

OVERVIEW of the Daf

1) Placing the incense on the coals

A Baraisa explains the dispute between Chazal and the Tzedukim regarding the correct time to put the incense onto the coals. The Baraisa also teaches that if ma'aleh ashan is not added or if one of the ingredients is left out of the incense the penalty is death.

R' Sheishes and R' Ashi offer explanations why the Kohen Gadol is liable for burning a deficient incense rather than for improper entrance into the Kodosh Kodoshim.

Four explanations are presented to explain why the Baraisa cites two verses to prove that ma'aleh ashan must be included in the incense.

The Gemara continues to expound these verses, specifically with regards to the death of Aharon's two sons.

2) Walking backwards

R' Shmuel bar Nachmani in the name of R' Yonasan presented the source for the obligation to walk backwards out of the Kodosh Kodoshim and gives other examples where this practice is appropriate.

Two examples of students leaving their teachers are recorded.

The laws of stepping back after the Amidah are explicated.

Two related incidents are presented.

3) The Kohen Gadol's short prayer

Two examples of the Kohen Gadol's short prayer are recorded.

A related incident is cited followed by a story of a Kohen Gadol who said a long prayer while in the Kodosh Kodoshim.

4) MISHNAH: The method of burning the incense without the Aron is described. The Mishnah continues to elaborate on the different blood applications.

5) The Aron HaKodesh

The language of the Mishnah is consistent with the opinion that maintains that the Aron HaKodesh was exiled to Bavel with the people. A Baraisa is cited that teaches different opinions regarding the loss of the Aron HaKodesh.

The Gemara notes that the Baraisa's version of R' Shimon ben Yochoai's opinion is at odds with Ulla's version. ■

Distinctive INSIGHT

A respectful departure

וכן תלמיד הנפטר מרבו לא יחזיר פניו וילך אלא מצדד פניו והולך... אמרו ליה לר' יוסף הכי עביד רבא

The Gemara taught that upon departing from the Mikdash, a person should not walk away by turning his back. Rather, he should back away while still facing the direction of the Altar. Similarly, the Gemara teaches that when a student takes leave of his Rebbe, he should not turn his back and walk away, but he should rather respectfully walk in reverse. *משנה* (Hilchos Beis HaBechira 7:4) writes that it is not necessary to walk completely backwards, because it is impossible for a person to navigate his moves without seeing where he is going. Rather, he may turn sideways, as necessary, to see where he is going. Siach Yitzchok notes that in our Gemara we find that Rava departed from R' Yosef by stepping completely in reverse, to the extent that he bumped his legs and became injured. Nevertheless, the point of the story is not that the conduct of Rava is required from everyone, but rather that Rava conducted himself to an extreme, and this is precisely why R' Yosef blessed him.

The Gemara also brought the story of R' Elazar, who walked sideways as he departed from the presence of R' Yochanan. Rashi comments that R' Elazar maintained this posture until he was beyond the view of R' Yochanan. Sfas Emes points out that Rashi seems to teach that the requirement to exit in an honorable manner extends until the student is beyond the eyesight of the Rebbe. Yet in the subsequent story we find that Rava walked in reverse as he departed from R' Yosef, although we know that R' Yosef was blind.

(Continued on page 2)

REVIEW and Remember

1. When is the ketores placed onto the coals?

2. What is the proper way for a student to take leave of his teacher?

3. What is the primary content of the Kohen Gadol's short prayer?

4. How many blood applications were performed before the bull's blood and the goat's blood were mixed together?

HALACHAH Highlight

Turning one's back to the Aron HaKodesh

וכן כהנים בעבודתן וכו' כשהם נפטרים לא היו מחזירין פניהן וכו' וכן תלמיד הנפטר מרבו לא יחזיר פניו וילך וכו'

Similarly, kohanim after serving etc. when they would leave they would not turn their backs etc. Similarly, a student who is leaving his Rebbe should not turn his back etc.

Based upon this Gemara¹, Shulchan Aruch² rules that one may not turn his back to a Sefer Torah unless it is ten tefachim above a person's height³. Accordingly, one could ask why Rabbis stand in front of the Aron Kodosh to deliver a drosha with their backs to the Sifrei Torah? The Taz⁴ writes that this practice is based on the fact that the Sifrei Torah are standing in the Aron Kodosh which is a different domain; therefore it is not considered as if his back is towards the Sifrei Torah. The Aruch HaShulchan⁵ justifies the practice because the drosha itself represents an act of K'vod HaTorah and the Torah instructs us to publicize His Torah and mitzvos. It is more effective to teach while facing the crowd.

The Sha'arei Ephraim⁶ permits the practice because the drosha is only short term and the primary concern against turning one's back is when one turns away in a long-term fashion⁷. He adds, however, that if one is not compelled to deliver a drosha and he does so not to honor Hashem and His Torah but to glorify himself, not only will he not be rewarded for such a practice but he will certainly be punished as well. Accordingly, the Chelkas Yaakov⁷ addresses the issue of allowing a bar-

(Insight...Continued from page 1)

In fact, it seems that the only way R' Yosef knew about Rava's conduct was due to his being told. According to Rashi, there should not have been any need for Rava to express this honor for R' Yosef, for Rava was beyond the view of his blind Rebbe even before leaving the room.

Sfas Emes answers that perhaps this story took place before R' Yosef became blind. This is why Rava accorded him this honor of departing respectfully. That R' Yosef had to be told about it was simply because he might not have noticed that Rava was walking completely backwards and the extreme degree of honor he was being accorded. ■

mitzvah boy to deliver a drosha since he generally delivers his drosha only because he was instructed to do so rather than out of an effort to increase K'vod Shamayim. His final ruling is to allow bar-mitzvah boys to deliver their drosha because it inspires them to avodas Hashem and this adds to K'vod HaTorah. ■

1. ביאור הגר"א שם סק"ה
2. שו"ע יו"ד סימן רפב סעיף א' וז"ל "ולא יחזור אחויו, אלא אם כן גבוה ממנו עשרה טפחים
3. פת"ש שם סק"ב בשם שו"ת חות יאיר סי' קפ"ד וז"ל "דר"ל למעלה מראשו בעמדו אבל למעלו מי' טפחים לארץ לא מהני ע"ש"
4. ט"ז יו"ד סי' רפ"ב סק"א וז"ל "ונראה דרבנים שעומדים לפני ארון הקודש אינם בכלל איסור זה שעומדים אחוריים לארון הקודש כיון שהס"ת מונחת בארון הקודש הוה כמו ברשות אחרת"
5. עורה"ש שם סע' ב' וז"ל "ועוד דזהו עצמו כבוד התורה שדורש בתורה ובמצותיה וכו' וה"נ הרי התורה גזרה להודיע חוקי האלוקים ואת תורותיו ובהכח לדרוש פנים כנגד פנים ובמדרש איתא בא וראה כמה גדול כבוד הציבור שהחכם דורש פניו וכו'"
6. שערי אפרים שער ג' סע' ט' בפתי שערים שם
7. שם וכו' בפמ"ג אר"ח סי' ק"נ מש"ז סק"ב וכן הובא בשעה"צ שם ס"ק י"ג
8. שו"ת חלקת יעקב יו"ד סי' קל"ד וכן איתא בשו"ת מנחת יצחק ח"ה סי' ע"ח וע"ע בספר חיי משה אר"ח סוף סימן ק"נ על ענין זו ■

STORIES Off the Daf

The traveler's prayer

ולא תכנס לפניך תפילת עוברי דרכים

Why did the Kohen Gadol specify in his prayer in the Kodosh Kodoshim that Hashem should not hearken to the prayer of the travelers? Although we can understand that a person on the road is inconvenienced by the rain and would call out for it to end, why is it so crucial that the Kohen Gadol specify this situation in his brief prayer?

The Rebbe of Kozmir, zt"l, explains that being on the road presents its own challenges. When a traveler then gets caught in a downpour and becomes soaked to the skin, his prayers are said in

complete earnestness. That prayer is infused with his whole self, and it has the power to ascend directly to the heavens, bypassing all barriers. It is understood that no prayer in the world could stand up to such a heartfelt plea...except for the prayer of the Kohen Gadol on Yom Kippur in the Kodosh Kodoshim. It takes that much to obstruct the prayer of a broken-hearted Jew.

Once, there was a severe drought in Teverya, and there was not enough rain to change the water in the mikveh. The Rabbis of the city decreed that since the water needed to be spared for emergency use, no man could use the mikveh, and it would only be opened for women who needed to immerse. At that time, a certain chossid lived in Teverya, and he was very dedicated to immersing twice a day—

once at midnight before praying tikkun chatzos, and once at midday before praying minchah. Right after the Rabbis made their decision, this chossid arrived for his usual midday immersion, but the mean-spirited attendant jeered at him. "By tonight, you won't be able to immerse anymore—the Rabbis have forbidden it!"

This chossid was heartbroken at the prospect of losing his opportunity to purify himself, and began to cry and pray over his loss. "Ribbono shel olam! It isn't bad enough we have to ration our water—will You deny me my ability to purify myself too?" Much to the joy of the people of Teverya, that very day the heavens opened and there was a huge rainstorm. Naturally, the Rabbis cancelled their decree! ■