

## OVERVIEW of the Daf

### 1) The Kohen Gadol's confession (cont.)

A Baraisa identifies the origin of different words of the Kohen Gadol's confession.

Abaye presents a valid challenge to the Baraisa's inference.

### 2) The people's response to hearing God's name

A Baraisa presents the source for the obligation to respond *שם כבוד וכו'* after hearing the Kohen Gadol say God's name.

**3) MISHNAH:** The Mishnah begins to describe the service involving the goats. The discussion digresses from the service to the various innovations made over time that were praised by Chazal.

### 4) The author of the Mishnah

A contradiction is noted between our Mishnah that seems to follow the opinion of R' Eliezer ben Yaakov and the previous Mishnah that seems to follow R' Eliezer the son of R' Shimon.

The Gemara explains how both Mishnayos follow R' Eliezer ben Yaakov.

### 5) Walking next to one's Rebbi

R' Yehudah states that a student who walks beside his Rebbi is a boor.

This statement is unsuccessfully challenged from, among other places, our Mishnah.

### 6) The lottery

A Baraisa analyzes the pasuk that describes the lottery.

The necessity for the Baraisa's statement that the lots may be made of any material is explained.

### 7) The kiyor

Two Baraisos describe the use of the kiyor.

Abaye explains that a *מוכני* was a wheel that allowed the kiyor to be easily submerged for the night.

### 8) Gold handles

Abaye explains why King Munbaz only made the handles of gold.

### 9) The candelabrum

Abaye explains that the function of the gold candelabrum made by Helene was to inform the people that it was time to recite Krias Shema.

### 10) The gold tablet with the sotah pesukim

The Gemara suggests that it can be inferred from

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## Distinctive INSIGHT

### *The formal escort of the Kohen Gadol*

הסגן מימינו ראש בית אב לשמאלו

The *סגן* was a personal assistant to the Kohen Gadol. His job was to help the Kohen Gadol in any manner necessary, and to be available to fill in for him if ever needed. The Yerushalmi (3:8) lists five specific roles in which he would serve, most of which are featured in our Gemara.

As the Kohen Gadol walked to the area where the lots would be drawn to determine the fate of the two goats, the *S'gan* walked to his right, and the *Av Beis Din* was to his left. The *S'gan* had to be with the Kohen Gadol to declare that he would raise his right or left hand with the appropriate lot in it and at the proper moment. Many commentators say that as the procedure of the goats was underway, the role of the Kohen Gadol was similar to that of Moshe, as he prayed and attained atonement for the nation. Just as Moshe was accompanied by Aharon and Chur, who stood by and supported him, so, too, the Kohen Gadol was escorted by these two community leaders.

Tiferes Yisroel explains the drama of the moment as the Kohen Gadol approached the drawing of the lots for the goats. The Kohen was now crossing the Courtyard from west to east, arriving at the edge of the area of the *Ezras Kohanim* and *Ezras Yisroel*. At this time, he was coming into view of the crowd which had gathered in the *Ezras Nashim* to the east. This distinguished honor guard promoted the prestige of the Kohen Gadol. They also served to clear the way ahead of his arrival. The *S'gan* and *Av Beis Din* were also needed at this point to instruct the Kohen Gadol to raise his hand to declare, *לה' חטאת*. ■

## REVIEW and Remember

1. Where was the lottery held?

2. Why is it necessary to teach that the lots may be made of any material?

3. Who used the Menorah to determine the correct time for Krias Shema?

4. In the opinion of Reish Lakish, how was the Sotah tablet written?

# HALACHAH Highlight

## According honor to one's Rebbe when traveling

תניא שלשה שהיו מהלכין בדרך הרב באמצע, גדול בימינו וקטן משמאלו וכו' דמצדד אצדודי

*It was taught in a Baraisa: Three who were traveling on the road, the teacher should be in the middle, the greater student should be to his right and the lesser should be to his left ... [the student should position himself] to the side of the teacher.*

Tosafos<sup>1</sup> notes a contradiction between our Gemara, which advocates honoring a teacher while traveling, and a Gemara in Brachos<sup>2</sup> that states that one does not give honor to others while traveling unless they are at a door that is fit to have a mezuzah. Tosafos resolves the contradiction by distinguishing between people that are traveling together and people who meet on the road. People who meet on the road need not honor one another unless they are at a doorway that is fit to have a mezuzah. Our Gemara, on the other hand, is discussing a group of people traveling together. Here, one is required to give honor when appropriate. This halachah is recorded by the Rema<sup>3</sup>.

Another difference concerning the way one accords honor when traveling in a group and the way one accords honor when people happen to meet on the way is whether one honors anyone other than his Rebbe. It is obvious from the ruling that the greater student walks to the Reb-

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the Mishnah that it is permitted to write a scroll that contains only a single portion of the Torah for a child.

Reish Lakish demonstrates that the Mishnah is inconclusive about this matter. ■

bi's right and the lesser student walks to the Rebbe's left, that honor is not only given to the Rebbe but honor is given to his students as well<sup>4</sup>. On the other hand, Birkei Yosef<sup>5</sup> rules that after the Rebbe enters or exits the doorway the others do not have to accord honor to one another. [In the opinion of some Poskim<sup>6</sup> honor is only given when entering a room but not when exiting.] ■

1. תוס' שבת נ"א ב'. וכ"כ ועוד ראשונים, עי' ד"מ יו"ד רמ"ב ס"ק ט'
2. ברכות דף מ"ו ע"ב
3. יו"ד בשו"ע שם
4. ברכ"י המודפס בשו"ע שם בשם תשובת הגאונים. וע"ל שטעמו הוא שכשהולכים בדרך, מה שהתלמיד הגדול בימינו אינו דין בכיבור התלמיד עצמו, אלא הוא דין ברבו, שרבו יותר מתכבד בכך. משא"כ כשהרב כבר נכנס, שוב הרב לא מתכבד בכך. וע"ש בשו"ב
5. ברכ"י הנ"ל כתב וז"ל צריך לכבד בין בכניסה ובין ביציאה. עכ"ל. ומאידך ע"ש בעצי לבונה, שהכס"מ כתב שאין מכבדין ביציאה, ושמדסתם משמע שמ"מ כ"ה, ושהעצי לבונה ר"ל שבביהכ"כ שמצוה להשאר בבהכ"כ ולא לצאת אין מכבדין ביציאתו. משא"כ בסתם פתח מכבדין אפילו ביציאה. עכ"ד. ומצאתי מחלוקת בזה. שבירושלמי בשבת פ"ז ה"ג כתוב וז"ל ונפקין קדמאין. עכ"ל. ומבואר שמכבדים ביציאה. ומאידך במסכת דרך ארץ רבה בסוף פ"ד מבואר שאין מכבדין ביציאה דז"ל בעה"ב נכנס תחלה ואח"כ אורח וכשהן יוצאין אורח יוצא תחלה ובעה"ב יוצא אחרון. עכ"ל. [וכבוד דבעה"ב לכאו' ר"ל כשו"ע באו"ח סימן ק"ע שבעה"ב פושט ידו תחלה] וכמדומה שנוהגין ככ"כ"י וירושלמי הנ"ל ■

# STORIES Off the Daf

## True love

המהלך לימין רבו הרי זה בור

The Yehudi HaKadosh, zt"l, explains that one is called "a boor" for walking to the "right" of his Rebbe because the right hand alludes to a particular mentoring approach. The boor is one who only wants to "walk with" the **ימין מקרבת** – the loving and accepting right hand, of his Rav without feeling the criticism and strong direction of the **דוחה שמאל** – the left hand that repels. The truth is

that he needs the left hand just as much as the right so that he can change and grow to a higher level of spirituality. Those who truly love us do not refrain from giving constructive criticism, so that we can hear our failings clearly and become all that we can. Obviously, rebuke must be applied properly, out of genuine love, gently, and with respect for the humanity and dignity of the other.

Rav Shlomo Eiger, zt"l, explained once why he told a certain Rav that no apology was due to him for the other's criticisms.

"Even when I was a young man I always was truly grateful to those who

chastised me. Once, I was walking with a certain great Rav and he asked me, 'Do you have any idea how much I love you?'

"I was quiet and did not answer."

"He said, 'Please don't keep anything from me. I see that you wish to speak but feel constrained.'

"I answered, 'I see many signs of real love from the Rav, but even so I am not sure of it. How can it be that from the time I arrived to study here, you haven't seen anything unseemly in me at all? I am quite young and am a stranger to this country—ignorant of its ways. If you really love me, why didn't you help me by rebuking me?' ■

