



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Yuma Daf Nun Beis

- **R' Nosson** said, the **Chachomim** were unsure whether the amah wide area where the wall once stood belonged to the Heichal or the Kodesh Hakodashim.
  - **Q: Ravina** asked, is this uncertainty based on the fact that when the pasuk gives the measurements for the Beis Hamikdash, we are not sure in which measurements this amah belonged (whether in the 40 amos of the Heichal or the 20 amos of the Kodesh Hakodashim)? The measurements of the psukim are likely only of the open spaces, not of the walls. Therefore, the amah-wide space of the wall actually belonged to neither the Heichal nor the Kodesh Hakodashim!? In fact, a Mishna delineates the measurements of the Beis Hamikdash and counts that amah-wide space as not being part of the 40 amos of the Heichal or the 20 amos of the Kodesh Hakodashim!? **A:** The **Chachomim** were unsure whether that amah-wide space is to get the *kedusha status* of the Heichal or that of the Kodesh Hakodashim.
  - **R' Yochanan** said that **Yosef Ish Hutzal** had the same uncertainty, based on the grammatical makeup of the psukim (whether the area of the wall had the kedusha of the Heichal or of the Kodesh Hakodashim).
    - **Q:** How can we say that **Yosef Ish Hutzal** had uncertainty as to the meaning of the pasuk? We find a Braisa in which **Isi ben Yehuda** (who is the same person as **Yosef Ish Hutzal**) says, that there are 5 pesukim in the Torah whose grammatical makeup make their interpretation unclear (none of the 5 being the pasuk dealing with the dividing line between the Heichal and the Kodesh Hakodashim)!? **A:** He only had 5 such pesukim in the Torah, but had others in the Nevi'im (where the pasuk regarding the dividing line is found).
      - **Q:** We find that **R' Chisda** had another pasuk in the Torah whose interpretation was uncertain based on its grammatical makeup!? **A:** **Isi ben Yehuda** did not have uncertainty regarding that pasuk.

### MISHNA

- The outer curtain was pulled back to create an opening on the south side. The inner curtain was pulled back to create an opening on the north side. He walked between the curtains from south to north. When he entered the Kodesh Hakodashim, he would turn to the south and walk along the curtain until he reached opposite the Aron. At that point, he would place the shovel of coals between the poles of the Aron and would pile the ketores on top of the coals, causing the entire room to fill with smoke. He would then walk out backward, following the same path as when he entered. He would say a short tefilla in the Heichal, making sure not to make it long, so as not to worry the Yidden.

### GEMARA

- **Q:** Our Mishna can't be discussing the first Beis Hamikdash, because it had a wall that separated the Heichal from the Kodesh Hakodashim, not a curtain!? Our Mishna can't be discussing the second Beis Hamikdash, because there was no Aron at that time (it was hidden by Yoshiyahu, at the end of the first Beis Hamikdash)!? **A:** Our Mishna is discussing the second Beis Hamikdash, and the Mishna means, when the Kohen Gadol reached the *place* of the Aron (but not the actual Aron).

- **Q:** The Mishna says he put the shovel “between the poles of the Aron”!? **A:** It means he put it in the place that used to be between the poles of the Aron.

TZAVAR ES HAKETORES AHL GABEI GECHALIM

- The Mishna follows the view that the ketores was piled onto the coals (rather than spread out evenly over the coals, which is the subject of a machlokes).
- **Q:** One Braisa says that he began placing the ketores on the coals closer to the Aron and made his way to the coals further from the Aron. Another Braisa says that the opposite was done!? **A:** **Abaye** says, it is a machlokes Tanna'im as to the proper procedure.
  - **Abaye** said, the view that he begins with the coals closer to the Aron (which are further from him) seems to be correct, because we find that the ketores brought every day would be placed on the Mizbe'ach beginning further away from the Kohen, so as to prevent him from getting burned. The same would seem to hold true for this ketores Avodah as well.