

## OVERVIEW of the Daf

### 1) The prohibition against being in the sanctuary when the incense is burning

A Baraisa explains the verse that teaches the prohibition against being in the Sanctuary when the incense is burning.

Rava explains how we know the verse refers to the time the incense is burning.

Rava's assertion that the incense effects atonement is unsuccessfully challenged.

A Mishnah rules that one is not allowed to be in the area between the Ulam and the Altar while the incense is burning.

R' Elazar explains that the Mishnah's ruling applies only when the incense is burned in the Sanctuary but not when it is burning in the kodosh kodoshim.

R' Elazar's qualification is unsuccessfully challenged.

### 2) Vacating the area between the Ulam and the Altar during different blood applications

R' Pedas identifies the source of the prohibition to be present in the sanctuary during different blood applications.

The reason the Rabbis extended the prohibited area to include even the area between the Ulam and the Altar is because nothing in that area stands to remind a person not to enter the Sanctuary.

Rava unsuccessfully attempts to infer from the Baraisa that the sanctity of the Ulam is the same as the sanctity of the Sanctuary.

### 3) Clarifying the Mishnah

The Gemara explains why a gold shovel was not used to scoop up the coals.

The reason the Kohen Gadol uses only one shovel on Yom Kippur is explained.

### 4) The quantity of coals scattered

One Baraisa states that a kav of coals was scattered when pouring the coals from the first shovel to the second shovel. A second Baraisa states that two kavim of coals were scattered.

The authors of the two Baraisos are identified.

### 5) Clarifying the Mishnah

A Baraisa teaches that every day the shovel was made using thick metal but on Yom Kippur it was made using thin metal.

The Gemara explains why the shovel used on Yom Kippur had a long handle.

A Baraisa teaches that the shovel used on Yom Kippur had a ring attached to the handle.

### 6) Gold

R' Chisda lists seven different varieties of gold. ■

## Distinctive INSIGHT

### *Ketores atones for leshon hara*

יבא דבר שבחשאי ויכפר על מעשה חשאי

The ketores had the power to atone for leshon hara, for both are done quietly. Why is ketores considered to be a quiet activity? Rashi (Arachim 16a) explains that the ketores is brought in the היכל, which is a private place, away from public view. In fact, no one was allowed to be in the היכל together with the kohen at the moment the ketores was brought. Tosafos HaRosh proposes that perhaps the sprinkling of the blood of the bull of Yom Kippur should also be considered a private and quiet action, which should atone for leshon hara, for it, too, was done in the היכל. He answers that the sprinkling was done while the kohen counted verbally, "One, one and one, one and two..." while the ketores was placed upon the coals in silence. Rebeinu Elyakim explains that ketores refers to the incense which was burned in the kodosh kodoshim, which was a place which was uniquely private.

The Gemara (Zevachim 88b) point out a contradiction. We find that the מעיל atoned for leshon hara. The vest of the kohen had bells, and it is fitting that an audible garment should atone for an audible sin. What, is it then, asks the Gemara, that atones for leshon hara? Was it the ketores or the מעיל? ?

The Gemara answers that ketores atones for "private" leshon hara (בצניעות), while the מעיל with its bells atones for "public" leshon hara (בפרהסיא).

Gevuros Ari and Sfas Emes both ask that the source from which we learn that ketores atones for leshon hara is from the incident in Bemidbar (16:17) where the nation complained about the demise of Korach, and the ketores was used to quell a plague which ensued. This was clearly a case of "public" leshon hara. How, then, can the Gemara say that ketores atone for "private" leshon hara?

Sfas Emes answers that the precise complaint of the people in Bemidbar 17:6 was subtle. "The entire assembly complained." Although the verse elaborates, the extended accusation against Moshe and Aharon that "You have killed the people of Hashem" was not stated, but only implicit from their words. This constituted "private" leshon hara, for which ketores atones. ■

# HALACHAH Highlight

## Tovelling electric urns

תנא בכל יום לא היה לה ניאשתיק והיום היה לה ניאשתיק דברי בן הסגן

*It was taught in a Beraisa: On a regular day it [the shovel] it did not have a niashtik but on Yom Kippur it had a niashtik, these are the words of the son of the Sgan.*

Rashi<sup>1</sup> translates the word ניאשתיק-niashtik as a ring. Its function was to make noise as a fulfillment of the verse<sup>2</sup>, “And its sound will be heard when he enters etc.” The Yerushalmi<sup>3</sup>, however, translates the word ניאשתיק as a pouch, used to prevent the Kohen Gadol from burning himself. Riva<sup>4</sup> maintains that it was a leather cover for the handle of the shovel. On Yom Kippur it was necessary to have a cover as opposed to the rest of the year, because on Yom Kippur the coals sat in the shovel for a long period of time, thus heating up even the handle. Tosafos proceeds to cite the question posed by the Yerushalmi: Why doesn’t the pouch become an interposition between the hand of the Kohen Gadol and the shovel? The Gemara answers that it was attached with a nail. Tosafos explains that once the pouch is attached to the shovel with a nail, the cover itself becomes a part of the utensil, and it therefore it does not constitute an interposition.

Chelkas Yaakov<sup>5</sup> derives from the explanation of Tosafos that an urn must be immersed entirely, including the electri-

# REVIEW and Remember

1. What is the order of atonement?  
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2. Which blood services require an unoccupied Sanctuary?  
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3. Do the Sanctuary and Ulam contain the same degree of sanctity?  
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4. What was the function of the ring put on the end of the shovel for Yom Kippur?  
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cal compartment at the bottom of the urn. Just like the handle of a utensil must be immersed even if it was originally a separate piece<sup>6</sup>, so too, the electrical compartment must be immersed because once attached, it becomes a part of the utensil<sup>7</sup>. ■

1. ד"ה ניאשתיק
2. שמות כח"לה
3. ירושלמי יומא פ"ד ה"ד והובא בתוס' ד"ה בכל יום
4. מובא דברים בתוס' ד"ה בכל יום
5. שו"ת חלקת יעקב יו"ד סי' מ"ג
6. שו"ע יו"ד סי' ק"כ סעי' י"ב וע"ע בספר טבילת כלים פי"א סעי' נ' ונ"א והע' שם ובספר חלקת בנימין סי' ק"כ הע' ש, שמביאים דברי הפוסקים על ענין זו
7. ודלא כשו"ת אג"מ יו"ד ח"א סי' נ"ז דס"ל דמקום החשמל א"צ טבילה משום דכשני כלים נינהו ע"ש ■

# STORIES Off the Daf

## Selfless service

על מה קטורת מכפרת? על לשון הרע. יבא דבר שבחשאי ויכפר על מעשה חשאי

Chazal say that lashon hara brings no physical pleasure to the speaker, much in the way that a snake enjoys no physical benefit from biting. Avnei Nezer, zt"l, explains that this is why the incense atones for the sin of lashon hara. During the actual burning of the incense, the Kohen Gadol experiences no physical pleasure from the odor. Chazal stated that even he cannot be physically present while he stands within the cloud of the incense, for “no man shall be in the אהל

מועד...” (Vayikra Rabbah 16:17, #21). How, then, could he have stood in that place but yet not be present? When רוח הקדש rested on him in the kodesh kodashim, it elevated him to the level of an angel, in a state of complete transcendence of his physical senses. This uplifting was a result of the Kohen Gadol’s selflessness, his lack of expectation of receiving any material reward from the avodah.

The Mei HaShiloach, zt"l, writes that, in this respect, the Kohen Gadol represents the gadol hador. Like the Kohen Gadol, the Torah leader of the generation often does not derive any gain from his toil on behalf of the Jewish people. This is why their words are able to bestow spiritual life for all time—because everything they do is for

the sake of Heaven.

Rav Leib, zt"l, the son of the Chofetz Chaim, zt"l, once asked his father a question that touched on this subject.

“Father, will people ever know and understand how hard you worked and how much effort you put into writing each and every word of the Mishnah Berurah?”

The Chofetz Chaim replied, “What does it matter if no one praises me or even comprehends how much work went into its writing? If they don’t realize that they should be grateful for all my efforts, what difference does it make? Do I toil to receive their applause? My only desire is to honor Hashem—and He knows all about every single effort I expended!” ■

