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Yoma Daf 53

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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

Our Rabbis taught in a Baraisa: And he shall place the incense upon the fire before Hashem: i.e., he must not prepare it<sup>1</sup> outside and thus bring it in. [This is] to counter the mindset of the Sadducees who said: He must prepare it outside, and bring it in. What is their interpretation? — For I appear in the cloud upon the Ark-cover ‘that teaches us that he prepares it outside and brings it in’. The Sages said to them: But it is said already: ‘And he shall place the incense upon the fire before Hashem’. If so for what purpose then is it stated: ‘For I appear in the cloud upon the Ark-cover’? It comes to teach us that he puts into it *maaleh ashan*.<sup>2</sup> — From where do we know that he must put *maaleh ashan* into it? — Because it is said: So that the cloud of the incense may cover the Ark-cover. But if he did not put *maaleh ashan* into it, or that he omitted one of its spices he is liable to death. But [why not] infer this from the fact that he effected an entrance for no purpose. Rav Sheishes said: We speak here of the case that he was in error about the entrance, but deliberate in omitting the spice. Rav Ashi said: You might even set the case when he was deliberate with regard to both but [here we deal with the case] where he brought in two incenses, one was complete, the other defective, so that he is not guilty because of the purposeless entrance because he had offered up a perfect incense, but he is guilty in regard to the incense because he had offered up one defective incense. (53a1 – 53a2)

The Master had said: ‘From where is it known that he must place *maaleh ashan* into it? To teach us that, it is said: "So that [the cloud] may cover etc." [What is there a need of] one scriptural verse added to another?<sup>3</sup> — Said Rav Yosef: This is

<sup>1</sup> I.e., placing it on the coals.

<sup>2</sup> The name of a herb used as an ingredient of the incense and whose effect lay in achieving a straight rising smoke.

what is meant: From here I know only about the leaf of the *maaleh ashan*, from where do I know about the root? To teach us that Scripture said: ‘So that it may cover [etc.]’ Said Abaye to him: But the opposite has been taught; for it was taught: If when he put in the root of the *maaleh ashan*, it would rise up straight like a stick until it reached the ceiling beams; as soon as it reached the beams of the ceiling it would come slowly down the walls until the house became full of smoke, as it is said: And the house was filled with smoke? — Rather, said Abaye, this is what it means: Now I know only about the root of the *maaleh ashan*, from where do I know also about its leaf? To teach us that Scripture said: ‘So that it may cover [etc.]’.

Rav Sheishes said: I know only about the Tent of Meeting in the Wilderness; from where do I know about Shiloh and the eternal Sanctuary? To teach us that Scripture said: ‘So that it may cover [etc.]’ - But that we infer from: And so shall he do for the Tent of Meeting, that dwells with them? — Rather is this meant: Now I know about Yom Kippur, from where do I know about the other days of the year? To teach us that, Scripture said: ‘So that it may cover [etc.]’.

Rav Ashi said: One [passage] refers to the obligation, the other that it is essential.

Rava said: One refers to the penalty incurred, the other to the warning [not to do so].

<sup>3</sup> From the passage ‘Except with a cloud, etc.’ we inferred the necessity of the *maaleh ashan*, why then an additional verse?

It was taught in a Baraisa: Rabbi Eliezer said: *So that he shall not die*, i.e., the penalty; Except with a cloud ... will I appear, i.e., the warning.

The Baraisa continues: I might have assumed that both were stated before the death of the sons of Aaron, to teach us [the true fact] it is written: After the death of the two sons of Aaron. One might assume that both were said after the death of the two sons of Aaron; to teach us [the true fact] it is written: 'For I will appear in the cloud upon the Ark-cover.' How is that [to be explained]? The warning [was stated] before the death, the penalty after the death. — How is this inference made? Rava said: 'For I will appear in the cloud' — but He had not appeared yet. Then why were they punished? — As it was taught: Rabbi Eliezer said: The sons of Aaron died only because they decided a question of law in the presence of Moshe their Master. What was it they decided? — *And the sons of Aaron the Kohen shall put fire upon the Altar* [means] although the fire was coming down from heaven, yet it was obligatory to bring private fire.<sup>4</sup> (53a2 – 53a4)

He came out by the way he entered: From where is this known? — Rabbi Shmuel bar Nachmani said in the name of Rabbi Yonasan: Scripture said: So Solomon came to the bamah that was at Givon, Jerusalem. What has Givon to do with Jerusalem? Rather, [Scripture] compares his departure from Givon towards Jerusalem with his entrance from Jerusalem into Givon, i.e., just as when he entered Givon from Jerusalem his face was directed towards the bamah, in the same way as he had come in; in the same manner as he left Givon for Jerusalem his face was turned toward the bamah even in the same way as when he had come in. In similar manner the Kohanim as they ministered, the Levites on their service, the Israelites on their posts — as they left

<sup>4</sup> 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

they would not turn their face back, to go out, but would turn their face sideways to leave. Thus also a disciple taking leave of his master, must not turn his face back to go away, but must turn sideways to depart. As was the case with Rabbi Elozar, whenever he took leave of Rabbi Yochanan: if Rabbi Yochanan wanted to leave, Rabbi Elozar would stand on his place, the head bowed, until Rabbi Yochanan disappeared from his sight but when Rabbi Elozar wished to take leave he would walk backwards until he disappeared from the sight of Rabbi Yochanan. When Rava was about to take leave of Rav Yosef he would go backwards, so that his feet were bruised and the threshold of the house of Rav Yosef was stained with blood. The people told Rav Yosef that Rava did that, whereupon he said to him: May it be the will [of God] that you raise your head above the whole city.<sup>5</sup> (53a4 – 53b1)

Rabbi Alexandri said in the name of Rabbi Yehoshua ben Levi: One who prays [the Shemoneh Esrei] should go three steps backwards, and then recite 'Shalom'. Rav Mordechai said to him: Having taken the three steps backwards, he ought to remain standing, as should a disciple who takes leave of his master; for if he returns at once, it is as with a dog who goes back to his vomit.

It has also been taught thus: One who prays shall take three steps backwards and then pronounce 'Shalom'. And if he did not do so, it would have been better for him not to have prayed at all. In the name of Shemaya they said: He should pronounce 'Shalom' towards the right, then towards the left, as it is said: At His right hand was [presented] a fiery Torah to them, and it is also said: A thousand may fall at your [left] side and a myriad at your right side. For what reason 'and it is also said'? — You might have said it is the usual thing to take a thing with the right hand, come therefore and hear: A

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.

<sup>5</sup> Rav Yosef being blind would not have noticed this reverent conduct of his pupil. On learning it he pronounced a prayerful hope, which was fulfilled. For Rava did become head of the Academies of both Sura and Pumbedisa.



thousand may fall at your [left] side and a myriad at your right side.

Rava saw Abaye pronouncing 'Shalom' first towards the right and he said to him: Do you mean that your right hand is meant? It is your left hand, which is the right of the Holy One, Blessed be He. Rabbi Chiya the son of Rav Huna said: I saw Abaye and Rava who were taking all three steps with one bow. (53b1 - 53b2)

And he uttered a short prayer in the outer Chamber: What did he pray? Rava son of Rav Adda and Ravin son of Rav Adda both reported in the name of Rav: 'May it be Your will, Hashem our God, that this year be full of heavy rains and hot'. But is a hot year an advantage? — Rather: If it be a hot one, let it be rich in rain. — Rav Acha the son of Rava concluded the prayer in the name of Rav Yehudah [thus]: May one who exercises rulership not pass from the House of Judah, and may the house of Israel not require that they sustain one another, and may the prayers of travelers<sup>6</sup> not enter before You. Rabbi Chanina ben Dosa was walking along a road when rain came down upon him. He said: 'Master of the Universe! All the world is comfortable and Chanina is afflicted!' The rain stopped. As he came home, he said: 'Master of the Universe! All the world is afflicted and Chanina is comfortable!' The rain came again. Rav Yosef said: Of what use is the prayer of the Kohen Gadol against Rabbi Chanina ben Dosa!

Our Rabbis taught: It happened with one Kohen Gadol that he prolonged his prayer. His fellow Kohanim undertook to enter after him. As they began to enter he came forth. They said to him: Why did you prolong your prayer? — He said: Is it disagreeable to you that I prayed for you, for the Sanctuary, that it be not destroyed? — They said to him: Do not make a habit of doing so, for thus have we learnt: He would not pray long lest he terrify Israel.<sup>7</sup> (53b2 – 53b3)

<sup>6</sup> Who would pray for dry weather, as better for their comfort on the road.

<sup>7</sup> By his delay, attributable either to his failure to obtain forgiveness or to personal mishap.

MISHNAH: After the Ark had been taken away, there was a stone from the days of the earlier prophets, called the Shessiyah[*foundation*] three fingers above the ground, on which he would place [the shovel of burning coals]. He would take the blood from he who was stirring it, and enter [again] into the place where he had entered,<sup>8</sup> and stand [again] on the place on which he had stood, and sprinkle some of the blood once upwards<sup>9</sup> and seven times downwards, aiming to sprinkle neither upwards nor downwards but kematzlif [making the movement of swinging a whip]. And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven. Then he would go out and put it on the golden stand in the Sanctuary. One would bring him the he-goat, he would slaughter it, receive its blood in a basin, enter [again] the place he had entered before, stand [again] on the place he had stood on before and would sprinkle some of the blood once upwards and seven times downwards. Thus would he count; one, one and two, etc. Then he would go out and place it on the second golden stand in the Sanctuary. Rabbi Yehudah said: there was no more than one golden stand. He would take the blood of the bull and put down the blood of the he-goat, sprinkle some of the blood upon the curtains facing the Ark outside, once upwards, seven times downward, aiming to sprinkle neither upwards nor downwards, but kematzlif. Thus would he count [as above]. Then he would take the blood of the he-goat, depositing the blood of the bull, and sprinkle some of the blood upon the curtain facing the Ark outside once upwards, seven times downwards [as above]. Then he would pour the blood of the bull into the blood of the he-goat emptying the full vessel into the empty one. (53b3 – 53b5)

GEMARA: [The Mishnah] does not teach 'After the Ark has been hidden away', but 'After the Ark had been taken away', this is in accord with the one who holds that the Ark went

<sup>8</sup> Into the Holy of Holies.

<sup>9</sup> In the direction of the 'Ark-cover'.

into exile to Babylonia, for it was taught: Rabbi Eliezer said: The Ark went into exile to Babylonia, as it was said: In the following year King Nebuchadnezzar sent and had him brought to Babylonia together with the precious vessels of the Temple of Hashem. Rabbi Shimon ben Yochai said: The Ark went into exile to Babylonia, as it was said: Nothing shall be left, said Hashem, i.e., the Ten Commandments contained within the Ark. Rabbi Yehudah said: The Ark was hidden [buried] in its own place, as it was said: And the poles were so long that the tips of the poles were seen upon the face of the inner sanctum, even from the Sanctuary; but they could not be seen on the outside; and there they remained until this very day.

Now he disputes Ulla for Ulla said: Rabbi Masyah bar Charash asked Rabbi Shimon ben Yochai in Rome: Now since Rabbi Eliezer had taught us on the first and second occasion that the Ark went into exile to Babylonia - the first was the one which we said just now: 'And he had him brought to Babylonia together with the precious vessels of the Temple of Hashem', but what is the second one? — Because it is written: And gone is from the daughter of Zion all her splendor. What does 'all her splendor' mean? All that is enclosed within her. What do you say now? — He answered: I say that the Ark was hidden in its place, as it is said: 'And the staves were so long, etc.' Rabbah said to Ulla: How does it follow from this? — Because it is written: 'Unto this day'. But does the term 'Until this very day' mean everywhere 'forever'? Is it not written: And they [the children of Benjamin] did not drive out the Jebusites that inhabited Jerusalem; but the Israelites dwelt with the children of Benjamin in Jerusalem, until this very day. Would you say here too that they did not go into exile? Surely it was taught: Rabbi Yehudah said: For fifty-two years no human being passed as it is said: For the mountains will I take up a weeping and wailing, and for the pastures of the wilderness a lamentation; because they are burned up, so that none passes through, and they will not hear the voice of the cattle; both the fowl of the heavens and the beast are fled and gone, and the numerical value of *beheimah* is fifty-two. Furthermore, Rabbi Yosi said: For

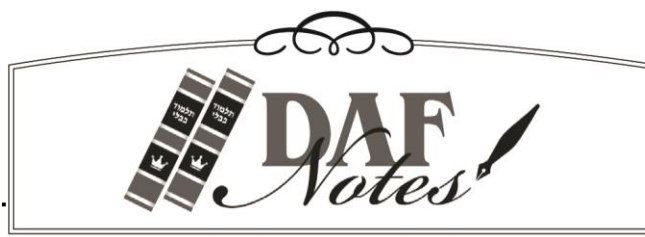
seven years sulphur and salt prevailed in the land of Israel, and Rabbi Yochanan said: What is the basis of Rabbi Yosi's view? He infers it from the analogy of the words 'covenant', 'covenant'. Here Scripture reads: And he shall make a firm covenant with many for one week; and in another place it is written: Then men shall say: Because they forsook the covenant of Hashem, the God of their fathers. — He answered: Here the word 'there' is used, there this expression is not used. — Would you say that wherever the word 'there' is used, it implies 'forever', but the following objection can be raised: And some of them, even of the sons of Shimon, five hundred men, went to Mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the remnants of the Amalekites that escaped, and dwelt there until this very day. But Sanncheiriv, King of Assyria, had come up already and confused all the lands as it is said: I have removed the bounds of the peoples, and have robbed their treasures.? This is indeed a refutation. (53b5 – 54a2)

#### INSIGHTS TO THE DAF

##### **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.

### ***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.

### **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.

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.