

Yoma 60

כל מעשה יוה"כ האמור על הסדר אם הקדים מעשה לחבירו לא עשה כלום תנו רבנן כל מעשה יוה"כ האמור על הסדר אם הקדים מעשה לחבירו לא עשה כלום א"ר יהודה אימתי בדברים הנעשין בבגדי לבן מבחוץ אם הקדים מעשה לחבירו לא עשה כלום א"ר יהודה אימתי בדברים הנעשין בבגדי לבן מבחוץ אבל בדברים הנעשים בבגדי לבן בין מבפנים בין מבחוץ אבל בדברים הנעשים בבגדי זהב מבחוץ מה שעשה עשוי

The Mishna emphasizes the importance of everything being done in the correct order. If something was done out of order, he must redo the process: Rabbi Yehuda and Rabbi Nechemia regarding the scope of the stipulation. Meaning is this stipulation of doing it correctly (and must be repeated if it was not done in the correct order). According to Rabbi Yehuda, this only applies to the Avoda that was done in the Holy of Holies (Kodesh Hakodoshim). Rabbi Nechemia disagrees and says that it applies even to the Avoda done with the linen garments outside the Kodesh Hakodoshim. A more practical application of this rule is regarding the order of Tefila, which must be done in the proper order. On Rosh Chodesh (today is Rosh Chodesh Tammuz 5781) we daven Mussaf in addition to davening Shacharis. If one arrived late to shul and the minyan is up to Mussaf- what should he daven

first? Should he daven Shacharis as that is the correct order, or should he daven Mussaf as that is the value of davening with a minyan? A similar question was asked in Zevachim (91a) and not resolved. The Be'er Yitzchak says that he may daven whichever he chooses. This is based on the Rambam that rules that since the question was unresolved, he may choose Mussaf even though Shacharis is considered the Tadir. However, Rav Moshe Feinstein disagrees and says that one must daven Shacharis first even though it would not be with a Minyan. He argues that Shacharis comes first because of Tadir and because our Gemara earlier indicates a particular verse that teaches us this Halacha. It is known that Shacharis is modeled after the Morning Tamid and therefore should take precedence to Mussaf even in this situation.

Weekly Quiz

1. In what way did the keruvim appear in the Kodesh Hakodoshim?
2. If someone sends an animal from abroad to be brought as a korban and it is not known if the individual that sent it is still alive- can it still be brought?
3. Please explain the concept of Bereira.
4. Please provide an example of Bereira discussed in our Gemara.
5. Please cite two examples that show that we are sensitive to the fatigue of the Kohen Gadol on Yom Kippur.
6. Who was able to view the Paroches of the Beis Hamikdash in Rome and how did that happen?
7. Please cite an example of a chatzitzta in the Avoda.
8. Can one personally benefit from the leftover blood of the sacrifices?
9. What did Terumas Hadeshen have in common with the garments of the kohanim?
10. What should a bald nazir do with the requirement to cut one's hair at the conclusion of his nezirus?

Yoma 54-60
'יומא נ"ד-ס'

Friday, June 11, 2021
'א תמוז, תשפ"א



Daf Yomi Jax

From the Desk of Rabbi Yaakov Fisch

Our Daf Yomi studies this week were primarily on topic with the Avoda on Yom Kippur with the Kohen Gadol. There was a precious nugget about the importance of Zion and the Land of Israel in our studies on Yoma 54. The Gemara states that the world was created from Zion. One interpretation is that the world was incomplete until there was a spiritual manifestation of the presence of G-d. That manifestation occurred first in Zion and then to spread to the world as a whole. That is the reason we direct our prayers towards Jerusalem. It is not just because the Beis Hamikdash stood there thousands of years ago. We direct our prayers to the direction of Zion as that is where the primary spiritual energy in the world is found.



Have a Peaceful Shabbos,

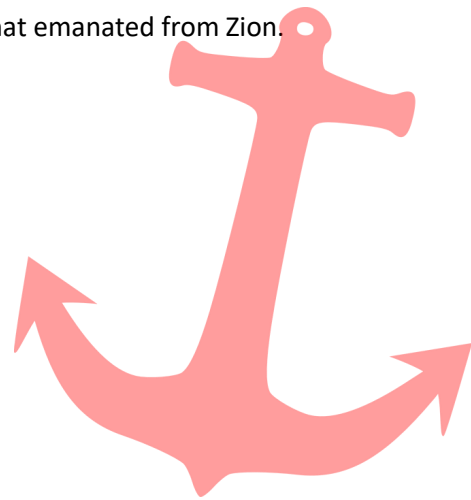
Rabbi Yaakov Fisch

Yoma 54

תנן כמאן דאמר מציון נברא העולם דתניא רבי אליעזר אומר עולם מאמצעיתו נברא שנאמר (איוב לח) בצקת עפר למוצק ורגבים ידובקו רבי יהושע אומר עולם מן הצדדין נברא שנאמר (איוב לז) כי לשלג יאמר הוי ארץ וגשם מטר וגשם מטרות עזו רבי יצחק <נפחא> אמר אבן ירה הקב"ה בים ממנו נשתת העולם שנאמר (איוב לח) על מה אדניה הטבעו או מי ירה אבן פנתה וחכמים אומרים מציון נברא שנאמר (תהילים נ) מזמור לאסף אל אלהים ה' ואומר מציון מכלל יפי ממנו מוכלל יפיו של עולם תניא ר' אליעזר הגדול אומר (בראשית ב) אלה תולדות השמים והארץ בהבראם ביום עשות ה' אלהים ארץ ושמים תולדות שמים נבראו תולדות הארץ מארץ נבראו וחכמים אומרים אלו ואלו מציון נבראו שנאמר מזמור לאסף אל אלהים ה' דבר ויקרא ארץ ממזרח שמש עד מבואו ואומר מציון מכלל יפי אלהים הופיע ממנו מוכלל יופיו של עולם

The Gemara quotes an unusual Braisa that on earth. That is perhaps the meaning of our Gemara. The manifestation of G-d's presence emanated from Zion and then spread to the whole world. Perhaps that is what the Gemara means when it says that the world was created from Zion. It is referring to the spiritual energy of the world that emanated from Zion.

The Torah says in Devarim 11:12 אֶרֶץ אֲשֶׁר-הָאֱלֹהִים דָּרָשׁ אֹתָהּ תִּמְיֵד עֵינֶי הָאֱלֹהִים בָּהּ. This is translated as "The land which Hashem your G-d has His fixated upon it. Isn't the presence of G-d found everywhere? The Torah teaches us the importance about the Land of Israel and Zion. While the presence of G-d is found everywhere, it is most profound and compelling in the Land of Israel. That is because the manifestation of G-d's presence is more intense and electric than any other place

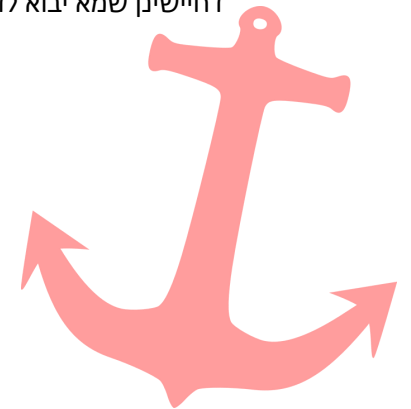


Yoma 59

תנו רבנן מועלין בדמים דברי ר' מאיר ור' שמעון וחכ"א אין מועלין בהן עד כאן לא פליגי אלא מדרבנן אבל מדאורייתא אין מועלין בהן מנא הני מילי אמר עולא אמר קרא (ויקרא יז) לכם שלכם יהא דבי רבי שמעון תנא (ויקרא יז) לכפר לכפרה נתתיו ולא למעילה ור' יוחנן אמר א"ק (ויקרא יז) הוא לפני כפרה כלאחר כפרה מה לאחר כפרה אין בו מעילה אף לפני כפרה אין בו מעילה ואימא לאחר כפרה כלפני כפרה מה לפני כפרה יש בו מעילה אף לאחר כפרה יש בו מעילה אין לך דבר שנעשית מצותו ומועלין בו

The Gemara discusses the status of an item or entity used for a mitzvah that has already been completed. The specific example is the leftover blood from the sacrifice that was used on the mizbeiach/altar. Once the zerika has been performed the Mitzvah has been completed. The Mishna taught as how to dispose of the leftover blood properly. A question asked is there still the consecrated status in the leftover blood that the laws of Meilah would apply? (Meilah is the violation of consecrated items used for personal use). According to Rabbi Meir and Rabbi Shimon, the Laws of Meilah would apply and the Sages disagree. There is a tangentially related issue with the oil used on Chanukah. The Shulchan Aruch raises the status of the leftover oil used on Chanukah but no longer has use as Chanukah is over. Is one allowed to use that for other purposes or does it have consecrated status? The Shulchan Aruch rules that since it was designated for the Mitzvah, one cannot use the

oil for any other purpose. Rather, he rules that one must make a special fire with the leftover oil. These are the words of the Shulchan Aruch: הַנּוֹתֵר בַּיּוֹם הַשְּׁמִינִי מִן הַשֶּׁמֶן הַצָּרִיף לְשִׁעוּר הַדִּלְקָה, עוֹשֶׂה לוֹ מְדוּרָה וְשׂוֹרְפוֹ בְּפָנָיו עֲצָמוֹ שֶׁהִרִי הַקֶּצֶה לְמִצְוֹתָיו. The Mishna Berura says that it is not permitted to leave this oil for next year as one may use this oil inadvertently for another purpose. These are the words of the Mishna Berura: להניחו לשנה הבאה לנ"ח אסור דחיישינן לתקלה ואפילו להניחו בכלי מאוס דודאי לא יבוא לאכלו ג"כ אסור דחיישינן שמא יבוא לדלוק ולהנות הימנו



Yoma 58

בעא מיניה רמי בר חמא מרב חסדא הניח סיב בתוך המזרק וקבל בו את הדם מהו מין בשאינו מינו חוצץ או אינו חוצץ כיון דמחלחל לא חייץ או דילמא לא שנא אמר ליה תנינא זולף והולך עד שמגיע לספוג שאני מיא דקלישי איכא דאמרי הכי פשט ליה בדם כשר בקומץ פסול:

The Gemara presents a challenge in the area of chatzitza? The Rema in the laws of Chatzitza in YD chatzitza. The general understanding of chatzitza Ch. 198:22 writes that a wart or any sort of is that any foreign object on a body would inter- growth on the body would not be a chatzitza. fere with the water being able to penetrate every These are the words of the Rema: אַבְּל יַבְּלֵת או area of the body's surface. However, in a certain חוֹצְצִים חוֹצְצִים. That is because case of chatzitza, it is called a מינו which means although it is undesirable, it is connected and part there is another item on the surface but it is not of the body and not considered a foreign entity. foreign but part of the body -- would that be a



Yoma 55

מיתביי שלש עשרה שופרות היו במקדש והיה כתוב עליהן תקלין חדתין ותקלין עתיקין וקינין וגוזלי עולה ועצים ולבונה וזהב לכפורת וששה לנדבה תקלין חדתין אלו שקלים של כל שנה ושנה תקלין עתיקין מי שלא שקל אשתקד ישקול לשנה הבאה קינין הן תורין גוזלי עולה הן בני יונה וכולן עולות דברי ר' יהודה

The Gemara talks about the contributions from study or build a local shul. These are the words of the citizens towards the communal sacrifices and the Shulchan Aruch: א) כופין בני העיר זה את זה, needs. There were 13 shofars into which the בית להם לעיר; ולבנות להם בית הכנסת; ולקנות ספר תורה נביאים וכתובים, כדי שיקרא on the outside as to where the funds would be הצבור. The Shulchan Aruch

allocated to. These contributions were mandatory and all Jews in Israel needed to participate in this endeavor. Halacha has placed great importance on the need for all citizens to financially participate in communal



further states that once someone has lived in the town for 12 months or has purchased a residence, he is obliged to participate in the communal responsibilities. וכל העיר בעיר י"ב חדש, או שקנה בה בית דירה, נותן עם בני העיר בכל הדברים

responsibilities. The Shulchan Aruch in 163:1 of הפרשים ודלתות ושכר השומרים והשומרים את המדינה וכיוצא בדברים אלו לשומרים העיר. והנה: ודוקא בסתם, אבל אם ידענו שרוצה לקבע בעיר, מיד הוי באנשי העיר. ויש אומרים דאם שכר בית דירה, כל ששכרה ל"ב חדש, הוי באנשי העיר מיד mandate that the residents participate in spiritual endeavors such as purchasing Seforim to read and

Yoma 56

הוא דנחית קמיה דרבא אמר יצא והניחו על כן שני שבהיכל נטל דם הפר והניח דם השעיר אמר ליה חדא כרבנן
וחדא כרבי יהודה אימא הניח דם השעיר ונטל דם הפר

The Gemara relates a story with Chazzan that led the Mussaf davening in the presence of Rava. He contradicted himself the recitation of the Avoda on Yom Kippur regarding the dispute between Rabbi Yehuda and the Sages if the vessel use for the blood of the goat was also used for the blood of the bull. He clarified that the liturgy was consistent with the Sages, that there were two different vessels for the two respective blood types. In any case, we see from the Sages that the Kohen Gadol came out to place the vessel of the goat blood and take the vessel with the blood from the bull. The Yerushalmi states a more practical application based on this halacha. On days when two Torah Scrolls are taken out, the two Sifrei Torah should not be taken out together but rather, the first one should be put away before the second one is taken out. However, the Rema in 147 rules that the two Sifrei Torah can be taken out simultaneously. The Magen Avraham asks how that can be justified based on this

Gemara, which indicates the opposite!! The Magen Avraham responds that the case of the Kohen Gadol on Yom Kippur is different as the Kohen Gadol cannot carry the two vessels in his right hand simultaneously and therefore must carry each vessel one at a time. Therefore, there is no concern with the two Sifrei Torah as two separate people can carry the two Sifrei Torah.



Yoma 57

נתערבו לו כוסות בכוסות נותן וחוזר ונותן שלשה פעמים מקצת דמים נתערבו לו ומקצת דמים לא
נתערבו [לו] פשיטא כי יהיב מודאין יהיב מיהו הנך שירים הו וליסוד אזלי או דילמא דחויין הו ואזלי לאמה

The Gemara discusses if the different vessels of blood got mixed up with one another and how to rectify the issue. The Gemara presets multiple variations and solutions for this challenge. The general approach is to redo the process as we are unsure which one was the correct application. The downside to this approach is that one may come to apply an additional round of blood. That would result in the violation of Ba'al Tosif which means one cannot add on to mitzvah. In this case, as we are not sure if this blood was actually already in the Mizbeiach, it seems we should err on the side of caution and not violate Baal Tosif! The Tosfos Yeshanim answers this question and says that one can only violate Ba'al Tosif if he is definitely adding to the mitzvah. In this case since it only a

safeik/doubt if he already applied the blood -- there would not be the violation of Ba'al Tosif of "maybe" doing it again. I was thinking of a parallel example to this example. On Shemini Atzeres in the Diaspora, the Shulchan Aruch says that one should sit in the Sukkah. The reason for that is that the eighth night of Sukkos, Shmini Atzeres may be the seventh night. (That is the basis of the two day Yom Tov observance in the Diaspora). One can ask, would that not be

a concern of Ba'al Tosif for one to sit in a Sukkah an extra night and day? According to the approach of the Tosfos Yeshanim, it is not an issue as one only sits in the Sukkah on Shemini Atzeres because of a safeik and one cannot violate the Ba'al Tosif that way.

