

22 Kislev 5774  
Nov. 25, 2013



Yoma Daf 17

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 *Gemora* had (16b) cited a Mishnah in Middos (5:1-2), which states that the entire Courtyard was one hundred and eighty-seven amos long and one hundred and thirty-five amos wide. This is referring to the Inner Courtyard, which incorporated the Israelite’s Courtyard and the Kohanim’s Courtyard. The Courtyard measured from east to west one hundred and eighty-seven amos, and this section consisted of the area where the Israelites walked as they wished for an area of eleven amos, and the area where even kohanim unfit to do the avodah would walk for another area of eleven amos. The area also included the mizbeiach which occupied an area of thirty-two amos, the area between the Ulam and the mizbeiach which measured twenty-two amos, and the Heichal which was one hundred amos long. There was an area of eleven amos behind the chamber of the kapores, which was the Holy of Holies. The holy of Holies was in the rear of the Bais HaMikdash, so there were eleven amos between the rear of the Bais HaMikdash and the western Wall of the Courtyard that were unoccupied.

The Courtyard measured one hundred and thirty-five amos from south to north, and consisted of the following sections: the ramp of the mizbeiach and the mizbeiach occupied an area of sixty-two amos. From the mizbeiach to the slaughtering rings was an area of eight amos. The area of the rings occupied twenty-four amos. From the rings to the tables where the

innards of the offerings were rinsed was an area of four amos. From the tables to the dwarf-pillars was a space of four amos. From the dwarf-pillars to the northern wall of the Courtyard was an area of eight amos. The remainder of the one hundred and thirty-five amos was from the area between the ramp and the southern Courtyard and the area occupied by the dwarf-pillars.

The *Gemora* asks: Now, if it would enter your mind that the Tanna of the Mishnah in Middos is Rabbi Yehudah, it would not be possible for the mizbeiach to be situated in the middle of the Courtyard (opposite the entrance to the Heichal), for the *Mishna* had just indicated that the majority of the mizbeiach was situated in the southern portion of the Courtyard (for there was a space of sixty two and a half amos from the Northern Wall to the mizbeiach; it emerges that only five amos of the mizbeiach was situated in the northern half of the Courtyard)!!?

The *Gemora* proves from here that the Tanna of the *Mishna* in Middos is Rabbi Eliezer ben Yaakov.(16b2 – 17a1)

*Rav Adda the son of Rav Yitzchak is of the opinion that the Chamber of the Lambs extended both towards the northwest and southwest corners of the large Chamber of Fire.*



There is a contradiction in Mishnayos. The Mishnah in Tamid says the Chamber of Lambs was in the northwest corner and the Mishnah in Midos says that it was in the southwest corner.

In order to answer this contradiction, Rav Adda says the Chamber of Lambs ran along the west side of the large Chamber of Fire. It was quite long, however, and extended to the north and towards the south. It appeared to someone who entered from the north that the Chamber reached the southwest corner. Likewise, it appeared to someone entering from the south that the Chamber reached the northwest corner. The Mishnayos are speaking from the perspectives of people entering the Chamber from opposite sides. (17a1)

*In reality, the Chamber of Lambs was closer to the southwest corner.*

Rav Adda continues: The Mishnayos list the other chambers. The Mishnah in Midos establishes the Chamber for making the lechem hapanim in the southeast. The Mishnah in Tamid only reveals the position of the Chamber of Lambs. [It, however, does list the names of the three other chambers. It is assumed that the list follows a particular order. The first Chamber mentioned is the Chamber of Lambs, which it states, is situated in the northwestern corner of the Courtyard. It is assumed that the particular order mentioned is based upon the chamber one would meet first when he is outside, and then the next listed would be the one he meets when he is proceeding to the right. Accordingly, the chamber where the lechem hapanim was made, the one which was listed fourth, would be at the northeastern corner.]

Rav Huna the son of Rabbi Yehoshua answered: The Tanna of the Mishnah in Midos was listing the chambers in the order from left to right, whereas the Mishnah in Tamid is listing it from right to left.

Now, if the Chamber of Lambs was primarily in the southwest corner, the answer regarding the Chamber of the Lechem hapanim makes sense (for the first chamber mentioned, the Chamber of lambs, was situated in the southwestern corner, then the fourth chamber mentioned, the Chamber of Lechem hapanim was in the southeastern corner); but if, however, the Chamber of Lambs was really in the northwest, there would be no answer to the contradiction! This proves that the Chamber for the lechem hapanim was indeed primarily in the southwestern corner of the Courtyard. (17a2 – 17b1)

*One is allowed to list items from left to right.*

The *Gemora* notes: Even though we have a general rule that one should always turn towards the right and to the east, this is true only when actually performing the Temple service (such as the application of blood on the mizbeiach). When one is listing the different chambers of the Temple, it is permissible to list in a leftward direction.

*The Kohen Gadol has precedence over all other Kohanim.*

The *Gemora* cites a *braisa*: The Kohen Gadol can decide to sacrifice whichever korban he wants. He can say, "This olah I will offer," or, "This minchah I will offer." He can also choose to eat whichever korban he wants. He can say, "This chatas I will eat," or, "This asham I will eat." if it's a korban designated for Kohanim to eat such as chatas or asham.

*There is a disagreement between Rebbe and the Sages whether the Kohen Gadol is always entitled to half the the bread which is baked as an offering or is only entitled to half of the two breads baked as offering for Shavuos (Shtei HaLechem).*

The Sages said that the Kohen Gadol is entitled to one loaf of the two loaves offered on Shavuos, or four or five loaves from the lechem hapanim. [This works out to a little less than half of the bread divided amongst the Kohanim.] Rebbe holds that the Kohen Gadol is always entitled to five loaves which, according to his calculations, are always half the loaves which is divided amongst the Kohanim.

The *Gemora* asks: The beginning of the *braisa* states that the Kohen Gadol is entitled to one of the two loaves (offered on Shavuos). This seems to be in accordance with the opinion of Rebbe who holds that the Kohen Gadol is entitled to half. The middle section of the *braisa* states that he takes four or five (of the 12 loaves of the lechem hapanim). This is in accordance with the Sages who maintain that he does not take half! The *braisa* concludes by saying that Rebbe holds that he always takes five loaves. Does it make sense that the first and last portions of the *braisa* is in accordance with Rebbe, and the middle part is following the opinion of the Sages?

Abaye answers that the first and middle parts of the *braisa* are in accordance with the Sages, and (the reason they say that he may take one of the two loaves is because) the Sages agree by the Shtei HaLechem (two loaves offered on Shavuos), since it is improper to give the Kohen Gadol pieces of a loaf

(therefore, there is no choice, but to give him half of the total amount of the two loaves).

The *Gemora* asks: What is the meaning of that which the Sages said that he takes four or five loaves?

The *Gemora* answers: According to the Rabbis who say that (on Shabbos, when it came time to eat the lechem hapanim, two mishmaros were present, the mishmar who had worked the previous week and the mishmar who will work the coming week) the arriving mishmar of Kohanim (a group of Kohanim which came to work in the Temple for one week at a time) take six, and the outgoing mishmar take six, and there would be no special dispensation for (the arriving mishmar, as their reward for) the closing of the gates (in the evening), the division therefore would be of twelve, and the Kohen Gadol was entitled to one less than half; he therefore would take five. According to Rabbi Yehuda, however, the arriving mishmar received seven loaves, for they received two (as a special dispensation for the arriving mishmar, as their reward) for the closing of the gates (in the evening), and the one leaving received five. [These extra loaves were considered payment and were not considered part of the bread which was divided.] Therefore only ten loaves were divided, and the Kohen Gadol was entitled to one less than half; he therefore would take four.

Rava answers: The entire *braisa* is in accordance with Rebbe, and he follows Rabbi Yehudah's opinion.

The *Gemora* asks: But if so, he should take four, not five?

The *Gemora* answers: This is not a difficulty, for one (where he takes four) is referring to a case where

there is a mishmar that stayed over (because of the festival when all of the mishmaros served together; i.e., if Yom Tov ended on a Thursday, or if it began on a Monday, the mishmaros were not required to be there on Shabbos, but if they chose to, they received two loaves); and the other (where he takes five) is referring to a case where there was no mishmar that stayed over.

The *Gemora* notes that according to Rebbe who says that he always takes five, this is indeed a difficulty. (17b2 – 18a2)

## INSIGHTS TO THE DAF

### *The Proper Direction for Lighting Chanukah Candles*

Our *Gemora* has a rule that one should always go to the right in the Temple service.

The Poskim understand that this rule applies also to the lighting of the Chanukah candles. Therefore, the Shulchan Aruch rules that one starts lighting with the left most candle and continue towards the right.

The Taz understands the expression in our *Gemora*, “All your turnings should be towards the right” differently. He believes it means that one must always start at the right most point. It therefore, comes out according to the Taz that one move towards the left. Accordingly, the Taz rules that one should start lighting Chanukah candles from the right most candle and move towards the left.

## DAILY MASHAL

### *Cutting Fingernails*

The Rema (O”C 260:1) writes that one should be careful not to cut their nails in order. Instead, they skip a finger. They begin with the left hand, and start with the fourth finger, following the order 4,2,5,3,1. Then they cut the nails on the right hand, and they begin with the index finger. Thus, the order is 2,4,1,3,5.

In the Teshuvos B’tzel Hachachmah, he asks: Why by the cutting of nails do we deviate from the usual manner of the rest of the Torah, where we give prominence to the right hand? Shouldn’t we cut the nails on the right hand first?

He answers based upon our *Gemora* which states that all turns that one makes should be to the right, and one cannot turn to the right if he begins at the right. Therefore, on the contrary, one must begin with the left hand, in order to fulfill the principle of “turning to the right.” This, as a matter of fact, is giving prominence to the right – by turning towards the right.

With this he explains our custom of lighting the lights of Chanukah, where we start on the first night of Chanukah by lighting the candle which is situated on our right most side. This is because on the second night, we start with the second candle and then we “turn to the right” and light the one which is on the most right side.