

A

Intro

Today we will learn בע"ה of מ"ד דף of יומא -
 The topics we will learn about include:
 The gemara will discuss the halacha which forbids anyone from being in the Heichal while the Kohen Gadol is performing the Haktaras Ketores, and will elaborate on this law to show when it applies in other cases as well.

A

וכל אדם לא יהיה באהל מועד
 בבואו לכפר בקדש

The Torah forbids anyone from being in the Heichal while the Kohen Gadol is performing the Haktaras Ketores

B

The gemara will also elaborate on some of the differences between the avoda of Yom Kippur and the avoda in the Beis HaMikdash which is performed during the year.

Finally, the gemara will discuss various types of gold that exist in the world, and the differences between each of them.

Some of the key topics and concepts that we will learn about include:

B

The differences between the Avoda of Yom Kippur and the Avoda during the year

The various types of gold that exist in the world, and the differences between them

C

לשון הרע
 The Torah forbids one from speaking ill of one another, whether in front of the person or not in front of him, and regardless of whether what he said is true or not.
 פר כהן משיח
 This is a Korban חטאת brought by a Kohen Gadol, who unintentionally transgressed a sin that is punishable by כרת.

פר העלם דבר של ציבור
 This is a Korban brought in a case where the Sanhedrin erroneously permitted something which is punishable by כרת, and the majority of Klal Yisrael followed this ruling. 12 פרים are brought as Korban, one for each Shevet.

C

לשון הרע

פר כהן משיח

פר העלם דבר של ציבור

D

שעירי עבודה זרה
 If the erroneous ruling of the Sanhedrin was related to עבודה זרה, then 12 שעירים are brought as a Korban חטאת, one for each Shevet. In addition, 12 פרים are brought as well, as Korbanos Olah.

In each of the three above cases, the blood of the Korban is sprinkled on the Paroches of the Heichal.

התורה חסה על ממונן של ישראל
 The Torah is careful and considerate of Jewish possessions. We see this, for example, in נגעי בית, that before a כהן pronounces a טמא, which would designate it and all its contents to be destroyed, the Torah gives the owner an opportunity to first remove his possessions from the house.

D

שעירי עבודה זרה

התורה חסה על ממונן של ישראל

1 So let's review.....

Our Shiur began with the Gemara citing the following posuk:
 וכל אדם לא יהיה באהל מועד בבואו לכפר בקדש עד צאתו
 וכפר בעדו ובעד ביתו ובעד כל קהל ישראל
 Another person may not be present in the Ohel Moed while the
 Kohen Gadol is performing his avoda on Yom Kippur.
 The Gemara derives from various words in this Posuk which
 Avodos, and which areas are included in this Issur.

מוותר עזרה is אסור, but the היכל is כולל.

כפרי בעדו is referring to during דמים - the sprinkling of the
 blood - both in the Kodosh HaKodoshim and in the היכל.
 The Gemara later adds that this Issur also applies during the מתן
 דמים in the היכל of the חטאות הפנימיות based on a Gzeira Shavah
 of כפרה כפרה מיה"כ.

אהל מועד teaches that this Issur applies not only in the
 - שבמדבר - the Mishkan in the Midbar, but also in עולמים -
 Mishkan Shiloh and the Bais Hamikdash.

עוד צאתו teaches that the Issur also applies - even when
 the Kohan Gadol is already on his way out.

הקטרת is referring to the - וכפר בעדו ובעד ביתו ובעד כל קהל ישראל
 קטורת.

The Gemara explains, because the קטורת is מכפר for all three
 categories -

The Kohen Gadol and his family,

The other Kohanim,

And all of Klal Yisroel -

However, the Kappara of דמים מתן is divided into two
 Korbonos;

The כפר גדול is for the Kohen Gadol and the other
 Kohanim,

And the שיער is מכפר for Klal Yisroel.



2 To summarize -
 קטורת or מדרבייתא, another person may not be in the היכל when קדש הקדשים or in the היכל.
 מדרבנן, the Chachamim added a גזירה that other people also may not be in the area of
 מדרבנן - between the Ulam and the Mizbeich, lest he forget and enter the היכל. However, this Issur applies only when these Avodos are performed in the adjacent היכל, but does not apply when these Avodos are performed in the קדש הקדשים, because the היכל separates between the area where the person is standing and the area where the Avoda is being performed.

2 To summarize...

מדרבנן
 No one may be in the **היכל** when these Avodos are being performed in the **היכל** or **קבל הקולט** or **קטורת**.

מדרבנן
 No one may be in **היכל** or **מזבח** when these Avodos are being performed in the **היכל**.

3 The Gemara has a Machlokes regarding the level of קדושה of the אולם.
 רבא holds;
 קדושת אולם והיכל חדא מילתא היא - The אולם is on the same higher level of קדושה as the היכל, with the אולם and the היכל on a lower level.
 However, the Gemara refutes Rava's ראייה, and says;
 אולם ובין האולם ולמזבח חדא קדושה היא - היכל ואולם שתי קדושות
 The אולם is on the same lower level of קדושה as the אולם בין האולם ולמזבח, and the היכל is on a higher level by itself.
 =====

3

רבא
 קדושת אולם - והיכל חדא מילתא היא

אולם - ובין האולם ולמזבח חדא קדושה היא
 היכל - ואולם שתי קדושות

4 As part of the previous discussion the Gemara says that קטרת atones for the very serious sin of לשון הרע, because:
 יבוא דבר שבחשאי ויכפר על דבר שבחשאי -
 It's appropriate for the Ketores which is brought in a private ceremony only by the Kohen Gadol, to atone for לשון הרע which is usually spoken in private.
 The לשון הרע חיים cites our gemara to show the severity of לשון הרע - that the special avoda of the Kohen Gadol on Yom Kippur in the Kodosh Kodashim comes to atone for this sin of לשון הרע.

4

The לשון הרע atones for sin of קטרת

יבוא דבר שבחשאי
 יכפר על דבר שבחשאי
 קטרת

יבוא דבר שבחשאי
 יכפר על דבר שבחשאי
 לשון הרע

5 The Gemara now returns to the Mishnah on מ"ג ע"ב, which listed many differences between the avoda of the Kohen Gadol on Yom Kippur and the way these avodos were performed during the year.

בכל יום היה חותה בשל כסף ומערה בתוך של זהב - והיום חותה בשל זהב ובה היה מכניס -
 Every day the Kohen would take the coals from the מזבה with a silver shovel and transfer them to a gold shovel, which he would bring into the היכל for the הקטרת קטורת on the inner מזבה. The reason - because, -
 התורה חסה על ממונן של ישראל -
 The Torah seeks to preserve the money of Klal Yisroel. The constant digging into the coals causes some of the metal to wear off. Therefore, we use silver rather than gold. However, on Yom Kippur, the Kohen Gadol would use the same gold shovel to scoop up the coals and carry it into the Kodesh HaKodoshim. The reason - משום חולשא דכהן גדול -
 To preserve the strength and stamina of the Kohen Gadol we eliminate the extra step of transferring from one shovel to another.

5 The many differences between the avoda done Yom Kippur and during the year



בכל יום
 היה חותה בשל כסף ומערה בתוך של זהב
 כתיב חסה על ממונן של ישראל



והיום חותה בשל זהב
 ובה היה מכניס
 משום חולשא דכהן גדול

6 בכל יום חותה בשל ארבעת קבין ומערה לתוך שלשת קבין והיום חותה בשלשת קבין ובה היה מכניס ר' יוסי אומר בכל יום חותה בשל סאה ומערה בתוך שלשת קבין - והיום חותה בשלשת קבין ובה היה מכניס -
 During the year, the Kohen would initially use a larger shovel to take more coals - According to the Tanna Kamma 4 קבין, and according to R' Yosi one סאה, which is 6 קבין - so that he'll be left with the minimum requirement of 3 קבין - because in the transfer, inevitably some coals fall to the floor. These coals, would be swept into the canal running through the עזרה.
 However, on Yom Kippur the Kohen Gadol initially takes only the requisite amount of 3 קבין, because there is no transfer.

6 בכל יום חותה בשל ארבעת קבין ומערה לתוך שלשת קבין



והיום חותה בשלשת קבין ובה היה מכניס

ר' יוסי אומר - בכל יום חותה בשל סאה ומערה בתוך שלשת קבין והיום חותה בשלשת קבין ובה היה מכניס

7 בכל יום היתה כבדה והיום קלה
 Every day the shovel was somewhat heavier - made of thicker metal, while on Yom Kippur it was lighter - made of thinner metal.

בכל יום היתה ידה קצרה והיום ארוכה
 All year the shovel had a shorter handle, while today it had a longer handle so that the Kohen Gadol could tuck it under his arm, making it easier to carry.

בכל יום היתה זהבה וירוק והיום אדום דברי רבי מנחם
 During the year the shovel was of yellow gold, while in honor of Yom Kippur, the shovel was made of a more precious reddish gold.

7 בכל יום היתה כבדה והיום קלה והיום ארוכה והיום אדום



בכל יום היתה ידה קצרה בכל יום היתה זהבה וירוק דברי רבי מנחם