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Yoma Daf 53

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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

The ketores was prepared inside the Kodesh Hakodoshim.

One of the most heated debates between the Chachamim and the Tzedukim (Sadducees) revolved about the location where the ketores was to be placed on the fire. The Tzedukim took pride in their literal understanding of the verse, “I will appear over the kapores with a cloud,” that the ketores has already been burnt by the time the Kohen entered the Kodesh Hakodoshim. The Chachamim vehemently opposed this interpretation, as another verse states, “He will place the ketores on the fire before Hashem.” The phrase, “before Hashem” refers to the *Kodesh Hakodoshim*.

The "maaleh ashan" weed was an essential ingredient of the ketores.

The Chachamim explained the Tzedukim's verse as requiring the “maaleh ashan” weed as part of the ketores. “Maaleh ashan” literally means “raises smoke,” and the verse instructs the Kohen to add this weed to the ketores before entering the Kodesh Hakodoshim. When the Gemara quotes a third verse concerning the smoke of the ketores, it refers to two other elements of the “maaleh

ashan”: 1) preferably the root should be used, but the leaves are also permitted; 2) this weed must be included in both the ketores for Yom Kippur, and the ketores that is brought twice daily throughout the year.

The reason why Aharon's two sons died

The Torah's introduction to the Yom Kippur service begins with a reminder of the death of Aharon Hakohen's two sons. During the inauguration of the Mishkan, Nadav and Avihu brought a korban that they were not commanded, and were punished by death. Yet, the verse states, “I **will** appear over the kapores with a cloud,” meaning that at the time of their death this commandment was not yet handed down. The Gemora concludes that they were punished not for this unauthorized fire, but rather for ruling a halachic decision in the presence of Moshe their master. Although their decision was correct, they were punished for not receiving permission to make the decision.

Although the fire descends from the heavens, it is nevertheless mandatory to create one's own fire.

One of the Torah's commandments is that the fire over the Altar should not be extinguished, as stated

clearly in the verse, “A constant fire should be lit over the Altar, and should not be extinguished.” Nadav and Avihu realized that there is another verse which states, “And Aharon's sons the Kohanim should place a fire on the Altar.” They concluded that even though the fire descended from the heavens, they themselves were required to bring wood and create their own fire. This was the correct halachic ruling for which they were punished, as they did not consult with Moshe Rabbeinu.

When one leaves the Beis Hamikdash, one's face should remain turned towards it.

Shlomo Hamelech traveled from his city Yerushalayim to see the Altar that Moshe Rabbeinu built, which was then found in the city of Givon. The Gemora infers that just as when he traveled towards Givon he faced the Altar, so too during his return to Yerushalayim he traveled facing Givon. Similarly, when the Kohanim conclude their service, and the Leviim conclude their singing on the platform, and the Israelites conclude standing next to their korban as it is being offered, they would leave the Beis Hamikdash walking backwards.

When a disciple departs from his master, he should depart facing him.

The Gemora cites two anecdotes of disciples who did not immediately depart from their master. Rabbi Elazar would not leave until his master Rabbi Yochanan was out of his sight. When Rava departed

from his master Rabbi Yosef, he walked backwards and sustained injuries to his feet to the point that he bled. Rabbi Yosef commended Rava's actions, and blessed him that he should be the Rosh Yeshiva of the entire city.

The correct method of taking three steps back after finishing the Shemoneh Esrei.

After concluding the Shemoneh Esrei prayer, one should take three steps backwards, as a sign of being granted permission to depart. When the three steps have been taken, one should not immediately return forward. Otherwise, it is better if one had not have prayed at all. One should then should recite the phrase containing “Shalom”. When one bows at this point, one should bow to the left side first, as this is Hashem's right side.

The right side takes precedence over the left.

When the Torah was given at Har Sinai, it was given with Hashem's right hand. The Gemora cites another verse that relates a similar idea. “A thousand (harmful incidents) shall fall on your (left) side, and ten thousand on your right.” Rashi explains that since the right hand is stronger, it can therefore overcome more incidents.

The Kohen Gadol's short prayer

Once the Kohen Gadol finished burning the ketores in the Kodosh Hakodoshim, he exited and recited a short prayer benefiting the Jewish people. The Kohen prayed that the year should be a rainy one,

and not a dry and hot year. Additionally, he prayed that the tribe of Yehudah should remain the ruling authority, and that the Jews should not need to rely on each other for sustenance. Finally, he implored Hashem that the prayers of the wayfarers that rain should not come down, should not be answered. The Kohen Gadol kept his prayers to a minimum so that the Jews would not be concerned that he had met with death in the Holy of Holies because he had erred while performing the service.

Rabbi Chanina ben Dosa's prayer for rain

Rabbi Chanina ben Dosa was once traveling home, and it began to rain. He requested from Hashem that the entire world is comfortable, while Chanina is suffering. Immediately, the rain stopped. When Rabbi Chanina ben Dosa arrived home, he reversed his supplication, by saying that the entire world is now suffering, while Chanina is comfortable. The rain returned.

The Maharsha explains that Rabbi Chanina ben Dosa was in no way acting selfishly, because the Gemora states elsewhere (Berachos 17b) that Rabbi Chanina ben Dosa is the person who ate a minimal amount of carobs each week, and in that merit the entire world was sustained. Rather, Rabbi Chanina realized that when the rain first descended, the world was not in great need of rain at the time. He therefore asked that the rain should stop then.

Once he arrived at home, he recognized that now rain is needed. Since he did not own any fields of

his own, Rabbi Chanina was able to ask Hashem for rain that would benefit the rest of the world.

INSIGHTS TO THE DAF

Walking Backwards when the Teacher is Blind

Rashi states that Rav Yosef was blind. The Sfas Emes comments that it would seem from here that there is an obligation to walk backwards away from your Rebbe even if he cannot see you. He points out that from a Gemora previously, it is evident that this would not be the case. The Gemora states that one should walk backwards until the Rebbe can't see him anymore. This proves that if the Rebbe is blind, one doesn't have to walk backwards at all.

It would seem to me that there can be a distinction. There is always an obligation to walk backwards, as the student must respect his Rebbe and that is regardless if the Rebbe can see him or not. However, the requirement is only until you are out of sight. If the Rebbe is blind, the talmid should walk backwards for a moment to fulfill his obligation and then he can walk regularly. (This is just a sevara, not halachah.)

One Proper and One Missing

Rav Ashi states that if the kohen gadol brought in two sets of ketores - one was proper and the other



was missing ingredients, he will not be liable for entering for no reason, however he will be liable for burning a deficient ketores.

The Ritva qualifies this ruling by saying that it is only if he burned both of them; however, if he only offered the 'missing' one, he still will be liable for entering unnecessarily, for he did not fulfill the mitzvah.

The Avnei Neizer (21:6) says that according to Rashi's explanation in an 'unnecessary entering,' he would disagree, for in this instance, he went in for a purpose. He had a proper ketores in his hand and could have been offered it, and therefore, even if he ultimately only offered the 'missing' one - he still would not be liable for entering for no reason.

He continues that this is why some have the custom of reciting this only on Shabbos when one has more time and he will not be in a rush.

The Beis Yosef asks on this that death is only by the burning, and also only if it is intentional, therefore it can be said during the week as well.

Perhaps this is the reason why some have the custom to recite this from a specifically written parchment, for this way, one will be extra careful to recite all of the words.

DAILY MASHAL

Reciting the Ketores During the Week

The Rama (132) writes that one should be careful when saying the "Pitum Haketores" - that it should be recited from a siddur and not by heart, for since the recital is in place of the offering, and if one of the ingredients are missing, there is a death penalty.