

22 Teves 5774  
Dec. 25, 2013



Yoma Daf 47

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

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**A spoon was used to bring the incense to the *Kodesh Hakadashim*, since this was the only way feasible.**

The Mishnah says that the Kohen Gadol would carry a shovel-full of coals in his right hand and a spoon-full of incense in his left hand.

There is a mitzvah for the Kohen Gadol to cup his two hands and take the incense with his hands. Given that the mitzvah is to bring the incense with his hands, the Gemora wonders as to the necessity of the spoon.

The Gemora answers that this was the only way possible. He could not bring the shovel first and then return for the incense, for the Torah says that he should bring everything at once into the *Kodesh Hakadashim*. He cannot put the shovel on top of his two cupped hands, because he would not be able to put the shovel down, except with his teeth. This manner is considered disgraceful, because one wouldn't act in such away even in front of a human king, all the more so it is inappropriate in front of Hashem. Therefore, the Kohen Gadol took the incense with his hands and put them in a spoon, which he proceeded to carry

into the *Kodesh Hakadashim*. The use of a spoon is derived from the *Nesi'im* (tribal leaders) who brought the incense in spoons.

**Rabbi Yishmael Ben Kimchis was a very large Kohen Gadol, who was able to take four *kavin* (a measurement) of incense in his two cupped hands.**

The Gemora says that usually the amount of coal in the shovel (three *kavin*) was greater than the amount of incense in the spoon.

The Gemora does record, however, a story with Rabbi Yishmael ben Kimchis, where he was able to take four *kavin* in his large hands. He said about his mother, "Every woman received *zered*; my mother received it to the roof." There is a difference of opinion as to what *zered* means. One opinion is that it is something which pregnant women were given, in order to strengthen themselves. Kimchis was given more, so her son was larger than most. The other opinion is that it is seed. Kimchis received choice seed, so that her son grew to be very big.

The Gemora records that Kimchis had seven sons who became Kohanim Gedolim. When asked, she said that she merited this because she was very modest and the walls of her house never saw her hair.

**The amount of meal offering offered on the Mizbei'ach (Altar) should be exactly a fist full.**

When one brings a *minchah* (meal offering), the Torah instructs that a fist-full should be taken and burnt on the *Mizbei'ach*. The left over, after the fist-full has been taken, is eaten by the kohanim.

The Gemora rules that if there are crumbs sticking out of the kohen's hand, it is considered more than a fist's worth. If the kohen merely takes the meal with the tips of his fingers, the fist isn't considered full. The kohen, therefore, must take it with his hand, clench his fist, and use his thumb and pinky to level meal, thereby leaving three fingers full.

**There is a question concerning the status of the flour stuck between the fingers of the Kohen, when he is taking the fist-full of flour.**

It is clear that flour towards the inside of his fist is considered part of *kemitzah* (fist-full). Flour

towards the outside of his fist is not considered *kemitzah*. There is a question as to the status of the flour stuck in between the kohen's fingers. According to Rabbi Eliezer, one could put this questionable flour on the Altar and make the following stipulation, "If this part of the *Minchah* is not considered part of the *kometz*, I am placing it on the fire as wood (merely as fuel for the fire and not as a sacrifice)." According to the Rabbis, one cannot make such a stipulation, so a large kohen should be used for *kemitzah*. Such a kohen will have fat fingers, so that nothing will get caught between them. The Gemora concludes that this is preferable, even according to Rabbi Eliezer, because it is not ideal to make a stipulation.

**Both the fist-full of the *minchah* and the cupped hand-full of incense is required to be taken in the normal manner.**

Rav Pappa has inquiries as to what is considered normal. Is it valid to scoop the flour only with one's fingers? Is it valid to place the back of one's hand on the flour, and scoop it up? Is it valid to push the back of one's hand on the flour and let the flour enter between one's fingers?

Rav Pappa asks the same questions regarding the filling of one's cupped hands of incense, and in the all these questions, the Gemora remains with a *teiku* (does not come to a conclusion).

## INSIGHTS TO THE DAF

### ***Should we Salt the Ketores?***

It is interesting to note that our Mishna (or Gemora) makes no mention of the salting of the ketores of Yom Kippur. Every korban requires salt, before it is brought on the Altar. The ketores, which was burned regularly, had a melichah (salting), while it was still on the outside Altar.

The Minchas Chinuch (118) states that it is obvious that the Yom Kippur ketores also required salt, and that after the Kohen Gadol did the first chafinah (filling up his hands with the ketores), he would ascend the Altar and place salt on it.

The Mikdash Dovid (13) disagrees and holds that the regular ketores which was burned on an Altar required salting, however the Yom Kippur ketores, which was burned on the floor of the *Kodesh Kadashim*, is not included in the Scriptural verse. His proof is from the fact that there is no mention in the Mishnayos in Yoma for this.

### ***The obligation of a woman to cover her hair***

Our Gemora describes how Kimchis merited to have seven sons become Kohanim Gedolim, because the walls of her house never saw her hair.

It appears from the Gemora that this was not the *halachah*, but an act of piety beyond the letter of the law. This is the opinion of many poskim including Rav Moshe Feinstein. He was asked if a woman is required to cover her hair in front of her family, and

he responded by saying that according to the law, it is not required. He quotes our Gemora.

The Chasam Sofer, however, quotes the Zohar which says that a woman's hair, no matter how small, much never show. He says that the community has accepted the ruling of the Zohar and therefore it becomes halachah. This is also the opinion of Rav Moshe Sternbuch.

This issue is connected to a Gemora in *Kesuvos*. The Gemora discusses two levels of head coverings. There is an extra head covering for the market place, and a minimal head covering, which the Gemora suggests that a woman must wear in her own courtyard. The Gemora questions this and says that if this indeed is the halachah, every woman would be in violation. The Gemora concludes that a woman must wear this minimal head covering when traveling between courtyards, but not in her own courtyard.

Tosafos points out that one could go without any head covering in her own courtyard.

The Yerushalmi, however, concludes that a woman is obligated to cover her hair in the courtyard. Many Poskim hold like this Yerushalmi including the Beis Shmuel in his commentary on Shulchan Aruch. Even according to those opinions, it could be that one may be more lenient in a house than a courtyard. (There is a disagreement as to the nature of the head covering required between courtyards. Some Poskim hold that some hair may be visible. Many, however, hold that it must cover the entire hair. They hold that although it covered the entire hair, it was the equivalent of an undergarment, and therefore, inappropriate for the market place).

## DAILY MASHAL

### ***Modesty has its Rewards***

The Gemora states that Kimchis had seven sons who served in the position of Kohen Gadol. When questioned by the Chachamim what she did to merit such a great reward, she replied, "In all my days, the beams of my house did not see the braids of my hair."

Rashi quotes a Yerushalmi that states that it is written: *all her glory-the daughter of a king-is inside, her raiment is of golden settings.* This verse is interpreted to mean that a Jewish woman who conducts herself modestly will merit having a son who wears the vestments of a Kohen Gadol which has gold settings.

What is the deeper understanding of this Gemara? Why is it that Kimchis, who was so modest, merited seven sons who served as Kohanim Gedolim?

The answer is that although it appears that the glory of the Kohen Gadol was only external, the truth is that his glory emanated from his modesty. The Torah states: *you shall make vestments of sanctity for Aharon your brother, for glory and splendor.* Kavod, glory, is an external pride, where people see the beautiful vestments and are in awe of the stature of the Kohen Gadol. Tiferes, splendor, is an internal beauty.

It is said: *for the lips of the Kohen should safeguard knowledge, and people should seek teaching from his mouth; for he is an agent of HaShem, Master of Legions.* The Kohen reflects knowledge, which is internal, and this knowledge must be safeguarded. One can only safeguard knowledge if there is modesty, which was the trait that Kimchis exemplified. By conducting herself modestly, Kimchis was able to merit perpetual modesty through her sons, who served as Kohanim Gedolim.