

20 Kislev 5774
Nov. 23, 2013



Yoma Daf 15

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The order of ketores and menorah

The Gemora explains the reason for Abba Shaul and the Sage's positions about the order of preparing the menorah and offering the ketores incense. The verse says that Aharon should offer the ketores “when he prepares the candles [of the menorah], he should offer it.” Abba Shaul says that this indicates that he should first prepare the candles, and then offer the ketores. The Sages say the verse means that at the time of preparing the candles, the ketores will *have been* offered.

They prove that the verse can mean this from the corresponding verse about the evening ketores, which says “and when Aharon will light the candles in the evening, he will offer it [the ketores],” and this must mean that when he lights the candles, the ketores will *have been* offered.

The Gemora proves this from a braisa which says that the verse which says that the menorah must be lit “from the evening to the morning” teaches that during there is no other service which may be performed from the evening to the morning, making the menorah lighting the last service.

Abba Shaul says that although we must read the verse about the evening this way, since the other

verse mandates that the menorah is last, there is no reason to read the verse about the morning differently than its simple meaning.

Rav Pappa answers the contradiction between the two Mishayos by saying that the first one, which puts ketores before the menorah, follows the Sages, while the later one about the lots, which reverses the order, follows Abba Shaul.

The Gemora challenges this from the later Mishna, which continues to say that the Kohen gadol would begin to slaughter the tamid, leaving someone else to finish, and then he would enter to offer the ketores, and prepare the candles, following the order of the Sages.

Rav Pappa answers that indeed the first and last Mishnayos follow the Sages, while the middle one follows Abba Shaul.

The Gemora says that we understand that Abaye didn't offer Rav Pappa's answer, because he didn't want to make the Mishnayos switch back and forth between authors, but why didn't Rav Pappa give Abaye's answer?

The Gemora answers that he didn't want to say that the earlier Mishna referred to the two latter candles,



and only the later Mishna referred to the first five. Abaye would say that the first Mishna is simply enumerating the jobs done by the kohen gadol, while the later Mishna is the one concerned with the details of their order.

Application of the tamid blood

The Gemora returns to discuss Rabbi Shimon Ish Hamitzpeh's opinion that the tamid's blood was first applied to the northeast corner junction, and then at the southwest, first on the south side and then on the west side.

Rabbi Yochanan's quotes someone in Rabbi Yanai's bais medrash explaining that his opinion is based on the verse which refers to the goat which is offered as a chatas, "in addition to the tamid *olah*, it will be done," which teaches that the tamid itself, which is an *olah*, is performed like a chatas. Therefore, one corner is applied by throwing the blood at the junction, like a regular *olah*, while the other corner is applied at both sides, like a chatas, which is applied directly at each horn.

The Gemora asks why he doesn't say to first apply it like an *olah* (at both opposite junctions), and then like a chatas (on each horn), and answers that we have no precedent for applications required after a full atonement has been done.

The Gemora challenges this, as we learn from the verse that it is applied partially as an *olah* and partially as a chatas, even though there is no precedent for this.

The Gemora answers that applying it this way is simply breaking up the second application, but not adding a full application, and therefore can be learned from the verse.

The Gemora asks why the second application is not done on the upper section of the altar, like a chatas, and answers that there is no precedent to have blood applied partially below and partially above.

The Gemora challenges this with the precedent of the blood applied on top of the ark on Yom Kippur, which was done once upwards, and seven downwards, which is partially above and partially below.

The Gemora deflects this, as Rav Yehuda explains that it was done like cracking a whip, which is done at different elevations, but not necessarily above and below.

The Gemora challenges this with the precedent of the blood applied on the ketores altar on Yom Kippur, which was applied on its corners and then 7 times on taharo of the altar.

The Gemora assumes that taharo is the middle of its height, like the expression used by people for midday, *tahar tihara – clean as midday*. Rabba bar Shaila deflects this by saying that it refers to the body of the altar, as the verse refers to the core of the heavens *latohar*.

The Gemora asks why the *olah* application is done first, and answers that it is because it is actually an *olah*.



The Gemora asks why the corners used are northeast and southwest, and not southeast and northwest.

The Gemora answers that the applications must be done above the base of the altar, and the southeast corner didn't have a base under it.

The Gemora asks why the northeast corner is done first, and answers that since one must always turn to the right, the first corner of these two that he would encounter (while facing up the ramp on the south) around the right is the northeast.

The Gemora asks why we learn that the tamid is applied partially like a chatas, as opposed to learning that the chatas is applied partially like an *olah*.

The Gemora answers that the verse says "on the tamid *olah*, it will be done," indicating that the chatas application is placed "on the *olah*," and not the reverse.

Location of the chambers

The Gemora cites a Mishna in Tamid which says that the appointed one told them to get a sheep from the sheep chamber (for the tamid).

The Mishna explains that this chamber was in the northwest corner, and was one of four chambers: the sheep chamber, the chamber of the seals, the chamber of the fire, and the chamber in which the *lechem hapanim* – *showbread* was made.

The Gemora raises a contradiction about the location of the sheep chamber between this Mishna and one in Midos, which states that there were four chambers

in the bonfire area, which opened as doors to the large area. Two were in the consecrated area, and two were not, and there was lattice at the boundary between the consecrated and non-consecrated areas.

The Mishna lists what each was used for:

1. Southwest: contained the sheep for sacrifices.
2. Southeast: for making lechem hapanim
3. Northeast: where the Chashmonaim stored the altar stones dislodged by the non-Jewish kings who entered the Bais Hamikdash
4. Northwest: the path to enter the mikveh

DAILY MASHAL

Always to the Right

The Gemara states that regarding the performance of the service in the Bais HaMikdash, the Kohen would always turn to the right and to the east. It is well-known that the right reflects the Attribute of Kindness, and the Gemara elsewhere states that one who seeks to become wise should go to the south, as the Menorah was located in the southern part of the Bais HaMikdash.

It is said that HaShem only gives wisdom to those who are wise already. How can this be? Is it one's fault if he was not blessed with great intellect? Rather, this statement can be interpreted to mean that one who is wise will expend the effort to fulfill mitzvos, as the Gemara states that Moshe was referred to as wise of heart who takes mitzvos, because while the Jewish People were involved in obtaining the booty of the



Egyptians, Moshe was involved in taking Yosef's bones out of Egypt. This was an act of true kindness on Moshe's part, and he is referred to as wise.

Shlomo HaMelech writes that the heart of the wise man is to the right. It is evident that there is an association with wisdom and kindness.

The Zohar states that a Kohen reflected the Attribute of Kindness and the Kohanim were the teachers of the Jewish People, so it follows that the Kohanim were instructed to always turn to the right, as that is the symbolic direction of wisdom and kindness.

7. S'gan

Deputy Kohen Gadol

8. Tamei

Person or object that has been contaminated by tumah and that can convey tumah to another object of its genre.

GLOSSARY

1. Amah Cubit; a linear measure equaling six tefachim
2. Chashmonaim Hasmoneans
3. Ketores Incense comprised of various spices that was burned on the Inner Altar every morning and every evening
4. Lechem HaPanim Showbread placed on the Shulchan in the Temple
5. Log Liquid measure equal to the volume of six eggs
6. Mikveh Ritualarium; a body of standing water containing at least forty se'ah, and used to purify by immersion people and utensils of their tumah-contamination. A mikveh consists of waters naturally collected, without direct human intervention.