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Yoma Daf 48

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[The Kohen is required to scoop a fist-full from the *minchah* (meal offering) and place it on the fire of the Altar. Before he burns it, he must place it in a vessel.] Rav Pappa inquires: What would be the *halachah* if the Kohen pasted the *kometz* on the side of the vessel? Is the requirement that the *kometz* should be placed inside the vessel, and it is, or must it be placed inside properly, and it is not? The Gemara leaves this question unresolved. (47b4 – 48a1)

Mar bar Rav Ashi asks a similar question: If the Kohen inverted the vessel and placed the *kometz* on the bottom, what is the *halachah*? Is the requirement to place the *kometz* inside, and it is, or is the requirement to place it inside in a normal manner, and it is not? The Gemara leaves this question unresolved. (48a1)

Rav Pappa inquired: With regard to the ‘handfuls’ are they to be heaped or levelled? – Rabbi Abba said to Rav Ashi: Come and hear: The ‘handfuls’ of which they spoke are to be neither levelled, nor heaped, but liberally measured. (48a1)

[There is a requirement when slaughtering a sacrifice that the blood should be accepted in a vessel.] The Gemara quotes a Mishnah which says that if the blood spills on the floor of the Courtyard before it is received in the vessel, it is disqualified. If, however, the blood spills after it has been accepted in the vessel, it can be gathered up and

thrown on the Altar. From where do we know this? — For the Rabbis taught: And [the anointed Kohen] shall take of the blood of the bull, i.e., from the lifeblood and not from the blood of the skin, nor from the remnant blood. ‘From the blood of the bull.’ i.e., the blood from the bull shall he receive [straight]. For if you were to interpret from the blood of the bull [as meaning] ‘from the blood’ i.e., even if only part of the blood, hasn’t Rav Yehudah said: He who receives the blood must receive the whole of the bull’s blood, as it is said: And all the remaining blood of the bull shall he pour out at the base of the Altar, hence it is evident from here that from the blood of the bull must be interpreted as blood from the bull [straight]; and he [this Tanna] holds the view: One may remove [a letter] and add [one] and thus interpret.<sup>1</sup> (48a1 – 48a2)

Rav Pappa inquires: What would be the rule regarding the incense on Yom Kippur? If it spills from the Kohen’s cupped hands, is it considered the equivalent of the blood spilling from the neck of the animal, and therefore, *passul* (disqualified), or is it considered like spilling from a vessel, and, therefore, it would be valid? The Gemara leaves this question unresolved. (48a2)

[There is rule regarding sacrifices that if any of the service was done with the intention to eat or burn the sacrifice at the wrong time, the sacrifice is disqualified, and if one eats the meat of the sacrifice, he is liable for *kares* (a heavenly punishment). This prohibition is called *piggul*. The same

<sup>1</sup> In order to remove a contradiction. This interpretation involves a change in the Hebrew text. Instead of מדם הפר the ad hoc

reading is: דם מהפר. Involving a removal of one letter from the first word and its addition to the second word.

rule applies to the *minchah*. If one takes the *kometz* with the intention of burning it on the Altar at the improper time, it is disqualified.] Rav Pappa inquires: If the Kohen Gadol intended (to burn the incense on the coals the next day) while filling his hands, what is the halachah? Do we say that we infer [the meaning] of 'full' [by analogy of] 'full' occurring with the *minchah*, [viz.,] as in that case an [unlawful] intention effects an invalidation, so here too, an unlawful intention will effect an invalidation, or is it not so? - Rav Shimi bar Ashi said to Rav Pappa: Come and hear: Rabbi Akiva added [the cases of] the fine flour, the incense, the *levonah*, and the coals [of the Sanctuary] that if a *tevul yom*<sup>2</sup> had touched part of them, he invalidated all of them. Now the assumption is that since a *tevul yom* invalidates them, so does their being kept overnight, and since their being kept overnight invalidates them, so does unlawful intention. (48a2 – 48a3)

Rav Pappa inquires: If the Kohen Gadol intended (to burn the incense on the coals the next day) while shoveling the coals, what is the halachah? Is the preparation for a mitzvah is considered part of the mitzvah, or not?<sup>3</sup> The Gemara leaves this question unresolved. (48a3 – 48b)

[There is a general rule that service in the Temple must be done with the right hand. Bringing the offerings to the Altar is considered a service.] They inquired of Rav Sheishes: What is the halachah regarding the bringing of the offerings to the Altar with one's left hand?<sup>4</sup> Rav Sheishes answered: You have learnt it: He took the pan of burning coals in his right hand and the ladle in his left. But he could have settled that point to them from what we have learnt: [He carried] the right hind-leg in the left hand with the inside of the skin outward? — If the argument

<sup>2</sup> *Tevul Yom* is someone who was *tamei* (impure) and has been to the *mikvah* that day. The *halachah* is that he is considered *tahor* (pure) except in relation to *kodashim*.

<sup>3</sup> In this case, the shoveling of the coals are necessary for the burning of the incense. If it is considered part of the mitzvah, improper intention would disqualify the mitzvah.

were based on that I might have assumed this applies only to a carrying [of such things] which are not indispensable to atonement, but in the case of a carrying [of things] which are indispensable to atonement, [it would] not [apply], therefore he has to bring [the above reference]. (48b)

## INSIGHTS TO THE DAF

### ***Only Fat Kohanim should Apply***

The Gemora concluded that it is preferable that a fat kohen should perform the *kemitzah* in order that the flour should not remain between his fingers.

In Hagaos Yaavetz, he wonders if this actually transpires that a skinny kohen would forego the *avodah* of *kemitzah* and allow a fat kohen to do it. This conclusion is omitted by the Rambam. The Gemora arrives at the same conclusion regarding the *chafinah* of the kohen gadol on Yom Kippur.

The Chafetz Chaim comments that the Rambam omits this halachah as well, for it is not found any place that the prerequisite to become a kohen gadol is to be fat.

The Yaavetz mentions that perhaps just like a kohen gadol must be handsome and strong as a prerequisite to being appointed, so too, he must be fat.

The question remains, though. Why did the Rambam omit these halachos by *kemitzah* and *chafinah*?

<sup>4</sup> It is unclear, however, if the rule of not using the left hand is applicable when bring the offerings to the Altar, because this service is never explicitly mentioned in the Torah.



### ***Chafinah (Taking two cupped hands full of incense)***

Our Gemora asks: What is the *halacha* if the incense falls from the Kohen Gadol's hands to the floor? Is it considered the equivalent of blood spilling from a vessel and it is valid, or is it the equivalent of blood spilling from the neck of the animal and it is disqualified?

The Ritva and the Tosafos Yeshanim ask: Why didn't the Gemora have the same question concerning the *kometz* of the *minchah*?

The Ritva answers that in regard to the *kometz*, the Gemora knows that if it spills before it is placed in a vessel, it is disqualified.

The Sefas Emes asks: Why is a distinction drawn between *kemitzah* and *chafinah*?

He answers that concerning *kemitzah* there is a specific mitzvah to place it into a vessel. Consequently, if the *kometz* spills before it makes it into the vessel, it is *pasul*. Regarding *chafinah*, however, the mitzvah is that the Kohen Gadol should carry the incense in his hands. This, however, is technically impossible, because he was required to carry the shovel-full of coal, in addition to the incense. It was, therefore, necessary to carry the incense with a spoon. The question was as follows: since, for technical reasons, the spoon was required to be used, is it considered like there is a mitzvah to use the spoon? If it is considered a mitzvah to use the spoon, and the incense spilled before it was placed in it, it would disqualify the offering. If, however, using a spoon was regarded as a mere convenience, there would be no disqualification if it spilled after it reached the Kohen Gadol's hands.

### **DAILY MASHAL**

#### ***Holy Hands***

The Gemora inquires as to what the halachah would be if the ketores, which was in the hands of the kohen gadol, spilled onto the floor; will he be allowed to gather it up.

The basis for this question is how we view his hands. Are his hands like the animal's neck, and therefore it will be disqualified (similar to blood that spilled from the neck of the animal, or do we consider his hands like a ministering vessel, and hence it will be valid?

The Ritva explains why his hands should be considered a ministering vessel, by quoting the previous Gemora which stated that, in truth, the Torah does not mention the use of a utensil by the ketores; it is used because there was no method to bring the handful of ketores by hand together with the pan containing the coals. Consequently, one can say that the kohen's hands served as the ministering vessel.

Tosfos poses a solution to the dilemma of that Gemora, based on our Gemora that his hands will be regarded as a ministering vessel. He can hold the ketores in his hands and place the shovel on top of it. When he enters the Kodesh Kadashim, let him loosen his hands, enabling the ketores to fall to the ground, place the coals down and then scoop up the ketores (which will now be allowed) and place it on the coals.