential or not.
- **Q:** A Braisa in the Sifra says, the pasuk says “*v’asahu chatas*”. This teaches that it is the gorel that determines and designates the animal as the Chatas, not the verbal declaration. An anonymous Braisa in the Sifra follows **R' Yehuda**. We clearly see that **R' Yehuda** says that the gorel is essential!? This clearly refutes all those who have said that **R' Yehuda** says the gorel is not essential.