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Yoma Daf 70

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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 *Mishnah* had stated: Then he would roll up the Torah scroll (and say: More than what I have read before you is written here).

The *Gemora* explains: This was done in order not to discredit the Torah scroll (for his reciting by heart may suggest to the onlookers that this particular passage is missing from the scroll). (70a1)

The *Mishnah* had stated: *And on the tenth*, which is in the book of numbers, he recited by heart.

The *Gemora* asks: Why can't the Torah scroll be rolled to the proper place, and he could then read that passage from the Torah?

Rav Huna the son of Rav Yehudah said in the name of Rav Sheishes: It is because we do not roll a Torah scroll in public (*out of respect for the congregation; it is not proper to keep them waiting*).

The *Gemora* asks: Why couldn't they bring another Torah scroll for him?

Rav Huna the son of Yehudah answers: It will discredit the first scroll (*people will think that the first one was defective*).

Rabbi Shimon ben Lakish answers: It would then cause an unnecessary blessing to be recited (*a new blessing would be required for the new sefer Torah*).

The *Gemora* challenges the first answer: Do we concern ourselves for the discrediting of the first scroll? But Rabbi Yitzchak Nafcha said: If Rosh Chodesh Teves falls out on *Shabbos*, the following is the correct procedure for reading the Torah: Three Torah's are removed from the Ark. The portion of that day is read from one of them; the Rosh Chodesh reading is read from the second one; the reading for Chanukah is read from the third one. [*Evidently, we are not concerned that the first Torah scroll will be discredited!?*]

The *Gemora* answers: There is no concern for discrediting the scrolls when three people are reading from three different scrolls. However, we are concerned when one person (*the Kohen Gadol*) is reading from two different scrolls. (70a1)

The *Mishnah* had stated: He would then utter eight blessings.

The *Gemora* cites a *Baraisa*: The *Kohen Gadol* (upon completing the reading of the Torah) would recite a blessing for the Torah in the same manner that the blessing is recited in the synagogue (*the brocha of asher nassan lanu – Who has given us the Torah of truth*). He would then recite the blessings for the Service, for the Thanksgiving and for the forgiveness of sin like usual (*the same blessings that are said in the Yom Kippur Shemoneh Esrei*). He would then recite the blessings for the Temple separately; and for the *Kohanim* separately; and for Israel separately; and for the rest of the prayer.

The *Gemora* cites a *Baraisa*: The rest of the prayer consists of prayer, supplication, song and requests, for Your people Israel are in need of salvation. He concludes with: Blessed are You, Hashem Who hears prayer. Afterwards (*after the Kohen Gadol had finished the benedictions*), each individual would bring a Torah scroll from his house and reads from it. This was done in order to display its beauty (*their Torah scrolls*) in public. (70a1 – 70a2)

The *Mishnah* had stated: One who sees the Kohen Gadol (when he is reading from the Torah cannot see the burning of the bull and the he-goat); not because he is not allowed to (see both, but rather, it is because they were performed at some distance from each other, and they were done at the same time).

The *Gemora* asks: Is that not obvious (that it is not forbidden to watch both procedures)?

The *Gemora* answers: You might have thought as Rish Lakish, for Rish Lakish said: One must not pass over mitzvos; and what mitzvah is there here? *In the multitude of the people is the king's glory*. [So perhaps, he should stay by the first mitzvah in order to bring about greater honor to God.] Therefore, we are informed otherwise. (70a2)

MISHNAH: If he read in the garments of linen, he would then sanctify his hands and feet, undresses, descends [into the mikvah] and immerses himself, ascends and dries himself. The golden vestments would be brought to him, he put them on, sanctified his hands and feet, went out, offered up his own ram and the ram of the people, and the seven unblemished, one-year-old-lambs; these are the words of Rabbi Eliezer. Rabbi Akiva said: These¹ were offered up together with the tamid of the morning. And

the bull olah.² And the he-goat which is offered up outside were offered up together with the tamid of the afternoon. He would then sanctify his hands and feet, undresses, descends [into the mikvah] and immerses himself, ascends and dries himself. The white vestments would be brought to him, he put them on and sanctified his hands and his feet. Then he would go in [to the Holy of Holies] to bring out the ladle and the fire-pan. He would then sanctify his hands and feet, undresses, descends [into the mikvah] and immerses himself, ascends and dries himself. The golden garments would be brought to him. He put them on, sanctified his hands and feet, and went in to burn the afternoon incense, and to prepare the lamps.³ He sanctified his hands and feet and undressed. Then he descended, immersed himself, ascended and dried himself. They would then bring to him his own garments, he put them on. They would accompany him to his house. He would arrange for a day of festivity for his friends whenever he had come forth from the Sanctuary in peace. (70a2 – 70a4)

GEMARA: The question was raised: How does he [Rabbi Akiva] mean: They [the seven lambs] were offered up together with the tamid of the morning, whereas the bull olah and the he-goat which is offered up outside were offered up together with the tamid of the afternoon; or did he mean, perhaps, this: they were offered up together with the tamid of the morning and together also with them the bull olah, whereas the he-goat which is offered up outside is offered up together with the tamid of the afternoon?⁴ Furthermore, when, according to Rabbi Eliezer who omits reference to him, is the bull olah being sacrificed? Furthermore, according to both Rabbi Eliezer and Rabbi Akiva, when are the sacrificial portions of the (inner bull and inner he-goat) chatas placed [on the Altar by the Kohen Gadol]? — Rava said: You do not have the

¹ The seven sheep.

² The Gemara will explain the meaning of this phrase.

³ Of the Menorah.

⁴ Rabbi Akiva's statement is not clear enough. Either of the two interpretations are possible, dependent on where the end of the clause is placed.



order [of the service] properly explained except by adopting either the view of Rabbi Eliezer, as taught in the School of Shmuel, or the view of Rabbi Akiva as reported in the Tosefta. For the School of Shmuel taught: Rabbi Eliezer said, He goes out, prepared his own ram, and the ram of the people and the sacrificial portions of the chatas, but the bull olah and the seven lambs, and the he-goat that was offered up outside were offered up together with the tamid of the afternoon.

What is the teaching of Rabbi Akiva as recorded in the Tosefta? — For it was taught: Rabbi Akiva said: The bull olah, and the seven lambs were offered up together with the tamid of the morning, as it is said: [You shall offer these] beside the morning olah of the morning tamid. After that the service of the day and after that the he-goat which is to be offered outside, as it is said: One he-goat for a chatas, beside the chatas of atonement; and after that his own ram and the ram of the people, after that the sacrificial portions of the chatas, and after that the tamid of the afternoon.

What is the reason for Rabbi Eliezer's view? — He [the Kohen Gadol] performs [the service] in accord with the order written [in Scripture's text]: first he performs what Leviticus enjoins and then he performs what Numbers prescribes. And Rabbi Akiva? — It is in accord with the reason he himself states: Beside the morning olah of the morning tamid, which shows that the additional sacrifices were offered up together with the tamid of the morning. What does Rabbi Eliezer do with the passage: Beside the chatas of atonement? He uses it [for the teaching]: Both atone for similar kinds of sins.

Rabbi Yehudah said in his [Rabbi Akiva's] name: One is offered up together with the tamid of the morning, and six with the tamid of the afternoon. Rabbi Elazar son of Rabbi

⁵ His zeal for the service of Yom Kippur will enable him to overcome any weakness that may impinge.

Shimon said in his name: Six were offered up with the tamid of the morning and one together with the tamid of the afternoon. What is [the reason] of the Rabbis? — There are two verses written: It is written: 'Beside the olah of the morning' and it is written: 'And he shall go out and offer his olah'. He therefore prepares one part with the one, and the other with the other.

Regarding what are they disputing? — Rabbi Yehudah holds: He offered one first, as it is written: 'Beside the olah of the morning', and then he performed the service of the day, because of a [possible] weakness of the Kohen Gadol. Rabbi Shimon ben Elazar holds: Since he once started, he performs the service of the six, lest he be negligent [and will not offer them after the service of the day]. But as to the service due that day, he is zealous.⁵ (70a4 – 70b2)

All, at any rate, agree that it was but one ram;⁶ according to whose view is that? — In accord with Rebbe. For it was taught: Rebbe says: [The] 'one ram' spoken of here is the same ram which is mentioned in the Book of Numbers. Rabbi Elazar son of Rabbi Shimon says: Two rams are involved, one mentioned here, the other in the Book of Numbers. What is the ground of Rebbe's view? Because Scripture says: 'One'. — And Rabbi Elazar son of Rabbi Shimon: 'One' here means, the [unique] outstanding one of his flock. And Rebbe? — He infers that from, and all your choice vows. And Rabbi Elazar son of Rabbi Shimon? — One refers to obligatory offerings, the other to voluntary ones and [a statement concerning both] is necessary. (70b2 – 70b3)

INSIGHTS TO THE DAF

One Hundred Blessings

The Gemora states that two reasons explaining why a second *sefer Torah* was not brought to the *kohen gadol* for

⁶ Which is offered up on Yom Kippur on behalf of the congregation.



Parshas Pinchas. One is because it will look like the first one was *possul*. Secondly, it will cause him to make a new *blessing* unnecessarily.

The latter reason is brought down in Shulchan Aruch regarding a *shochet* who has many animals ready to be *shechted*. He should not talk in between the slaughterings, for then he would be required to recite another *blessing*.

The Shalah rules that on Shabbos it is permitted to delay eating the fruits that were brought in middle of the meal and rather wait for the conclusion of the meal in order to enable a recital of an after-blessing, which will help one reach the goal of reciting one hundred *brachos* every day (which can be difficult on Shabbos).

The Magen Avrohom asks on this from our Gemora. Yom Kippur is even more difficult to reach this goal, and nevertheless we do not permit the *kohen gadol* to bring another *sefer Torah*, enabling him the opportunity of reciting another *blessing*.

Perhaps we can answer that this would be applicable only to the *kohen gadol* and therefore we apply the regular halachah of reciting an unnecessary blessing, however, the fruits on Shabbos pertain to everyone, and would be beneficial for all, so there we permit the extra *blessing*.

I just found in the Elyah Rabbah that the *kohen gadol* did not have the problem of one hundred *brochos*, for he recited eight *brachos* on *krias haTorah* and he made a *blessing* on each and every *avodah* according to the Ramban.

Spoon and the Ladle

Two Acharonim (Mikdash Dovid and Toras Hakodesh) have a similar chakirah regarding the removal of the spoon from the Kodosh Hakodoshim. Which hand does the

kohen gadol use to remove the ladle? He entered with it in his left hand, but here it is a shaila. The reason he holds it in his left hand when entering is because the *machta* (firepan) was heavy and he was compelled to carry that with his right hand. Do we say that in the removal of these *keilim*, he should use his right hand for the spoon, which is more important or do we say that he should use his left hand, for once the carrying of the ladle was done with his right hand, it should always remain that way?

I was wondering as to why they are assuming that it had to be done with two hands. Could he not remove both of them with his right hand? They were not heavy or hot at this time?

DAILY MASHAL

Greater Honor to a Mitzvah

The Gemora states that after the *kohen gadol* concluded his reading of the Torah, each and every person would take their own *sefer Torah* out and read from it. Rashi learns that that the purpose is to show the glory of the Torah and the toil involved in beautifying the mitzva. There are those that learn from here that the mitzva of glorifying a mitzva learned from the passuk of "zeh keili v'anveihu" is only when it is in public but not when performing a mitzva in private. There are examples that seem to prove otherwise. This is a good issue to discuss at length.