

A

בס"ד  
Intro

Today we will learn בע"ה of דף מז of יומא מס' We begin the 5th Perek of Yoma, which continues the narrative of the Avodas Yom HaKippurim by the Kohen Gadol, and will elaborate on the עבודת הקטורת which is done לפני ולפנים - in the Kodesh HaKodoshim,

A

## עבודת הקטורת



B

the shechting of the שעיר להשם,

B

## Shechting the שעיר להשם



C

and the sprinkling of the blood of the פר and the שעיר in the Kodesh Kodashim and on the Paroches, etc.

C

## Sprinkling the blood of the פר & שעיר



**D** This Perek will also discuss unusual situations, such as if blood was spilled or

**D**

*If blood  
was spilled*

**E** if the order of Avodos was accidentally switched, and how to remedy them.

**E**

*If the order  
of Avodos  
was accidentally  
switched*

**F** The topics we will learn about today include:

**F**

The Mishna and the following Gemara discuss the avoda of חפינה, where the Kohen Gadol takes 2 hands full of the Ketores spices for the purpose of the special Ketores service performed inside the Kodesh Kodshim.

It will also discuss other aspects of the preparation for this special avoda.

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

לשכת הכלים

This is the chamber in the Bais HaMikdash where the keilim were stored. The meforshim are unclear as to where exactly it was located in the Bais HaMikdash.



חפינה

לשכת הכלים

**G** לשכת בית אבטינס  
 This is the chamber in the Bais HaMikdash where the Ketores mixture was made. This לשכה was named after the Avtinas family, who were the experts in creating the Ketores Mixture.



**H** קומץ  
 A Kometz is that which can be held between the middle three fingers and the palm of the Kohen. The excess beyond his three middle fingers are wiped away using the thumb and the pinky. The Kemitza process is performed for certain Korbenos Mincha, flour offerings, and this Kometz is then burned on the Mizbaich. There is also a Kometz of לבונה that is placed upon most Korbenos Mincha, and this too is burned on the Mizbaich.



1 So let's review.....

The Mishna begins:

הוציאו לו את הכף ואת המחטה

The Kohen Gadol is brought a golden spoon from the לשכת הכלים, and a shovel full of Ketores spices from the לשכת בית אבטינס.



2 חפן מלא חפניו ונתן לתוך הכף  
He takes 2 hands full of the Ketores and places it into the golden spoon.

הגדול לפי גדלו והקטן לפי קטנו וכך היתה מדה

The shiur of the amount of Ketores is based on the size of the Kohen Gadol's hands.

נטל את המחטה בימינו ואת הכף בשמאלו

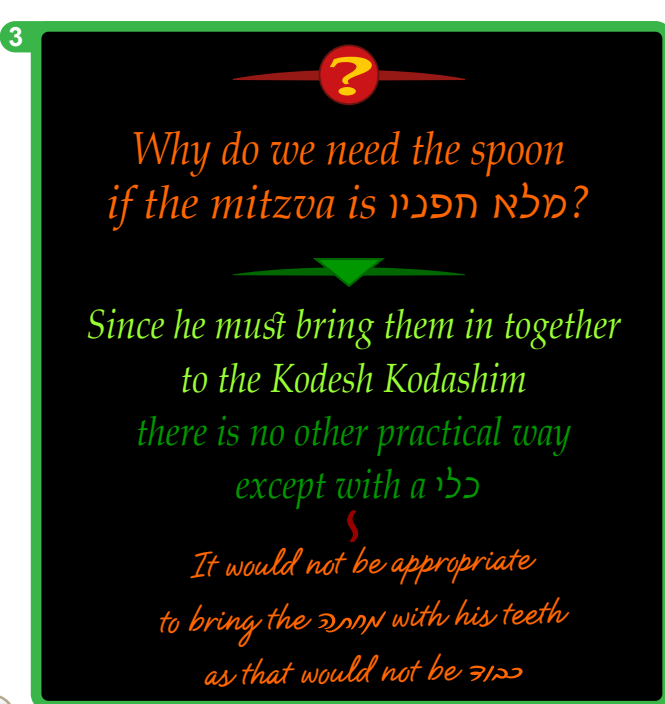
He then takes the shovel of burning coals in his right hand and the golden spoon of the Ketores in his left hand.



3 The gemara asks why we need the spoon if the mitzva is מלא חפניו?

The gemara answers that since the Kohen Gadol needs to bring in the shovel full of hot coals, and 2 handfuls of Ketores, and he must bring them in together to the Kodesh Kodashim, there is no other practical way for the Kohen Gadol to bring in the Ketores, except with a כלי, and as the gemara points out, it certainly would not be appropriate to bring the מחטה with his teeth, as that would not be כבוד to HaShem.

And so, putting the two fistfuls of Ketores into a כלי frees up one hand, so that he can bring the קטרת in one hand and the מחטה in the other hand.



- 4 The Mishna had stated that the Kohen Gadol brings in the Machta in his right hand and the spoon with the Ketores in his left hand. The gemara asks:  
 יציבא בארעא וגיורא בשמי שמיא  
 Should a citizen be on the ground and a visitor up in the air?  
 Meaning to say, that the Ketores is the main item and logically it should be in the right hand.

4

נמל את המחטה בימינו  
 ואת הכף בשמאלו

?

יציבא בארעא  
 וגיורא בשמי שמיא?

*The Ketores is the main item  
 and it should be in the right hand?*

- 5 The gemara gives 2 reasons why the מחטה is carried in the right hand:  
 -1- The מחטה, laden with 3 קבין of coals, is much heavier than the כף of Ketores -  
 -2- AND, even where the Ketores is so much that it's equal or more than the amount of coals - but since the coals are hot, the Machta is carried in the right hand.  
 As an example, the Gemara says that the Kohen Gadol רבי ישמעל had extremely large hands that held 4 קבין of Ketores

5

1  
 מחטה  
 is much Heavier  
 than the  
 כף of Ketores

2  
 Even  
 where the Ketores  
 is equal or more  
 Since the coals  
 are Hot

*רבי ישמעל בן קימחית  
 had extremely large hands  
 that held 4 קבין of Ketores*

- 6 Since he was mentioned, the gemara relates a story about him once becoming Tamey on Yom Kippur, and his brother רבי ישבב took over for him.

6

*רבי ישמעל בן קימחית*

*He once became Tamey  
 on Yom Kippur  
 and his brother רבי ישבב  
 took over for him*

7 It was also related that his mother Kimchis has seven sons who served as Kohanim Gedolim, and she attributed this great zechus to the fact that she was extra careful in covering her hair, even in private.  
 =====

7

*It was also related  
 his mother Kimchis has 7 sons  
 who served as Kohanim Gedolim*

*She attributed this zechus to  
 the fact that  
 she was careful in covering her hair  
 even in private!*

8 The gemara next examines the דין of Kemitza.  
 ת"ר בקומצו שלא יעשה מדה לקומץ  
 One may not make a כלי the size of his fist to perform קמיצה, but  
 rather he must scoop out the קומץ with his hand.

8

**קמיצה** 

**תנו רבנן**

**בְּקוֹמְצוֹ**

**שלא יעשה מדה לקומץ**

9 The Gemara has a Shaila whether we interpret the words מלא חפניו similarly that it must be taken by hand only, or he can use a כלי the size of his hands.

9

*The Gemara has a שאלה  
 whether we interpret the words...*

**מלא חפניו**

*It must be taken  
 by Hand only* *...OR...* *A כלי  
 the size  
 of his hands*

10 The Gemara now describes the קמיצה process:

הא כיצד חופה שלש אצבעותיו על פיסת ידו וקומץ  
ובמחבת ובמרחשת מווחק בגודלו מלמעלה ובאצבעו קטנה מלמטה  
The Kohen when performing קמיצה scoops out the requisite  
amount in the 3 middle fingers of his fist. As Rashi explains, in  
the case of flour the excess falls away by itself, but in the case of  
a Minchah which is first baked or fried and then crumbled, the  
pieces that stick out must be broken off and removed with his  
thumb and pinky.

10

קמיצה 

הא כיצד?

חופה שלש אצבעותיו  
על פיסת ידו  
וקומץ 

ובמחבת ובמרחשת  
מוחק בגודלו מלמעלה  
ובאצבעו קטנה מלמטה 

11 The gemara says that this avoda, along with מליקה and חפינה, are among the most difficult avodos in the Bais HaMikdash.

11

...this avoda  
along with מליקה and חפינה,  
are among  
the most difficult avodos  
in the Bais HaMikdash

12 The gemara next discusses the issue of  
- בין הבינים -  
Some small particles of the Kemitza that go in between the  
fingers of the Kohen, which poses the following Halachic  
question:  
Is the area between the fingers considered inside or outside the  
קמיצה?

12

בין  
הבינים 

Is the area  
between the fingers  
considered inside  
or outside the קמיצה?

13 The gemara concludes that because of the doubtful status of these particles, קמיצה should be performed by Kohanim with chubby fingers, where particles cannot go in between the fingers.

13

*Because of the doubtful status of these particles...*

קמיצה should be performed by Kohanim with chubby fingers where particles cannot go in between the fingers

14 The gemara now asks several questions in the name of Rav Papa about Kemitza and Chafina.

בעי רב פפא בין הבינים של מלא חפניו מהו  
 What is the law of the particles of Ketores on Yom Kippur which might have slipped in between the fingers of the Kohan Gadol?

פפא continues with another Shaila;  
 פשיטא לי מלא חפניו כדחפני אינשי - Obviously, the usual way of doing חפינה is valid - by putting the sides of the hands in and bringing them together, and thus lifting them out. However, my question is;  
 חפן בראשי אצבעותיו - Obviously, the usual way of doing חפינה is valid - by putting the sides of the hands in and bringing them together, and thus lifting them out. However, my question is;  
 If he did חפינה by placing the palm of his hand down and dug in with his fingertips to bring the mixture towards his palm - OR

14

קמיצה חפינה

בעי רב פפא

בין הבינים של מלא חפניו מהו?  
 פשיטא לי מלא חפניו כדחפני אינשי מהו?  
 חפן בראשי אצבעותיו מהו?

15 מלמטה למעלה -  
 He placed the back of his hand on the mixture and scooped into his palm with his fingers - OR  
 מן הצדדין  
 He placed the back of his hand on the mixture, pressed down and collected it into his palm - OR  
 חפן בזו ובזו וקרבן זו אצל זו -  
 He did the normal חפינה with each hand separately, and only after taking the hands out did he bring them together - מהו - What is the דין in all of these cases? Are they valid?  
 Rav Papa also asks these questions regarding קמיצה with one hand.  
 And to all the instances, the Gemara answers תיקו.  
 The question remains unanswered, תשבי יתרץ קושיות ואבעיות

15

מלמטה למעלה מהו?  
 מן הצדדין מהו?  
 חפן בזו ובזו וקרבן זו אצל זו מהו?

תיקו

תשבי יתרץ קושיות ואבעיות