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Yoma Daf 51

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Daf Notes is currently being dedicated to the neshamah of

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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

Rav Huna the son of Rabbi Yehoshua said to Rava: Why does the Tanna designate the korban pesach as an individual's sacrifice and the chagigah offering as a community sacrifice? Would you say it is because the latter is offered up in assemblage; the korban pesach is also offered in assemblage!?

Rava responds: There is the pesach sheini, which is not offered up in assemblage.

Rav Huna the son of Rabbi Yehoshua said to him: If so, it ought to suspend the laws of Shabbos and those of *tumah*?

He answered: Yes, he holds in accordance with the one who maintains that it suspends them, for it was taught in a *braisa*: Pesach sheini suspends the Shabbos, but not the laws of *tumah*. Rabbi Yehudah says: It suspends the laws of *tumah* as well.

The *Gemora* explains the reason for the view of the first Tanna? He will tell you: You have postponed it (the korban pesach) only because of *tumah*, how then shall it suspend the laws of *tumah*?

Rabbi Yehudah would explain as follows: The Torah says: According to all the decrees of the (first) pesach shall they keep it (pesach sheini); i.e., even in *tumah*. The Torah gave him an opportunity to do it in *taharah*, but if he was not privileged to do so, let him do it even in a state of *tumah*.

The *Gemora* asks: But let him infer it (that it is regarded as an individual's sacrifice) from the words of the Torah: '*his own*,' i.e., he (the Kohen Gadol) shall bring it (the chatas bull) from what belongs to him (his own money)? For it was taught in a *braisa*: '*His own*,' i.e., he brings the bull from his own funds, and he does not bring it from the people's funds. I might think that he does not bring it from the people's funds, because they do not achieve atonement with it, but he may bring it from the funds of his brothers the *Kohanim*, for they achieve atonement with it, therefore the Torah says: *that is his*. I might think that he should not bring it from the funds of his brethren, but if he does, it is still valid; therefore the Torah says once more: *that is his*. The verse repeats itself in order to teach us that this condition is essential.

The *Gemora* replies: But according to your own reasoning - if his fellow brothers, the *Kohanim*,

have no part in it, how can they achieve atonement? Rather, you must say that it is different with regard to the ownership of Aaron, for the Torah has declared it “ownerless” to his fellow Kohanim; therefore, also with regard to the question of a temurah, we say that the ownership of Aaron is different, since the Torah has declared it “ownerless” to his fellow Kohanim.

The *Mishna* continues with the procedure of the Kohen Gadol on Yom Kippur: He went through the *Heichal* (while holding the shovelful of coal and the spoon of incense) until he came to the place between the two curtains which separated the Holy from the Holy of Holies, and between which there was a separation – the space of one cubit. Rabbi Yosi said: There was only one curtain, as it is written: *and the curtain shall divide for you between the Holy and the Holy of Holies.*

The *Gemora* asks: Rabbi Yosi gave a proper response to the Rabbis (by citing that Scriptural verse)!?

The *Gemora* explains the Rabbis: They will tell you that the verse applied to the Mishkan, but in the Second Temple, since there was lacking the amah-thick partition wall which had been in the first Temple — and the Sages were doubtful as to whether its sanctity (the space which was occupied by that wall) partook of the character of

the Holy or the Holy of Holies, they made two curtains.

The *Gemora* cites a *braisa*: He walked between the (Inner) Altar and the Menorah; these are the words of Rabbi Yehudah. Rabbi Meir says: Between the Shulchan (the Table) and the Altar. [The Shulchan was placed next to the northern wall, the Menorah next to the southern wall, and the Golden Altar between them. According to R’ Yehudah, the Kohen Gadol walked toward the Holy of Holies between the Altar and the Menorah - that is on the southern side. According to R’ Meir, he walked between the Shulchan and the Altar, i.e., on the northern side.] And there are those who say: Between the Shulchan and the wall.

The *Gemora* asks: Who are the ‘some’?

Rav Chisda said: It is Rabbi Yosi, who said: The entrance was to the north. [R’ Yosi maintained that there was but one curtain, clasped on the north side, and since the entrance was on the north side, he naturally walked on that side.]

The *Gemora* notes that Rabbi Yehudah will tell you that the entrance was to the south.

The *Gemora* asks: According to whose view was that of Rabbi Meir? If he agreed with Rabbi Yehudah’s opinion, let him enter as Rabbi Yehudah stated (for R’ Yehudah also agreed that the

immediate entrance into the Holy of Holies had to be on the northern side, but he maintained that there were two curtains, with the outer one clasped to the southern side, through which the Kohen Gadol first entered; therefore, he was walking along the southern wall until he reached the outer entrance, then he walked along between the two curtains towards the north until he reached the second entrance leading immediately into the Holy of Holies), and if he agreed with Rabbi Yosi, let him enter as Rabbi Yosi stated!?

The *Gemora* answers: In truth he agrees with Rabbi Yosi, but he will tell you that the (ten) Tables (that King Shlomo made) were placed between north and south, therefore, they would interrupt his walk, preventing him from entering (along the northern wall). [King Shlomo made ten tables arranged in two rows of five tables, to the left and right of the Shulchan, which contained the showbread. The Sages discuss if these tables were placed lengthwise from south to north, or from east to west. R' Meir held the former view, so that all the tables were placed in the northern half of the Sanctuary. Now the width of the Sanctuary was twenty cubits, its northern half ten cubits; the length of a table two cubits, so that each row of five tables filled the northern half of the Temple hall, without any free space between tables and wall. It emerges that the tables would block the Kohen Gadol on his walk between the table and the wall.]

Alternatively, you might say that, in truth, the tables were placed from east to west, but it does

not seem proper for the Kohen Gadol to go straight ahead (to its entrance).

Rabbi Yosi, however, maintains that the Jews are so beloved that the Torah does not wish to send a messenger (and since he himself is beloved, he may proceed directly).

The *Gemora* explains that according to Rabbi Yehudah, the Kohen Gadol cannot walk between the Menorah and the wall, for his clothing would be blackened.

INSIGHTS TO THE DAF

Open, Shut them

A student of the Rosh brings from his Rebbe that they used to fold over the end of the curtain on Erev Yom Kippur to enable the Kohen Gadol to enter into the Kodosh Kodoshim on Yom Kippur. The rest of the year it remained closed, so the Kohanim should not see that area (between the other curtain), for that might have the sanctity of the Kodosh Kodoshim.

Rabbi Meir holds that this is the reason why the Kohen Gadol would walk between the Shulchan and the Altar, and not by the wall, for then he might feast his eyes on the Kodosh Kodoshim (Rashi).

Reb Dovid Meyers in his Sefer Mileches Hamishkan brings a proof to this from a Mishna in Menochos which states that there were Kohanim on both sides



of the Shulchan placing the lechem hapanim and the bezichin onto the Shulchan. If the curtain was opened all year, why weren't we concerned that they might gaze at the Kodesh Kodoshim? Obviously, it was closed during the year.

Kedushah of a Temurah

Tosfos Yeshanim (printed on 52a) brings a Gemora in Pesachim which implies that a temurah (exchange animal) from a korban Pesach is valid for the Pesach. If so, he asks, then it should override Shabbos? He answers that one cannot fulfill his obligation for the korban, for there is a rule stating that an obligation korban can only be brought from chulin and the temurah korban received its sanctity from the original animal. The meaning of the Gemora in Pesachim is that it must be eaten as if it would be a Pesach.

There is a famous chakirah by temurah. Where does the sanctity come from? Is it from the original korban, meaning that the owner actually transferred the sanctity from the initial korban onto the second, and the Torah placed the sanctity back to the first one. Or do we say that the owner accomplished nothing by making a temurah, however, the Torah placed sanctity on the second one.

According to the former, it is understood why one cannot fulfill his obligation with a temurah korban, for the sanctity did not come from chulin, rather, it came from the first animal; however, according to the latter explanation, the sanctity did not come from the first one, rather, the Torah gave it sanctity when he tried to make a temurah - if so, why can't he fulfill

his mitzvah of bringing a korban Pesach with the temurah?

DAILY MASHAL

On the Right: From the Direction of the Kodesh HaKodashim

The Table stood on the north side of the Temple and the Menorah was to the south. The Menorah was then to the left of those entering, contrary to what we would expect, that the Menorah, which symbolizes wisdom and Torah, should be put on the right, the more important side. The masters of *musar* pay attention to this fact and say that indeed this is true. He who enters from outside, the mundane street, sees the Menorah to his left. But he who comes from the direction of the *kodesh hakodashim* encounters the Menorah to his right...