

OVERVIEW of the Daf

1) The path into the Kodesh Kodoshim (cont.)

The Gemara finishes clarifying the opinions of R' Yosi and R' Yehudah regarding the path taken by the Kohen Gadol to reach the Kodesh Kodoshim.

2) Amah traksin

R' Nosson states that Chazal never determined whether the area of the amah traksin was included as part of the Kodesh Kodoshim or the Sanctuary.

Ravina challenges the assumption that the amah traksin was included in one of the two areas. He successfully demonstrates that it was considered an independent domain and the only point of doubt was whether it was assigned the sanctity of the Kodesh Kodoshim or the sanctity of the Sanctuary.

The doubt expressed by R' Nosson is similar to a doubt expressed by R' Yochanan in the name of Yosef the man of Hutzal concerning a pasuk that describes the construction of the Beis HaMikdash.

The Gemara unsuccessfully questions whether Yosef the man of Hutzal was in doubt regarding this pasuk.

The Gemara presents another pasuk, other than one of the five mentioned earlier, that also carries a doubt regarding its correct reading.

The Gemara explains that R' Chisada was in doubt concerning that pasuk, but Yosef the man of Hutzal was not.

3) **MISHNAH:** The Mishnah gives a description of how the Kohen Gadol entered the Kodesh Kodoshim and the activities he performed while inside.

4) Clarifying the Mishnah

The Gemara inquires which Beis HaMikdash is described in our Mishnah.

The Gemara explains that the Mishnah is referring to the second Beis HaMikdash.

5) Heaping the incense on the coals

It is noted that our Mishnah follows the opinion that maintains that the incense was heaped on the coals, rather than scattered.

Two Baraisos describe different ways the incense was heaped on the coals.

Abaye states that there is, in fact, a dispute between Tannaim regarding this matter and the more logical position is the one which holds that the Kohen Gadol started to heap the incense away from his body and moved progressively closer towards his body. ■

Distinctive INSIGHT

Waiting until the ketores cloud fills the room

צבר את הקטורת על גבי גחלים ונתמלא כל הבית כולו עשן

Rambam (עבודת יום הכפורים פ"ד ה"א) writes that after spreading the ketores on the fry-pan, the Kohen Gadol should wait in the Kodesh Kodoshim until the room fills with a cloud of smoke. **קרית ספר** of Mabit explains that this opinion is based upon the verse itself, where we first find (Vayikra 16:13) that "the **כפורת** should be covered with the cloud," and only then does the procedure continue (ibid. v. 14) with the Kohen Gadol going out "to take from the blood of the bull."

Nevertheless, throughout the year we do not find that the kohen who places the ketores on the golden Altar must wait in the Sanctuary until the chamber fills with the smoke of the incense. The Gri"z explains that this is consistent with the rule that a kohen who serves is always expected to stay in his place until the particular task he is performing is completed. The service of the ketores all year long is complete once the ketores is placed upon the coals on the **מזבח הזהב**. It is only on Yom Kippur where we find a special requirement to remain until "the cloud of the incense covers the **כפורת**." ■

REVIEW and Remember

1. According to R' Yehudah, why didn't the Kohen Gadol walk between the Menorah and the southern wall?

2. Which are the five pesukim whose meaning cannot be determined from the wording of the pasuk?

3. In what manner did the Kohen Gadol walk out of the Kodesh Kodoshim?

4. How was the incense heaped on the coals?

HALACHAH Highlight

Reading the Torah with its cantillation

והתניא איסי בן יהודה אומר חמש מקראות בתורה אין להן הכרע
 Wasn't it taught in a Baraisa: Isi ben Yehudah said, five pesukim
 in the Torah can not be determined [from their context.]

Ritva¹ writes that the correct interpretation of these five pesukim cannot be determined from the wording of the pasuk but the cantillation marks certainly make the meaning of the pesukim clear. Rav Shlomo Algazi² also cites this position in the name of the Rosh³. Rav Yosef Karo⁴ and Maharsha⁵ disagree. Rav Karo writes that we cannot use cantillation marks to determine the correct way to read pesukim because there are numerous differences between people of the west and people of the east (Sefardim and Ashkenazim), and as a result these traditions are not considered authoritative⁶. Maharsha, in the name of Panach Raza, writes that the presence of a hard pause – an esnachta – **אתנחתא** – is not reliable because the correct placement of cantillation marks was forgotten.

The Sha'arei Ephraim⁷ writes that although one should read these five pesukim using the cantillation marks printed in our texts; nonetheless, the reader should not pause in those places where Chazal were uncertain about the correct reading. Similarly, the Magen Avrohom⁸ ruled that there is

no requirement to leave an empty space between one pasuk and the next as Rema⁹ ruled. One of the reasons for this ruling is that our Gemara states that we have five pesukim whose meaning cannot be determined. Therefore, since we do not know with certainty where the pesukim end there is no requirement to leave these spaces. ■

1. נב ד"ה חמש מקראות וז"ל נראה פירושה שאין להן הכרע מלשון התיבות כל היכא דליכא פסיקא דקראי או הפסק טעמים דאלו השתא דאיכא פסיקא דקראי והפסק טעמים נתברר ספקו
2. יבין שמועה כלל תע"ג במהדורת מכון שער המשפט עמ' שמ"ח ומובא דבריהם בספר יד מלאכי סי' רע"ח
3. ע"ש בהע' 33 שכתב וז"ל "דברים אלו שמביא היב"ש בשם הרא"ש אינם נמצאים בתוס' הרא"ש שם אלא בחידושי הריטב"א. ע' בשד"ח מערכת הח' כלל צ"ח שדן בדברי הריטב"א"
4. שו"ת אבקת רוכל סי' ד'
5. נב: ד"ה בפרש"י בד"ה ויעלו
6. כדבריו כתב הריב"ש בשו"ת הריב"ש סי' רפ"ד ובמהדורת מכון ירושלים הע' 10 וביב"ש שם הע' 33 מביאים תמיהת הגאון חיד"א בעיר אוזן שלא זכר דברי הריב"ש אלו ע"ש
7. שערי אפרים שער ג' סע' ט"ו וז"ל "ובזה אע"פ שאין לו לשונות הטעמים הכתובים ויש שכתוב אתנחתא מ"מ יש לו לקורא שלא לעשות הפסק במקום זה, ולא יעשה עצמו מכריע רק יקרא תיבה זו עם התיבה שלפניה ושלאחריה בתכיפה אחת, והקב"ה יודע הכרעות"
8. מגן אברהם סי' ל"ב ס"ק מ"ה וז"ל "דהא אמרינן פ"ק דקידושין דאנן לא בקיאין בפסוקים וגם ארור הוי מה' דברים שאין להם הכרע ולדידן הוי תחילת פסוק לכן נ"ל דאין להניח חלק כלל וכו'"
9. רמ"א סי' ל"ב סע' ל"ב וז"ל "גם צריך להניח מעט חלק בין פסוק לפסוק" ■

STORIES Off the Daf

Joyful repentance

הגיע לארון נותן את המחתה בין שני הבדים
 צבר את הקטרת על גבי גחלים ונתמלא כל
 הבית כולו

Today's daf details the entry of the Kohen Gadol into the Kodesh Kodoshim. The Shem MiShmuel, zt"l, explains why the incense offering of Yom Kippur is set apart from the incense offered throughout the year. Only in the Kodesh Kodashim is the incense brought first, while the regular ketores is "book-ended" by the tamid. The daily ketores is brought after the sprinkling of the blood and the limbs in the morning, but it is brought after the

limbs and the nesachim in the afternoon. All year long, the tamid of the morning atones for the sins of the night before, and the tamid of the afternoon atones for the sins of that day. Since the ketores, means kesher—connection with Hashem—we can see why all year long it could only be offered after the slate had been wiped clean by the tamid. On Yom Kippur, however, the power of atonement is the essence of the day itself, and so the kesher stands out clearly right away, before the tamid is even offered. As the Tiferes Yisrael, zt"l, explains, loving and joyful repentance transforms all sins into merits, and the connection is naturally restored between ourselves and our Father in Heaven. The viduy itself is then like a solemnly uplifting

melody, not a self-flagellating dirge.

Once, the ba'al tefillah on Yom Kippur was chastised by the local Rav for singing the viduy in a slightly too uplifting and lively tone.

The Baal Shem Tov, zt"l, happened to be spending time in the town for the high holidays, and when he heard that the ba'al tefillah had been rebuked, he approached the man himself.

"Tell me," the Baal Shem Tov asked, "What were you thinking while you were singing the viduy with such enthusiasm?"

The ba'al tefillah answered in all simplicity, "I was thinking how happy I am to be cleansed of all my sins."

The Baal Shem Tov smiled and said, "If that was your intention, you have done nothing wrong at all!" ■

