

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah

The reason the Kohen Gadol makes the pronouncement, “More than what I have read before you etc.” is to assure that no one will question the kashrus of the Torah.

The reason the Kohen Gadol reads a portion by heart rather than rolls to the correct place and read inside is the issue of public dignity.

A Beraisa explains the nature of the eight brachos recited by the Kohen Gadol after reading from the Torah.

A second Beraisa discusses the final bracha and teaches that each person would read from the Sefer Torah he had brought from home.

The Gemara explains that one may have thought that it would be prohibited to go from the public Torah reading to the burning of the bull and goat because of the restriction against passing over mitzvos, the Mishnah, therefore, teaches that the only issue is that they take place simultaneously.

2) **MISHNAH:** The Mishnah discusses the order for the remainder of the service for the day.

### 3) Clarifying the Mishnah

The Gemara questions three unclear points in the Mishnah.

Rava states that one could piece together the order of the service according to R' Eliezer from a Beraisa of the academy of Shmuel or according to R' Akiva from a Tosefta.

The two sources are cited. The Gemara's quote of the Tosefta is interrupted to explain the point of dispute between R' Eliezer and R' Akiva.

### 4) Offering the seven sheep

The Gemara resumes its quote of the Beraisa and teaches the dispute between R' Yehudah and R' Elazar the son of R' Shimon regarding the division of the seven sheep between the morning and the afternoon.

The reason R' Yehudah and R' Elazar the son of R' Shimon divide the offering of the seven sheep into two stages is explained as well as the point of dispute between the two positions.

### 5) The number of rams offered by the Kohen Gadol

The Gemara notes that both R' Eliezer and R' Akiva agree with Rabbi that only one ram was offered as opposed to the opinion of R' Elazar the son of R' Shimon who maintains that the Kohen Gadol offered two rams.

The rationale for each position is explained.

### 6) Removing the shovel and ladle

The Gemara begins to cite a Beraisa that discusses the service of removing the shovel and ladle from the Kodosh Kodoshim. ■

## Distinctive INSIGHT

### *The Dual nature of the atonement of Yom Kippur*

ובעשור של חומש הפקודים קורא על פה וכו'

*“But on the tenth day of this month it is the Day of Atonement; there shall be a calling of holiness for you, and you shall afflict yourselves; and you shall offer a fire-offering to Hashem.”* Vayikra 23:27

The Zohar notes that the name “Yom HaKippurim” is plural. What can we learn from the fact that the Torah does not refer to this day as “Yom Kippur - The Day of Atonement”?

We can identify two categories of improper actions. One is simply when a person neglects to do that which is incumbent upon him. The other is when a person performs the actions that are expected from him, but does them improperly. For example, he may do them for ulterior motives, or without the proper intent. These two situations are represented by the atonement of the two goats which were brought on Yom Kippur. The one for the Azazel carried upon itself the iniquities and transgressions of the Jewish people. This atoned for the neglectful and wanton failures of the people throughout the year, when they did not accomplish the mitzvos expected from them. The second goat was designated for an offering on the altar, and it was upon this animal that the Kohen Gadol declared “For Hashem! As a chatas!” This atoned for the mitzvos that were, in fact, performed, but without proper intent and adequate focus. Until now, these mitzvos had not been accepted fully. Now, however, with the declaration of the Kohen, these mitzvos were desirable.

Accordingly, there was a dual function to the power of atonement of Yom Kippur. This day has the ability to atone for sin and to correct for mitzvos which were done improperly. The verse which describes Yom Kippur seems to allude to this dual nature of the day, as we find, “For on this day you will be atoned...from all your sins, before Hashem you will be cleansed.” The “atonement” refers to the mitzvos and prayers which were faulty, and the “sins” refer to the irresponsible lack of fulfilling one's duty completely. ■

*Today's Daf Digest is dedicated in memory of  
our parents and grandparents  
Dvorah and Mordechai Hochberger, Joseph and Zipora Porges,  
Nathan and Juli Hochberger*

*Today's Daf Digest is dedicated by  
Mr. & Mrs. Ira Arthur Clair and family  
In loving memory of their father's 6<sup>th</sup> Yaharzeit  
ר' שלום שכנא בן ר' ברוך ע"ה*

# HALACHAH Highlight

## Reciting verses by heart

ובעשור של חומש הפקודים קורא על פה

The section of *ובעשור* in Chumash Pekudim (Sefer Bamidbar) was recited by heart

**T**osafos Yeshanim<sup>1</sup> asks why is it permitted for the Kohen Gadol to read from the Torah from memory when there is an explicit prohibition against reciting the written Torah by heart<sup>2</sup>. Three answers are given to resolve this difficulty. One explanation is that the obligation to honor the tzibbur and to prevent unnecessary interruptions overrides the restriction against reciting the Torah by heart<sup>3</sup>. A second answer is that the restriction does not apply to those recitations that are associated with the reading of the day. This would be similar to the oral recitation of verses as part of the Mussaf tefilla, which people do without hesitation<sup>4</sup>. The third answer is that the restriction applies only to obligatory readings which involve one person reading on behalf of the tzibbur. Since the obligation to read from the Torah was fulfilled with the reading from Sefer Vayikra, there is no binding obligation to read from Sefer Bemidbar, and therefore the prohibition does not apply<sup>5</sup>.

With this information, we can explain why one giving a drosha is permitted to recite verses without reading those verses from a text. According to the first answer, we could suggest that it is disrespectful for the tzibbur if the one giving the drosha would have to read each verse from a text. Furthermore, according to the last opinion since the drosha is not part of an obligatory reading the restriction does not apply<sup>6</sup>.

# REVIEW and Remember

1. Why isn't there an issue of discrediting a Torah when we read from multiple Torah's in one day?  
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2. How many animals were offered in the morning of Yom Kippur and how many animals were offered in the afternoon (two opinions)?  
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3. What is the basis of R' Eliezer's opinion?  
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4. How many rams were offered on Yom Kippur?  
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One practice that still requires explanation is the practice of reciting *ויכלו* in the Kiddush on Friday night. It seems as if none of the three leniencies applies to *ויכלו*, but yet it is common for the person reciting Kiddush for others to recite these verses from memory<sup>7</sup>. This practice could be explained in light of the opinion of R' Chaim, cited by the Tur, who maintains that verses which people commonly know by heart are not included in the restriction<sup>8</sup>. ■

1. תוס' ישנים ד"ה ובעשור
2. גמ' גיטין ס'
3. תוס' ישנים שם
4. תוס' ישנים שם
5. תוס' ישנים שם וכ"כ הטור בשם הרא"ש ובמ"ב סי' מ"ט סק"ב וג', בשם הגר"א דכן עיקר
6. וכן מביא המ"ב שם סק"ג
7. ע' שש"כ פמ"ז הע' קנ"ב שהחמיר בזה
8. טור או"ח סי' מ"ט ע' שם ■

# STORIES Off the Daf

## Love of Hashem

יום טוב היה עושה לאוהביו בשעה שיצא בשלום מן הקודש

**R**av Yaakov Yehuda from Manrerizin, zt"l, asks, "Could it be that the Kohen Gadol had enemies that Mishnah needs to specify that he made a festival for his 'loved ones' after emerging safely from the Kodosh Kodoshim?" He answers that "those who love him" in the Mishnah really refer to those who love Hashem. It was an act of self-sacrifice for the Kohen Gadol to enter the inner sanctuary, and the only way

he could survive the ordeal was if he was filled with love for Hashem. Even those Kohanim Gedolim who had genuine fear of Hashem didn't feel worthy enough to enter that holy place. If fear of Hashem does not stem from love, one does not undertake anything that goes beyond the strict requirements of the law. But the higher level of love of Hashem can bring him to feel a longing to express that love through an act of true mesiras nefesh—like Rabbi Akiva, who declared that he felt pained all his life from the yearning to sacrifice himself for Hashem.

The Kotzker Rebbe, zt"l, once noticed one of his chassidim in a corner of the beis midrash, apparently deeply

immersed in his recitation of the verse *ואהבת* in the Shema.

Afterward, the Kotzker asked him, "When you say *ואהבת*, who do you really love? Is it Hashem, or your own self? When you eat a juicy piece of fish because you 'love it,' that doesn't mean you love the fish. It only means you love your self!"

The Rebbe continued, "Pay attention and guard your tongue from falsehood. It is possible that with some introspection you will find that what seems to be love of Hashem is really love of your own self. Perhaps you 'love' Hashem only because you feel you'll get something out of Him in this world or the next! ■

