

שְׁבַעַת יָמִים קוֹדֵם יוֹם הַכִּפּוּרִים

Seven days before Yom Kippur.

Seven days before Yom Kippur, they sequester the Kohen Gadol from his house (from his house, and also from his wife), to the Parhedrin chamber. They prepare another Kohen, as his substitute, in case the Kohen Gadol becomes disqualified.

שְׁבַעַת יָמִים קוֹדֵם יוֹם הַכִּפּוּרִים

Seven days before Yom Kippur.

They also prepare another wife for him (the Kohen Gadol), in case his wife dies.

This is due to the fact that the Kohen Gadol must make atonement for himself and his household.

He must be married.

If we would really do so, there would be no end to the matter as the second wife may also die and we would need to prepare a third and a fourth, etc.

Therefore, in actuality, we do not prepare even one extra wife for him.

וּמִתְקַיֵּינִין לוֹ בְּהֵן אַחֵר תַּחֲתָיו

And they prepare another Kohen for him, as his substitute.

In normal circumstances, the Kohen Gadol will be succeeded by his son, if the son is fit to fill the position. (See Shemos 29:30, where the garments of the Kohen Gadol are described as being fit for his sons after him). So here, why is he not replaced by his sons rather than by a different Kohen? The Kohen Gadol is required to be especially careful regarding his state of purity and it is in his hands to protect his status. The arrangement of a back up Kohen causes the Kohen Gadol to be extra careful, so that he is not replaced by someone else.

If he was going to be replaced by his son, he would be proud to let that happen and might not be as careful. It is not as objectionable as losing the right to a stranger. So this extra pressure on the Kohen Gadol is for him to maintain his post.

אֵף אִשָּׁה אַחֶרֶת מִתְּקִינִין לוֹ

They also prepare another wife for him (in case his wife dies).

He shall make atonement for himself and for his household.

Household: ‘Bayso’ means ‘his wife’.

We learn from this that the Kohen Gadol must be married when he performs the Avodah for Yom Kippur. The Gemara suggests that, “We must prepare a second wife for him, in case the first one dies,” but quickly says, there is no end to this matter, “for we should also have to prepare a third and fourth in case the second or third should die, etc.”

6-Yoma 3a1

line 3 A7

Daf Digest

חוגג וְהוֹלִיךְ כָּל הַרְגֵל כּוֹלוֹ

One may offer the Chagigah anytime throughout the entire holiday, rejoicing in the festival.

In those times, ‘rejoicing’, required the eating the meat of the sacrifice. This suggests that strict vegetarianism in the time of the Temple would be problematic. However, with no Temple now, there is no obligation to eat the meat of the festival offering. For our day, the commandment to rejoice can be fulfilled, merely by drinking wine.

6-Yoma 3a1
Daf Digest

line 1

A1

פז"ר קש"ב

P'Z'R' K'SH'V'

Special laws of Shemini Atzeres are reflected in this mnemonic.

Payis - lottery – Which group of Kohanim would sacrifice the bull of Shemini Atzeres (SA).

Zman- time - The Shehechyanu prayer.

Regel- festival – Shemini Atzeres is a distinct holiday.

Korban-sacrifice-SA has a special sacrifice.

Shir- song-SA has a distinct song, sung by the Levites, unlike their song sung on Succos.

Bracha- blessing-On SA the people would bless the king in commemoration of the dedication of the Temple, “When ,on the 8th day, the people blessed King Solomon.”(Rosh Hashanah 4b)

בְּזֹאת יָבֵא אֶהְרֵן אֶל־הַקֹּדֶשׁ׃

With “this” shall Aaron enter the Holy.

With “this” refers to 7 days of sequestration (compare to and refer to Lev 16:3).

After Aaron’s two sons died, he sequestered himself for 7 days and then served for one day.

Similar language suggests similar interpretation, a ‘gezeirah savah’.

וַיִּשְׁכַּן כְּבוֹד־ה' " מֵרֵאשׁ חוֹדֶשׁ

And the glory of God rested on Rosh Chodesh Sivan.

The first day of Sivan was special. The cloud covered Moshe and the mountain for 7 days and then, the Torah was given on the 7th day of Sivan.

R Akiva says - There was no sequestration.

R Yosef Haglili says - Moshe was in the cloud, sequestered, so as to prepare him to come in contact with the Shechinah.

וַיִּקְרָא אֶל-מֹשֶׁה וַיֹּאמֶר

And God called to Moses saying (Lev 1:1).

Why did God preface speaking with calling?

To teach us that a person should first tell the other person that he would like to speak to him, before beginning to talk.

Where do we learn that we are not to repeat to others what we are told in privacy by a friend?

We learn from the word, 'leymor', 'lo omer', a contraction, 'don't speak'.

Any communication is to be considered secret if said only to one person, to the exclusion of others, even if the words, "keep this secret", is not said. This does not include the Torah, thoughts or manuscripts. In fact, it is a mitzvah to disseminate them and it is to the merit of the community and the person who originated them.

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר

And God called to Moses saying (Lev 1:1).

We are able to learn two lessons from this sentence.

And God called to Moses saying (Lev 1:1).

1. That if we plan to speak to a person we should first address him by name to get his attention.
2. That what we say to others or what they say to us can only be reflected if permission has been granted to repeat it, i.e., “for him to say to others.”

Bleich 5:49

מִיַּיִן לְאֹמֵר דְּבָר לְחֵבִירוֹ שֶׁהוּא בְּבַל יֹאמֵר

Where is it derived, that if you hear something from your friend, you are not allowed to repeat it, unless specifically permitted to do so?

Lev 1:1, “The lord spoke to him out of the tent of meeting saying.” The word, ‘saying’, “leymor”, is spelled lamed, alef, vov, mem, resh. Rashi says this is a contraction of two words, “lo omer”, ‘do not say’, (unless given permission). The next phrase, “speak to the children of Israel,” gives that permission. “Do not tell”, unless and until you are told, “go and tell.”

There is no statute of limitation subsequent to which the obligation of confidentiality, expires.

BT Sanhedrin 31a reports an incident of breach 22 years after receiving the information.

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אֵלֶּא כִּי־צַד מִלְּבִישָׁן לְעַתִּיד

How will he dress them in the future?

Moses dressed Aaron and his sons in their priestly vestments. Rashi asks a question regarding the order in which Moshe did this and what will the order be to dress Aaron and his sons in their priestly vestments in the future, when they are resurrected after techiyas hameishim? The Gemara says that this is a pointless question, as Moshe, Aaron and the sons will be here and we can ask them how to properly put on the vestments.

The Ritvah says the resurrection of the righteous will take place when Moshiach arrives. Rambam-Cautions against spending much time on this subject, implying that when it comes, we will experience it and now there is no benefit in wasting time over it. The how, why, when and circumstances that will occur, will occur and then we will know.

וְיָמָה צִיץ שְׂאִיף בּוֹ אֵלֹהִים אֶזְכָּרָה אַחַת

Regarding the tzitz, where there is only one mention of God's name.

Is a person permitted to fall asleep wearing tefillin?

Is it permissible to engage in mundane conversations or silliness while wearing tefillin?

The Kohen Gadol is to wear the tzitz on his forehead always. It contains only one mention of God's name.

Tefillin contain the name of God many times. You must not neglect the tefillin which contain God's name many times. You must not divert your attention from them.

Just as the Kohen Gadol may not direct his attention from the tzitz and fall asleep, even more so regarding tefillin, which contains God's name many times. A person is not permitted to direct his attention and fall asleep with the tefillin on.

שָׁעַמַד אַרְבַּע מֵאוֹת וְעֶשְׂרִים שָׁנִים וְלֹא שָׁמְשׁוּ בּוֹ אֶלֶּא
שְׁמוֹנָה עָשָׂר כֹּהֲנִים גְּדוֹלִים

The first Bais HaMikdash stood for 410 years and had 18 Kohanim Gedolim.

The second Bais HaMikdash stood for 420 years and had 300 Kohanim Gedolim.

With the exception of the following, no other Kohen Gadol served even a full year in office, during the second Temple period.

- | | |
|------------------------|----------|
| -Shimon Hatzadik | 40 years |
| - Yochanan Kohen Gadol | 80 years |
| -Yishmael ben Pabi | 10 years |
| - R Elazar ben Chasom | 11 years |

כָּל הָאוֹמֵר בְּנֵי עֲלִי חָטְאוּ אֵינוֹ אֶלָּא טוֹעֵה

The Gemara states, “Anyone who says that the sons of Eli did immoral acts with the women who came to sacrifice at the Temple, is simply mistaken.”

The sons of Eli did immoral acts with the women (Sam I 2:22).

Rashi - The Kohanim did not promptly give access to sacrifice birds, since they received very little meat from birds and much more from other offerings. Therefore, the women had to wait overnight or longer, and were separated from their husbands. Scripture considers this as tantamount to adultery.

מִקְדָּשׁ רִאשׁוֹן מִפְּנֵי מָה חָרַב

Why was the first Bais HaMikdash destroyed ?

Why was the first Bais HaMikdash destroyed and what type of destruction occurred because of these sins?

- Idol worship resulted in - Zion plowed as a field.
- Promiscuity resulted in - Jerusalem shall be in ruins.
- Murder resulted in - The temple mount will be like mounds in a forest.

Abandonment of HaShem, disregard for self control, and disregard for the sanctity of life, cause disintegration of the individual and human society and the related loss of homeland independence.

The destruction of the Second Temple was caused by hatred of Bar Kamtza. This shows us that unfounded hatred can equal in it's gravity, to all the three sins of idol worship, promiscuity and murder.

אֲבָל מִקְדָּשׁ שְׁנֵי שָׁהִיו עוֹסְקִין בַּתּוֹרָה וּבְמִצְוֹת וּגְמִילוּת חֲסָדִים מִפְּנֵי מָה חָרַב
מִפְּנֵי שֶׁהִיְתָה בּוֹ שְׁנֵאת חָנָם

However, during the time of the second temple, the people were occupied with Torah, mitzvahs, and acts of kindness, why was it destroyed? It was destroyed due to the sin of hatred without cause.

R Joseph Grunblatt - Sinas chinam, means hatred without a cause, without a purpose, and leads to no end. It is the root of all hatred and prejudice. It masks the image of God by the evil in the person.

6-Yoma 9b3 line 31 A16

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פְּנֵי שְׁלֹשׁ עֲבִירוֹת

The first Beis HaMikdash was destroyed because of the three cardinal sins.

The second Beis HaMikdash was destroyed because of baseless hatred. The first Beis HaMikdash was destroyed because of the three cardinal sins.

Torah study has the power to protect and defend from sin (BT Sotah 21a). The Jewish people were involved in Torah study when the first Bais HaMikdash was destroyed (BT Nedarim 81a). How is it that the Torah study did not protect the people from sin?

It was due to the fact that the people neglected to recite blessings before engaging in Torah study. Torah study, without full appreciation of its sublime essence, does not protect, in fact, it may be a disgrace to the Torah. To treat Torah study as a generic pursuit of intellectual information, rather than as a holy endeavor, leaves one susceptible to fall into the grip of sin.

טובה צפורן של ראשונים מקריסו של אחרונים

The fingernails of the earlier (generations) are better than the belly of the later (generations).

The first refers to the generation preceding the destruction of the First Temple. Their sins were openly revealed like the scratches made by fingernails. The transgression of the later generation, i.e., the Second Temple, were inward, hidden, conspiratorial, although outwardly they ate, drank and were pleasant toward each other. The causeless hatred led to the destruction of the Second Temple.

בַּמִּקְדָּשׁ לֹא הָיוּ לָהֶן מְזוּזָה שֶׁהָיָה בָּהּ בֵּית דִּירָה לְכַהֵן גָּדוֹל

In the temple there was no mezuzah (except in the Parhedrin), since it served as a dwelling for the Kohen Gadol.

Is the Kohen Gadol or any Kohen, the agent of the people, or an agent of Heaven, or both?

Kohanim must be only the agents of Heaven. No one can be an agent for someone who could not do the task himself, and common people are not allowed to bring sacrifices as offerings, only Kohanim can do so.

(Further proof is from Nedarim 35b.) If you swear that a certain Kohen can never provide you with any benefit, yet he is the one assigned to provide your sacrificial offering, you cannot prevent him from doing so. He is not your agent, but is an agent of Heaven.

בְּמִקְדָּשׁ לֹא הָיוּ לָהֶן מְזוּזוֹת

In the temple there was no mezuzah.

Must a prison cell have a mezuzah? No, because people are there not by choice.

The Parhedrin office, where the Kohen Gadol had to stay for 7 days, is actually exempt from having a mezuzah, but a mezuzah was actually placed on it, so that people would not say that it was like a jail.

If a person is confined to a large area, i.e., a city, it is not considered an incarceration. Therefore, the site he chooses to live in, does require a mezuzah.

A mezuzah is required: (Deut 6:9;11:20 - Laws of mezuzah)

- gates of houses (appropriate for winter and summer dwelling)
- court yards
- provinces
- cities (“write them on the door posts of your houses and on your gates”)

A mezuzah is not required on an arch that is not a gateway to a city, etc, or on a prison, or on a synagogue.

בְּשַׁעֲרֵיָהֶן

On your gates.

Laws of mezuzah:

- A place of living requires a mezuzah.
- A pantry requires a mezuzah.
- A mezuzah is not required on a bathroom, bais hatveliah, bathing room, or prison.

A bedroom, where the main purpose is sleeping, the secondary is an activity that is E'Kovod.

Does a bedroom require a mezuzah?

R Rottenberg (Smag)--Says no.

Bas Yosef - Yes, it does. If the primary reason of the room was not for living in it, no Mezuzah is required, but here the primary reason is sleeping, it should require a mezuzah.

However, all agree that the mezuzah should be outside the door of the bedroom.

The bedroom is required to have a mezuzah, but certain activities embarrass the mezuzah, and therefore, the mezuzah is permitted outside the room .

That which does not require a mezuzah, is an area that is outside the definition of living space.

A space that is less than 4 x 4 amos does not need a mezuzah, > 6 x 6 feet /30 sq feet. However, since we leave that room to enter a larger room, that door needs a mezuzah, i.e., a walk-in closet also needs a mezuzah!

Rabbi Zucker

וְכָתַבְתֶּם עַל-מְזוֹזוֹת בַּיְתֶךָ וּבְשַׁעְרֶיךָ׃

You shall write them on the doorposts of your house and on your gates.

Rambam – A mezuzah is to remind us to separate ourselves from the outside world.

Maharal: A mezuzah is to separate the Jewish house from others at the doorpost , which is the line of demarcation between the home and the outside world.

Genesis 21:27 - “They made a covenant, the two of them.”

How could Abraham Avinu make a covenant with a gentile and is it not superfluous to add “the two of them?”

Answer: The Torah means to teach us that even after making a covenant, they were still “the two of them,” still totally separate .

מְזוּזַת יְחִיד נִבְדָּקַת פְּעָמִים בִּשְׁבוּעַ

The mezuzah of an individual must be examined 2 times within 7 years.

The mezuzah of an individual must be examined 2 times within 7 years, i.e., once every 3 ½ years.

Rashi: The reason is two fold:

1. To be certain the parchment has not deteriorated.
2. To make sure the parchment has not been stolen.

The inspection need not be done by a certified scribe since we are only checking to see if the letters are cracked or damaged. This is something that can be done by an amateur.

It is not enough merely to see if the parchment is still there, we must check to see that the letters are still intact.

בֵּיתְךָ

Your house.

A house for human habitation.

Excluded (no need for a mezuzah):

- a storehouse for straw
- a barn
- a wood shed
- a storage house

- an outhouse
- a tannery
- a bathhouse

- a mikvah

Included (does require a mezuzah)

- a synagogue
- the house of a woman
- a house owned by partners

Why is it necessary to specify these sites?

Because you might think:

1. the term “your house” is in the masculine, it excludes her house.
2. a mezuzah is not required in a collective house, only if it is truly “your house”. This is not so.

בֵּית הַכְּנֻסֶת הָאִשָּׁה וּבֵית הַשּׁוֹתֵפִין חַיִּיבֵת

A synagogue, a woman's house and a house owned by partners, requires a mezuzah.

Women are obligated to place a mezuzah on the door of their home, and to check the mezuzahs in the home when it is struck with the spiritual disease called “tzoras batim.”

One might have thought women are exempt, since the rule of mezuzah is expressed in the masculine form “beisecha,” (Devarim 11:20). However, the following phrase “in order to increase your days and the days of your children,” certainly includes women. The law of afflicted houses also excludes women, since it applies to ‘a house in the land of your inheritance.’ While women, other than the daughters of Zelaphchad, did not inherit, they did gain from all the benefits of the land, such as, a place to live, and food to harvest. Therefore, “land which they inherited’, is appropriately applied to them, just as it is regarding their obligation to recite Bircas HaMazon after meals.

מַעְלִין בְּקֹדֶשׁ וְלֹא מוֹרִידִין

We go up in holiness, not down.

One may not change head tefillin into arm tefillin.

One may not take the strap from his head tefillin and use it on his arm tefillin.

The tzitzis near the head, i.e., the front tzitzis, are higher in holiness than the ones in back..

Some put a marker so they know which is the front of their talis.

One cannot make a talis katan out of a talis gadol unless the large talis is damaged.

Why don't we need a mezuzah on the right side, outside the bathroom, as we enter a regular room?

Rashi: A bathroom is not appropriate for a mezuzah. It is "ain kovod shamayim" to have a mezuzah there.

Why don't we put it outside the door? This is not necessary, it is 'patur', 'exempt completely'. Perhaps we should put the mezuzah into a double cover. This is not necessary, it is 'patur', 'exempt completely'.

Why doesn't an Eruv need a mezuzah?

We don't put up a mezuzah where it is a - bizayon (embarrassment).

- sakonah (danger).
- fear of the king.

מַעֲלִין בְּקֹדֶשׁ וְלֹא מוֹרִידִין

We go up in holiness, not down.

On the other hand, we are told to be happy with our lot. However, this is in relation to material things, not with spiritual matters. In spiritual matters, no matter how much we achieve, its never really enough.

In spiritual matters:

It's never too late.

It's never too little.

It's never enough.

The aspiration to improve is a powerful human trait. It is the stimulus for repentance and is what purifies a person.

If you are complacent spiritually, you are going down.

אָמַרְתִּי אַחְפָּמָה וְהִיא רְחוּקָה,

(Quotes King Solomon regarding the Red Heifer)

“I said I would become wise, but it is still beyond me.” (Ecclesiastes 7:23)

Let the mother come and clean up after her child.

The offspring of the red heifer is the golden calf, the paradigm of willful sin. The heifer cleanses, symbolizing the cleansing of ‘teshuvah’, ‘repentance’.

Just as the red heifer is completely unblemished, the good within us is absolutely unsoiled by the bad things we have done. Knowing that we have absolute good within us, should give us strength to augment that good and to do more good.

Note: Regarding a Sefer Torah that is posul (damaged): The law is that we tie a belt on its outside, so everyone knows not to use it; that it needs to be repaired. So each time we put a belt on, let it be a stimulus to improving and repairing ourselves spiritually.

לֶחֶם הַפָּנִים אֶלֶּחֶם הַפָּנִים

Two breads of the offerings of Shavuot.

Double line of breads, of the Lechem Hapanim, that face each other, six on each side.

Sfas Emes - One side of six breads represents the correct state of acting and being, the other represents the opposite . The wrong way is always close to and in opposition to the proper way of behaving.

The philosophy is that evil stems from God's desire to see us overcome temptation.

Everything emanates from HaShem, even evil.

שְׂפֵהוּן גְּדוֹל מִקְרִיב חֵלֶק בְּרֵאשׁ וְנוֹטֵל חֵלֶק בְּרֵאשׁ

The Kohen Gadol offers up the korbanos first and takes the first portion.

Non-Kohanim must accord Kohanim honor, based on the mitzvah “vekidashto” , “and you shall sanctify him.”

The mitzvah to honor the Kohen Gadol is to the person himself.

The obligation to honor Kohanim, refers to the collective group.

Therefore:

- If there is one serving plate and you offer it first to one Kohen, then all may partake.
- A blemished Kohen or even a Kohen who is a minor, are considered Kohanim for this mitzvah of deference.

Daf Digest

הַיְי כִּהְיִי שְׁלוּחֵי דְרַחֲמָנָא וַיְנַהוּ

The Kohanim are the agents of the merciful one.

Is the Kohen Gadol or any Kohen the agent of the people, or an agent of Heaven, or both?

Kohanim must be only the agents of Heaven. No one can be an agent for someone who could not do the task himself and common people are not allowed to bring sacrifices as offerings, only Kohanim can do so.

Further proof is from Nedarim 35b. If you swear that a certain Kohen can never provide you with any benefit, yet he is the one assigned to provide your sacrificial offering, you cannot prevent him from doing so. He is not your agent, but is an agent of Heaven.

הַשָּׂחָ שְׂיַחַת חוֹלִין עוֹבֵר בְּעֵשָׂה

He who engages in idle talk, transgresses a positive commandment.

He who engages in idle talk, transgresses a positive commandment. See Deut 6:7, “and you shall speak of them,” “of them”, refers to words of Torah, but not of other matters.

The breath used in speech is part of the soul and we are commanded not to speak idle words, for speech causes us to use some of the strength of our soul.

הַשָּׂטָן בְּגִמְטְרֵיָא

The word Hasatan has the gematria of 364.

This teaches us that Satan has permission to prosecute 364 days of the year, but on Yom Kippur, the 365th day, he has no permission to prosecute.

After the 10 days of repentance, Satan is powerless.
In fact, he becomes Israel's defender.

Heh	-	5
Shin	-	300
Tes	-	9
Nun	-	<u>50</u>
		364

אֶלְמֵלֵא גִלְגַּל חֲמָה נִשְׁמַע קוֹל הַמּוֹנָה שֶׁל רוֹמִי
הַמּוֹנָה שֶׁל נִשְׁמַע קוֹל גִּלְגַּל חֲמָה

If it was not for the sound of the turning of the sun, we could hear the roar of the throngs of Rome. If it was not for the noise of Rome, we could hear the sound of the turning of the sun.

The noise of the sun is the consciousness that time flies past us so quickly. This brings us the wisdom to fear Heaven and to make the most of our lives.

The noise of Rome represents the pleasure and raucousness of the material world and the complacency of wicked people. The worldly static drowns out the voice of conscience.

People chase after their heart's desire and once it is achieved, they find it actually, is not at all satisfying. However, by then time has run out. Listen to the sound of the sun.

אָמַר רַב בְּשָׁעָה שִׁישְׂרָאֵל עוֹלִין לְרַגְלֵי
 עוֹמְדִין צְפוּפִין וּמִשְׁתַּחֲוִים רְוּחִים

When Israel goes up for festivals, they stand crowded, but bow down with ample space between them.

Rashi: A miracle occurs so that when they bow down, there is space between them, so that their confession is not overheard by their neighbor, which may cause embarrassment.

We learn that a person should not enumerate his sins in public. To do so would suggest that he is not embarrassed or disgraced by his transgression.

Unless, if he does so, he expresses deep remorse or admits to sins already known publically.

Sins committed privately, should not be confessed or revealed when speaking to others.

אָסוּר לְמִנּוֹת אֶת יִשְׂרָאֵל אֶפְיָלוּ לְדַבֵּר מִצְוָה

It is forbidden to count the people of Israel, even for a Torah purpose.

It is forbidden to count the people of Israel, even for a Torah purpose. This is evidenced by the choosing of a Kohen to perform a certain service, by extending their finger and have that number coincide with a predetermined number.

We can also learn this from King Saul, who numbered his troops to fight the Ammonite forces by carrying shards of clay. King Saul also numbered the troops to fight the Amalekites by counting lambs, not by counting people.

However, we don't give as an example, the ½ shekel coins used for the earliest census. The ½ shekel was a contribution given “to achieve atonement for their souls”, for the sins of the golden calf, so there would be no plague. We don't wish to imply that counting heads invites a plague.

It is forbidden to count heads to take a census.

אָסוּר לְמִנּוֹת אֶת יִשְׂרָאֵל אֶפִּילוּ לְדַבֵּר מִצְוָה

(Re: Census)

It is forbidden to count the people of Israel, even for a Torah purpose.

Gedolim ruled that families in Israel should not fill out census forms

Taking a census may be permitted if:

- only a portion of the population is counted.
- the entire population is counted, with Jews mixed in, but not delineated as Jews.
- if for a valid purpose, it may be permitted.
- if done by a census form. As this is an indirect method, since its accuracy cannot be perfect, it may be acceptable.

If done by a King, for vainglorious reasons, it is prohibited.

We are always concerned about giving the “evil eye”, enhanced access to our people and their welfare.

מְסִייעַ לַיהוָה לְרַבִּי יִצְחָק

The Mishnah supports the teaching of R Yitzchak.

(Hosea 2:1) The number of the children of Israel shall not be numbered or measured. “Lo Yimad V’lo Yisafer.”

Rashi (Gen 13:16) - “If a man can number the dust of the earth, than shall your seed also be numbered.”

(Gen 15:5)- “Look toward heaven and count the stars, if you are able to count them, so shall your seed be counted.”

(Gen 32:13)-“I will surely be good to you and make your seed as the sand of the sea. which cannot be numbered for multitude.”

(Pesachim 64b) King Agrippa told the high priest to count the Israelites and he took a kidney from each paschal lamb.

A similar narrative is recorded by Josephus in the Wars of the Jews, (Book VI Chap 9). An imprecise census is always permissible. That may be why an indirect method of counting is always permissible. It is inherently inaccurate. There is no guarantee that the directive will be adhered to scrupulously.

Since the true number will not be known, it is permitted to count by any indirect method, i.e., fingers, lambs, shards, kidneys, items of clothing, ½ shekels, etc.

אָסוּר לְמִנּוֹת אֶת יִשְׂרָאֵל אֶפְיֻלוּ לְדַבֵּר מִצְוָה

(Re: Census)

It is forbidden to count the people of Israel, even for a Torah purpose.

Counting the Israelites (Ex 30:2) is prohibited since it may cause a plague. It is prohibited, even to further a mitzvah purpose. (In 1 Sam 11:8) Saul did so obliquely, by counting the number of pascal lamb offerings. Even counting a segment of the population is prohibited.

Rambam – Precise census is not permitted, even of a portion of the populace.

Chasam Sofer – Indirect counting, i.e., by counting fingers or ½ shekel, is permitted, because it is inherently inaccurate. Everyone will not adhere to the directives scrupulously and a true number will not be known.

Today, census is gathered by questionnaires that require tabulating and as such it is indirect and permitted. In addition, if done for a purpose, i.e., financial planning and defense, even Rambam permits it.

אָסוּר לְמִנּוֹת אֶת יִשְׂרָאֵל אֶפְיָלוּ לְדַבֵּר מִצְוָה

It is forbidden to count the people of Israel, even for a Torah purpose.

Exodus 30:12 -Prohibits a head count.

Each man shall give an atonement for his soul (½ shekel), so there will be no plague.

This verse does not serve as a source for the prohibition for counting, it applied only to those susceptible to punishment for the golden calf. If there is no transgression, perhaps direct counting would be permissible.

- The census was not established for the sake of a mitzvah.
- It does not necessarily apply to future generations.
- (BT Berachos 62b) Even school children know of the prohibition of counting the Bnei Israel.

Rabbienu Bachiya - A person who is part of a group, receives benefits, since judgment is made toward preserving the group. However, when God judges an individual, only his personal actions and merits are counted. The man may be deemed unworthy when singled out. Therefore, counting singles, as individuals, is not permitted.

אָסוּר לְמִנּוֹת אֶת יִשְׂרָאֵל אֶפִּילוּ לְדַבֵּר מִצְוָה

(Re: Census)

It is forbidden to count the people of Israel, even for a Torah purpose.

(I Shmuel 11:8) The verse speaks of King Saul's military campaign to save the people of Yevesh-gilad from an Ammonite siege. Saul did not count his soldiers directly, but had each man take a pottery shard, throw it before him, and then he counted the pottery shards.

Even though to rescue people, which is a milchemet mitzvah, and that knowing the number of his troops was necessary for success, Saul counted in an indirect manner.

(I Samuel 15:4)- Saul numbered the people by means of lambs. Again, Saul used an indirect method, i.e., he gave them lambs and then retrieved them or he counted the Pascal lamb offerings.

אֵין מְעִמֵּידִין פְּרָנָס עַל
אֶלָּא אִם בֵּין קוּפָּה שֶׁל שְׂרָצִים תְּלוּיָהּ לוֹ מֵאַחֲרָיו

One should not appoint an administrator of a community, unless he carries a basket of reptiles on his back.

One should not appoint an administrator of a community, unless he carries a basket of reptiles on his back so if he becomes arrogant, we can tell him to turn around.

- R Yaakov Yosef of Polonoye - His sins are in the past. He has repented and now, he is ready to devote himself to pursuing, not his personal needs, but the agenda of the community.

בְּשָׁעָה שֶׁאָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא לְשָׂאוֹל
לֵךְ וְהַבִּיתָה אֶת-עַמֶּלֶק׃

HaShem told him (Saul) to kill all of Amalek.

Saul responded, “What about the value of even one human life?”

Saul warned the people to distance themselves from Amalek, so they would not be injured in the cross fire, out of his respect for human life.

Harming innocent bystanders should be avoided.

Saul’s people, learning of this, were reluctant to kill Amalek also, and Saul capitulated to them rather than firmly lead them, Therefore some of Amalek survived.

Saul was berated for having compassion on the wicked (Note: 21).

Daf Digest

כָּל תַּלְמִיד חָכָם אֵינוֹ תַלְמִיד חָכָם

Any scholar (who does not take revenge or bear a grudge like a snake), is not a scholar.

But the posuk in Lev 19:18 teaches, “You shall not take revenge and not bear a grudge.”

However, this posuk refers to monetary matters only, i.e., a financial harm.

You are permitted to take revenge and bear a grudge like a snake (see Gen 3:15).

“And you (the snake) will bear a grudge against man.”

If you are:

- hurt physically. You can bear a grudge until the other apologizes.
- disgraced. Regarding one’s honor, you can bear a grudge, but it is better not to do so.
- disgraced publically. A Torah Scholar must remember until the person asks for forgiveness. This is because the honor of a Torah Scholar is actually the honor of the Torah and this disgrace is not easily forgiven.
- confronted with a false charge made against you. You have no obligation to forgive, even if he asks for forgiveness.

אִיזוֹ הִיא נְקִימָה

What do we mean by taking revenge?

For example, A says to B, “Lend me your sickle.” B says, “No.” The next day B says to A, “Lend me your hatchet.” A says, “No, just as you did not lend to me, I will not lend to you.” This is one example of taking revenge.

Chasam Sofer - One who refrains from doing someone a favor simply because the other person wronged him in the past, is guilty of taking revenge.

Rashi - What is an example of holding a grudge?

A says to B, “Lend me your hatchet.” B says, “No.”

B says to A, “Lend me your shirt.” A says, “Here it is for you”. See, I am not like you, who did not lend me your hatchet.” He remained mindful of the matter and did not erase it from his thoughts.

Rambam (Hil Deio’s 7 :8)- If a person is wronged, he, not only, should refrain from actively taking revenge, he must eliminate the matter from his mind.

תָּנָא מֵעוֹלָם לֹא שָׁנָה אָדָם בָּהּ
מִפְּנֵי שְׂמֵעָשֶׂרֶת

A Baraisa taught that a person never repeated, because it brings prosperity.

The Kohanim were never permitted to offer the incense more than once. Why?
Because by offering the incense, the person becomes wealthy.

The juxtaposition of the two sentences (Deut 33:10 and 11), “They shall place incense in your presence” (Deut 33:10), and “Bless HaShem, His resources” (Deut 33:11), suggest this relationship between incense and wealth.

Since we want as many Kohanim as possible to become wealthy, we only let each Kohain offer the incense, once.

Juxtaposed, in sentence 33:09, is the phrase, “Your covenant, they have preserved.” The covenant, is equated with the circumcision ceremony. Therefore, we don’t give the honor of Sandak to a person twice. Each son in a family should have a different Sandak, according to this custom.

מִלְמַד שָׁפֵל הַיּוֹם כָּשֵׁר לְמִילָה

What time of day should you perform a bris?

We learn that one can perform a circumcision any time on the 8th day. “On the 8th day he shall be circumcised.” (Lev 12:3)

The zealous do it promptly, for it says (in Gen 22:3), “Abraham rose early in the morning.” So it is advisable to perform the bris early in the day.

However, if by delaying, we will be able to perform the mitzvah in a more beautiful manner, Hidur Mitzvah, i.e., by waiting for the father or a special honored guest to arrive, it is permitted.

קַיִּים אַבְרָהָם אָבִינוּ כָּל הַתּוֹרָה כּוֹלֵה

The Gemara declares that Abraham observed all the commandments.

The Gemara declares that Abraham observed all the commandments, including Rabbinic decrees, despite the fact that the commandments had not yet been given.

How then, was it possible for Abraham to observe the Torah in its entirety, because it is forbidden for a gentile to observe Shabbat?

The Brisker Rav – They observed the laws of the Torah, but were not obligated to do so until Sinai.

The restrictions upon gentiles keeping the Sabbath, is that Jews might believe the gentile is one of them. They may follow his behavior, thinking his actions in other matters, are also properly Jewish. Since his actions may not be properly Jewish, Jews could be misled. Such a rationale is not pertinent at the time of Abraham or the other patriarchs, since there were no other Jews around to be misled.

הַרְהוּרֵי עֲבִירָה קָשׁוּ מֵעֲבִירָה

Sinful thoughts are more difficult than sinful acts.

This does not mean that thoughts are more illegal than acts, it means they are more burdensome, more difficult to control.

Thoughts can have bad consequences.

Yet, the Rabbis understood that it is very difficult to avoid bad thoughts. There are three things that man cannot avoid on a daily basis, impure thoughts, evil speech and lack of concentration during prayer (Bava Basra 164b).

Lekutai Yehudah- Just as sinful thoughts are more injurious than the sin itself, since they contaminate the soul, so mitzvah thoughts are more beneficial than the mitzvah itself.

הַרְהוּרֵי עֲבִירָה קָשׁוּ מֵעֲבִירָה

Sinful thoughts are more difficult than sinful acts.

Thoughts about sin are worse than sin itself.

A person who sins with his intellect, which is the most distinguished part of a person, is worse than he, who sins with a less distinguished part of his body.

The sin is greater if:

- a person intends to think sinful thoughts.
- puts himself into circumstances that will lead to improper thoughts.
- improper thoughts occur on their own, randomly, in a person's mind.
- he needs to make an effort to restrain these random, improper thoughts.
- he does not avoid places that arouse improper thoughts, unless a person needs to travel for a necessary purpose, i.e., to go to work, and there is no other way to go.

Don't misuse your most precious asset. Thinking about sin, also permits one to rationalize that the sin is justified and not a sin at all. A sin we do not admit to, cannot be atoned for, since we don't regret it.

הַרְהוּרֵי עֲבִירָה קָשׁוּ מֵעֲבִירָה

Sinful thoughts are more difficult than sinful acts.

Thoughts about sin, i.e., fantasizing, is not forbidden legally.

The Torah is too wise to forbid thoughts. It is impossible to forbid them and any attempt to do so, only increases the feelings of guilt of those who have them. Controlling behavior is hard enough, regulating thoughts is unreasonable.

However, though the statement says, “Thoughts about sin are worse than the sin itself,” this is not a legal statement. It means they are more burdensome and more difficult to control or to will out of existence.

דְּאָמַר רֵישׁ לָקִישׁ

Resh Lakish said, “One should not pass up a mitzvah.”

As soon as a mitzvah opportunity comes one’s way, he should seize it.

“Ushemartem es hamatzos” (Ex 12:17) “You shall safeguard the matzos”, so they don’t become chometz. The word ‘matzos’ is spelled almost like the word ‘mitzvos’.

The Beraisah in Mechilta interprets this as follows: Safeguard the mitzvahs to prevent them from becoming chometz, i.e., don’t delay their performance, in case they become sour and obsolete (Rashi).

6-Yoma 33a3 line 45
Weiss #46

B14

אֵין מְעַבְרִין עַל הַמִּצְוֹת

Precepts may not be passed over.

Precepts may not be passed over. Don't pass up the opportunity to do a mitzvah.

If a mitzvah presents itself to a person, he may not delay in order to fulfill another mitzvah .

He should do the mitzvah immediately.

עֲבוּרֵי דְרַעָא אֶטּוּטְפֵתָא אֶסּוּר

Do not bypass your arm tefillin, for the head.

If you open your tefillin bag and you come across your head tefillin before your arm tefillin (and it is closer to your arm, than your head), according to the rule, ‘don’t bypass a mitzvah’, should you put your arm tefillin on first?

No, because there is a posuk, (Deut 6:8), “You shall bind them as a sign on your arm and they shall be ‘totophos’, between your eyes’.”

This sequence must be adhered to.

However, the principal of “don’t bypass a mitzvah,” can direct us as to how to put our tefillin into the bag, so that we will come across the proper tefillin box first. Then, we will not to have to ‘bypass it’, in order to put the tefillin on in the proper order.

עֲשֵׂוֹת שֶׁל בְּרוֹל הָיוּ מִחֲמִיז מְעַרְב יוֹם הַכַּפּוּרִים

He put hot irons into the mikvah water, to warm them, on Yom Kippur.

Why is this allowed? The iron bars may be made stronger by that process and that is not allowed on a holy day. It is allowed, because the strengthening of the iron is an unintended, but not inevitable, consequence of the act. Perhaps the bars will be removed before they become hard, or perhaps the type of metal they are constructed of will not react by becoming hard. Non-inevitable consequences do not serve to prohibit an act. For example: May you drag something across a yard, which will make a trough in the earth? May you perform a circumcision, if by doing so you also excise a skin lesion? If the consequence is not intended, it does you no benefit and is not absolutely inevitable, it is permitted. Another example: If you wash your hands and the water drips onto your garden, this is not permitted because you benefit. If you do so in your neighbor's garden, since watering his plants does you no benefit, it is permitted.

תָּנוּ רַבָּנָן עָנִי וְעֹשֵׂי רָשָׁע בְּאֵין לְדִין

The rabbis taught: A poor person, a wealthy person, and a wicked person come to judgment.

The rabbis taught what to do if a poor person, a wealthy person, or a wicked person come before the Rabbinical court, for judgment.

To the poor person they say, “Why did you not engage in Torah study?” (BT Sanhedrin 7a)

This teaches that when a person passes from this world, he is judged first regarding his Torah study.

He may answer , “I was poor and preoccupied with my subsistence.”

They can then say to him, “Were you more poor than Hillel?”(Read line 35b2 A5 to B6)

6-Yoma 35b2 line 28

A22

Weinbach p160

וַיֵּרֶד עָלָיו שֶׁלֶג מִן הַשָּׁמַיִם

Snow fell from the heavens.

This is the famous story about Hillel, who was too poor to pay the guard at the Beis Midrash. Instead, he listened to the great teachers through the skylight on the roof. One night he was found covered with snow and almost frozen to death.

Hillel's persistence in Torah study, despite abject poverty, is cited by the Heavenly court as a refutation to any poor person, who claims that he can't study because he has to struggle to make a living.

Why was it necessary to have a guard at the door to the house of Torah study? It was in that period when R Gamliel limited admittance only to those "whose interior was like his exterior." A guard was, therefore, needed to exclude the less sincere students.

יוסף מחייב את הרשעים

Joseph obligates the wicked people.

Joseph's good behavior, in the face of temptation, makes all people who act badly, who succumb to temptation, liable for punishment. Joseph served as an example of a person who was severely inticed and yet resisted. Joseph and the Torah, also tells us how to achieve success in the face of temptation, 'Shalshelas'. 'Shalshelas' is the longest trope of the cantillation notes. The time needed to sing the 'Shalshelas' gives us time to contemplate the consequences. The 'Shalshelas' represents the three fold set of entwining influences you use to think as Joseph did. He thought of his grandfather and his father and whether the proposed behavior would be in keeping with his family values. Such a pause will keep us from succumbing to temptation.

פִּיצוּד מִתְנַדָּה

How does (the Kohen Gadol) confess (his sins)?

Order of the confessional for the Kohen Gadol:

1. Avisi - intentional sins.
2. Pashati - rebellious sins.
3. Chatasi - non-intentional sins.

Chatasi should be first, yet it seems to be the least severe sin, according to the principal that we go from less to greater. Yet, it is hard to ask forgiveness for a sin that you had no intention of committing. Consequently, the Talmud takes into account human nature. A person can begin with sins that he knows he has committed and progress to greater sins, those he did knowingly and rebelliously. A person can admit when he makes a major mistake and then admit to a lesser sin. Even though the sin is less in his mind, because after all, it was unintentional and is, therefore, the hardest to admit, after he has begun the Teshuvah process. For these others, he is willing to do Teshuvah, even in areas of doubt.

פִּיֹצֵד מִתּוֹדָה עֲוִיתִי פְּשַׁעְתִּי וְחָטָאתִי

I have intentionally sinned, rebelliously sinned and sinned unintentionally.

Take away our intentional sins and our inadvertent sins from before us.

Pesha is an intention to rebel against HaShem.

Usually we go from lesser to more severe, but not in this prayer.

Therefore, there are prayer books that change this sequence around.

It is more important that we follow the community, than to be concerned with these fine details. Similarly, if you pray in an Ashkenaz, Sfard or Nusach Ari shul, it is best not to remove yourself from the community, by praying differently. Follow the custom of the community you are in.

הַמְהַלֵּךְ לְיָמִין רַבּוֹ הָרִי זֶה בּוֹר

A person is considered a boor for walking at the right hand of his Rebbe.

Why? The right hand is the loving and accepting hand.

The left is one that criticizes and points out failings.

An eager student would wish to be improved and corrected, so he could learn and he should be grateful for constructive criticism, which is represented by the left hand.

Also, a student should be prepared to offer his teacher assistance and by walking to the left of the teacher, he is able to help him using the student's right hand, if needed.

בְּשַׁהֲלֶךָ וַיִּקְנֹר לְהַבִּיא דְלָתוֹת מֵאֶלְכַסְנֵדְרִיא שֶׁל מִצְרַיִם

Nikanor went to bring doors from Alexandria in Egypt.

The ban against settlement in Egypt:

- Is only a ban to “return in this way”, (Deut 17:16) i.e., the route traveled by our ancestors in departing from Egypt. Other routes would be acceptable.
- This prohibition is directed against living among Egyptians, so as not to imitate their degenerate (idol worshipping) life style.
- The prohibition was only in force while we had access to Eretz Yisroel, but once dispersed, no land was forbidden. Perhaps the prohibition is again applicable in our day.

The Jews of Alexandria were punished for living among the Egyptians, “You shall see them no more” (Ex14:13).

Rambam - Returning to Egypt for commerce is permitted (Deut17:16).

בְּקִשׁוֹ לְהִטִּיל אֶת חֲבֵרְתָּהּ עִמָּד הוּא וּכְרָכָה אָמַר לָהֶם

The sailors thought to throw its companion (door overboard) and Nikanor stood up and said to them, “You will have to throw me (into the sea) with it”.

Nikanor did not endanger his life to save the first door. He knew artisans could replicate it from the remaining one.

However, he did endanger his life to save the second door.

This is not one of the three reasons a person is permitted to endanger his life.

Why did he risk his life to save a door?

These doors were to beautify the Bais HaMikdash. If they would both be lost, those who entrusted him with funds to purchase them, would be deeply disappointed and might not have continued the project of beautifying the Bais Hamikdash. By saving the door, a great Kiddush HaShem resulted.

בֶּן קַמְצָה לֹא רָצָה לְלַמֵּד עַל מַעֲשֵׂה הַכֶּתֶב

Bar Kamtzah did not want to teach his special way of writing.

He wrote the tetragrammaton, all 4 letters at the same time, with 4 pens. This solved the problem that the name was never written with one or more letters missing.

This section is used in the discussion as to whether a Torah, mezuzah or tefillin scroll could be produced by printing or by silk screen techniques.

The answer is that a Torah, mezuzah or tefillin scroll cannot be printed, because each word must be written in proper sequence.

6-Yoma 38b3 line 36

B8

אֶפֶיֶלּוּ בְּשֶׁבִיל צַדִּיק אֶחָד עוֹלָם נִבְרָא

The world would have been created, even for the sake of one righteous person.

6-Yoma 38b4 line

A21

שְׁנֵאֵמַר „וְצַדִּיק יְסוּד עוֹלָם”

As it says, “The righteous are the foundation of the world”. (Proverbs 10:25)

6-Yoma 38b5 line 50
Weiss #93

A1

בָּא לְטַהֵר מִסִּיעִין אוֹתוֹ

If one comes to purify himself, he is helped.

“Present me an opening of repentance no bigger than the eye of a needle and I will widen it into openings through which wagons and carriages can pass” (Shir Hashirim- Rabbah 5:2).

If man takes the initial first step to purify himself, God will take him all the way.

אָדָם מִקְדָּשׁ עֲצָמוֹ מֵעֵט מִקְדָּשֵׁיךָ אֹתוֹ הַרְבֵּה

For each little effort toward holiness, Heaven rewards more greatly.

One who endeavors to purify himself, receives help from Heaven to do so (Rashi).

טָרַף בְּקַלְפֵי

He snatches from the lottery box.

This describes the process of the lottery:

The Kohen Gadol puts his two hands into a wooden box, just big enough for his two hands, so he can't manipulate the lots. On one is written, 'for HaShem', on the other it is written, 'for Azazel', and explains why the lots were made of wood.

The Kohen Gadol needs to "snatch" the lots, so he has no time to contemplate or be deliberate and feel for the one he wishes to take with his right hand.

6-Yoma 39a3 line 26 A14

Daf Digest

הַתּוֹרָה חָסָה עַל מְמוֹנָן שֶׁל יִשְׂרָאֵל

The Torah was concerned for the money of Israel.

The lottery box was made of wood, rather than gold or silver, because God has concern for the commercial treasury of Israel. He recognizes that there is limited resources.

This is a principle that is appropriate for our day. We all get requests for support of new and old organizations. One must have concern for our limited resources and consider carefully which organization to make our donations.

קָשֶׁר לְשׁוֹן שֶׁל זְהוּרִית בְּרֹאשׁ שְׂעִיר הַמִּשְׁתַּלַּח

He tied a red string on the head of the goat sent away to Azazel.

One is not permitted to make a permanent knot on the Sabbath.

How can we be told to tie a knot of red string, on Yom Kippur, on the goat to be sacrificed?

For example, are you permitted to tie your shoe laces on Shabbos?

However, if the permanent knot is not for an ongoing purpose, it is permitted.

In this circumstance, this knot, made for a single purpose, no longer serves its purpose, since the goat is killed and the knot no longer has a purpose to serve. It is not considered a permanent knot and therefore, does not violate the Biblical prohibition.

If you use a syringe with a needle on it, you may attach the needle, according to some, even though it will remain attached when you throw it away after its use. However, all agree it would be best to take apart the needle and syringe before throwing it away, so as not to make it a permanent connection.

קָשֶׁר לְשׁוֹן שֶׁל זְהוּרִית בְּרֹאשׁ שְׂעִיר הַמִּשְׁתַּלַּח

He tied a red string on the head of the goat sent away to Azazel.

What is the rule concerning tying string on shoes on Shabbos?

- You could wear shoes that require no tie, i.e., loafers.
- You could tie the knot before Shabbos and step into and out of the shoes.
- You could tie and untie your shoes on Shabbos, proving that the knot you need is not permanent.

I imagine you could tie your shoelaces, slip out of your shoes, keep the knot intact, but later put on a different pair of shoes, to show that the purpose of tying the knot no longer pertains.

Everyone is sent to the world with a “strand” tied to his head, just like the scapegoat. This strand is the Torah and if he learns Torah for its own sake, it turns white. Now, human nature is such that everyone, naturally, starts out learning for some reason. However, some hope to reach the level of learning for its own sake, ‘lishmah’. Even those who don’t intend to, are so impressed with the riches of insight that they have gained, that eventually, they too, reach the level of learning ‘lishmah’.

They disagree.

פְּלִיגֵי בָּהּ

There is a discussion as to how heavy the red string of the Parah Admah must be. Three opinions: Should the weight be equal to 10 zuz, 2 selaim, or 1 shekel?

R Shimon ben Chalafta says 10 zuz, the Rabbis say 1 shekel, and no one chooses the middle weight of 2 selaim.

וְסִימָנֶיהָ אֶחָד הַמְּרַבֵּה וְאֶחָד הַמְּקַמְעֵיט

And your mnemonic, both the one who does much and the one who does little.

So they suggest a mnemonic. A statement from Menachos 110a, that one who offers a large offering or one who offers a small offering, both find equal acceptance before HaShem.

Rashi points out that mnemonic devices are to aid learning and suggests other helpful practices:

- Explain the material very clearly.
- Teach others.
- Review the learning.
- Avoid haughtiness. Don't say you know it and seek mercy from HaShem that He should be helpful to you or you won't succeed.
- Study should take place in shul.

שְׁחִטוֹ

And he (the Kohen Gadol) slaughters it.

This describes the slaughter of the bull:

The Kohen Gadol slaughters the bull and receives the blood in the receiving bowl. The Kohen Gadol does not complete the shechitah himself, but gives it over to a Kohen Hedyot, so the Kohen Gadol is free to catch the blood.

This describes the offering of the incense:

On Yom Kippur, the Kohen Gadol scoops up a shovelful of coals in a light gold shovel and puts the coal on the Holy of Holies.

The difference between the usual ceremony and Yom Kippur:

Usually, the Kohen Gadol scoops up coals in a heavy silver shovel, then he puts it onto a heavy gold shovel and places the coals on the 4th step of the courtyard.

Other general differences:

Everyday:

- climbs the east side.
- sanctifies his hands and feet from a laver.
- uses 3, 4, or 5 pyres.

Yom Kippur:

- climbs the western side.
- sanctifies his hands from a golden flask.
- uses 3 or 4 pyres.

שִׁבְעָה זָהָבִים הֵינּוּ

There are seven types of gold.

The two types of gold are reflections only of the degree of purity of the gold and the various alloys with which it is found in its natural state. The only metals that can be defiled, i.e., carry ‘tumah’, are those 7 enumerated (in Num 31:22) :

Gold, Silver, Copper, Iron, Tin and Lead and Mercury.

Since an airplane is 75% aluminum, has titanium and is about 15-25% steel and copper, it does not transmit tumah. Therefore, a Kohen may well be able to fly over a cemetery without concern.

6-Yoma 45b1 line 3

B17

Daf Digest

,, אֵשׁ תְּמִיד לְמַאי אֶתָּא

“The flame on the Altar shall be permanent and it shall not be extinguished” (See 45A2 N19 Lev 6:2).

Just as the eternal flame over the Altar must not be permitted to be put out, so we are not permitted to ‘put out’ or ‘diminish’ our flame of excitement about study. This commandment to keep the Altar fire burning, stresses our duty to continue and be enthusiastic about learning.

דְּהוּתְרָה הִיא בְּצִיבּוֹר סוּפּוֹ נִמְי

Shabbos restrictions (are not merely overridden) are actually permitted in the face of communal need.

We permit the restrictions of Shabbos to be set aside, to save a life.

Is Shabbos ‘hutra’, i.e., “cancelled” and the restrictions do not exist or are Shabbos restrictions ‘superseded’, “dochai Shabbos”–set aside reluctantly, in order to, for example, save a life.

Rashba, Magid Mishnah, Mishnah Berurah- If Shabbos hutra, i.e., does not exist, then when you save a life, you may do things that would, otherwise, not be permitted on Shabbos, i.e., slaughtering an animal for food, if necessary.

If Shabbos is only ‘dochai’, ‘set aside’, other procedures may not be done that have no direct impact on the patient’s life. Those tasks should be done by a non-Jew (Rashi).