

A

בס"ד
Intro

Today we will learn בע"ה of דף נ"א -
The topics we will learn about today:

The Gemara will continue discussing which Korbonos are דוחה שבת and טומאה, and some other points about the גדול פר כהן.

The next Mishna continues the narrative of יום הכיפורים עבודת, and begins to describe the path of the Kohen Gadol as he enters the קדש הקדשים. This was the first entry of the day to perform the עבודת הקטורת. As mentioned in the previous Mishnah, he was carrying the מחתה of coals in his right hand and the כף of Ketores in his left hand.

A

*Korbonos that are דוחה שבת
and דוחה טומאה*

*The narrative of
עבודת יום הכיפורים*



*The path of
the Kohen Gadol
as he enters the
קדש הקדשים*

B

The Mishna will also discuss the curtains or wall separating the Kodesh Kodashim from the היכל.

B

*The curtains & wall
separating
קדש הקדשים
from the היכל*

C

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

פסח שני

The Torah teaches, that if someone was Tamei or distant from Yerushalaim on the 14th of Nissan and therefore could not bring the Korban Pesach, he may bring the Korban Pesach on the 14th of Iyar, called the Pesach Sheni.

Our Gemara brings a machlokes whether the Korban Pesach Sheni may be brought BeTumah.

תמורה

The Torah prohibits transferring or exchanging the kedusha of a Korban onto another animal. However, if one transgressed and did transfer the Kedusha, it is valid, and both animals now possess the same Kedusha. A תמורה, generally has the same properties of the original Korban, and if it does not have a מום is also sacrificed on the Mizbaich.

אמה טרקסין

In the First Bais HaMikdash, there was a wall, which was 1 amah thick and 30 amos tall, which separated the Heichal, and the Kodesh HaKodashim. Rashi explains that it was called אמה טרקסין, as טרק means inside, whereas סין means outside, to illustrate the point that the Chachamim deliberated whether this wall was considered part of the inside - the Kodesh HaKodashim - or part of the outside - the Heichal.

תוספות explains that טרק means close and סין refers to the Luchos given at Har Sinai, that this wall separated and enclosed the Luchos given at Har Sinai, which were kept inside the Kodesh HaKodashim.

C

פסח שני

תמורה

אמה טרקסין

1 So let's review.....

The Gemara refers back to a discussion on the previous Daf regarding which Korbonos are שבת דוחה and טומאה. R' Meir had brought פסח קרבן as an example of a קרבן יחיד that is שבת דוחה and טומאה, because it's זמנו קבוע - And R' Yaakov had brought חגיגה קרבן as an example of a קרבן ציבור that is not שבת דוחה and טומאה, because it's זמנו קבוע.

1

Korbonos that are שבת דוחה and טומאה

<p>רבי יעקב</p> <p>קרבן חגיגה</p> <p>because</p> <p>אינו זמנו קבוע</p>	<p>רבי מאיר</p> <p>קרבן פסח</p> <p>because</p> <p>זמנו קבוע</p>
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2 Rav Huna now asks:
 ותנא מ"ש פסח דקרי ליה קרבן יחיד ומ"ש חגיגה דקרי לה קרבן ציבור
 Why do the Tanaim refer to the Korban Pesach as a Korban Yachid, and the Chagiga as a Korban Tzibur?
 If the Chagiga - although it is an individual obligation - is called a קרבן ציבור, because אתי בכנופיה -
 All of Klal Yisrael brings it together when they all come to Yerushalaim for Yom Tov - then the same can be said about the Korban Pesach?

2

אמר ליה רב הונא
 בריה דרב יהושע לרבא
 מאי שנא ...

<p>חגיגה</p> <p>דקרי לה</p> <p>קרבן ציבור</p> <p>אי חלק</p> <p>דאתי בכנופיה</p> <p>all of Klal Yisrael</p> <p>?</p>	<p>פסח</p> <p>דקרי ליה</p> <p>קרבן יחיד</p> <p>פסח נמי</p> <p>אתי בכנופיה</p> <p>all of Klal Yisrael</p> <p>!</p>
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3 The Gemara answers that the Korban Pesach mentioned, refers to the Pesach Sheni, which is not brought by all of Klal Yisrael, and even though it is a קרבן יחיד it will still be שבת דוחה because the Braisa follows the opinion of R' Yehuda, who holds that the Pesach Sheni may be brought בטומאה. Rebbe Yehuda learn this out from the פסוק;
 that Pesach Sheni carries all the laws of the regular Korban Pesach, including that it may be brought בטומאה. And although the Pesach Rishon was postponed specifically for people who are Tamei, still if they were not זוכה to become טהור by Pesach Sheni, it may be brought בטומאה.

3

פסח שני

לא אתי בכנופיה

which is not brought by all of Klal Yisrael

רבי יהודה

דוחה את הטומאה

ככל חקת הפסח יעשה אותו

אפילו בטומאה!

4 The Gemara continues another discussion from the previous Daf, namely whether the פר כהן גדול can create a תמורה or not. The Gemara there explained that the מחלוקת depended on whether the other כהנים are מקופיא מתכפרי or בקביעותא מתכפרי - whether they are true partners in the Kapara of the גדול פר כהן גדול, and thus the פר כהן גדול is considered a קרבן שותפין, which cannot create a תמורה. Or perhaps the atonement for the כהנים is only secondary - by-the-way, and the פר כהן גדול is actually a קרבן יחיד, which can create a תמורה.

4 Can the פר כהן גדול create a תמורה?
This depends on whether the other כהנים are

<p>▼</p> <p>מקופיא מתכפרי</p> <p><i>are only secondary</i></p> <p><i>The פר כהן גדול is then considered a קרבן יחיד</i></p> <p>Can create a תמורה</p>	<p>▼</p> <p>בקביעותא מתכפרי</p> <p><i>are true partners</i></p> <p><i>The פר כהן גדול is then considered a קרבן לותפין</i></p> <p>Cannot create a תמורה</p>
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5 Our gemara here tries to resolve this question:
ותיפוק לי דאשר לו אמר רחמנא משלו הוא מביא ולא משל ציבור
The Kohen Gadol must purchase this פר from his own funds, and the Torah repeats the words לו אשר to teach that this is מעכב - it cannot be mixed with funds from anyone else, even Kohanim. This would seem to prove that the פר כהן גדול is a true קרבן יחיד. However the Gemara responds that if it was a complete קרבן יחיד, how could the other כהנים benefit from the atonement, even מקופיא? We must therefore say that שאני בי גזא דאהרן דאפקריה רחמנא גבי אחיו הכהנים
The Torah was חסד part of the funds of the Kohen Gadol for the benefit of the rest of the Kohanim, so that they may receive atonement as well. So too, regarding תמורה, part of the funds of the Kohen Gadol are מופקר, and the Korban is not considered a קרבן יחיד, but a קרבן השותפין, and therefore cannot make a תמורה.

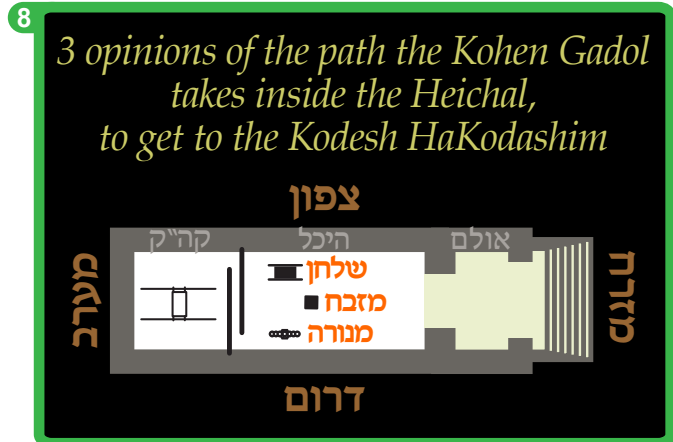
5 ותיפוק לי והקריב הכהן את פר הזחמאת אשר לו אמר רחמנא משלו הוא מביא ולא משל ציבור קרבן יחיד?

If so - how could the other כהנים benefit from the atonement

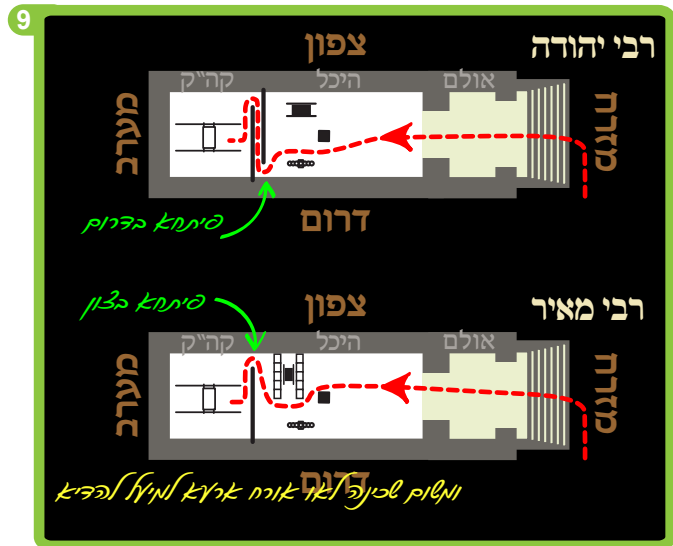
לאני בי גזא דאהרן דאפקריה רחמנא גבי אחיו הכהנים so that they may receive atonement as well

But the פר כהן גדול is considered a קרבן של השותפין which cannot make a תמורה

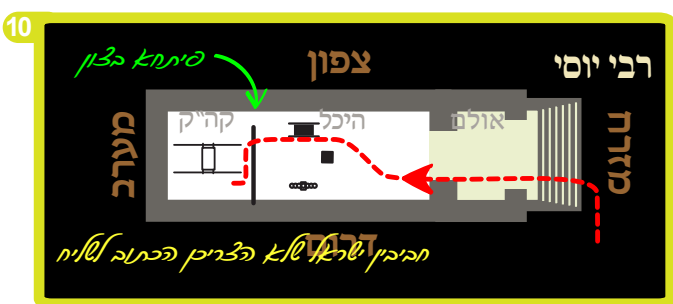
8 The Gemara now brings 3 opinions as to the path taken by the Kohen Gadol inside the Heichal, to get to the curtain of the Kodesh HaKodashim.
The Heichal contained the Mizbayach HaKetores directly in the middle, the Shulchan to the right, near the צפון wall, and the Menorah to the left, near the דרום wall.



9 R' Yehuda holds like the Tanna Kamma of our Mishnah that there were two curtains, and פיתוח בדרום - the opening of the outer curtain was near the דרום wall. Therefore, the Kohen Gadol walked towards the Kodesh Kodshim between the Mizbayach and the Menorah. He did not go between the Menorah and the wall, even further south, because the wall there was blackened from the fire of the Menorah, and it might soil his clothing.



R' Meir and R' Yose both hold that there was only one curtain, and פיתוח בצפון - its opening was near the northern wall. Therefore, R' Meir holds that the Kohen Gadol walked towards the Kodesh Kodshim between the Mizbayach and the Shulchan. He did not walk between the Shulchan and the wall, even further north, either because that space was filled with the 10 extra tables that were placed there by Shlomo HaMelech, which stood מצפון לדרום, and there was no space between them and the צפון wall - OR - even if we say that they stood למערב, and there was space between them and the צפון wall - however, ומשום שכינה לאו אורח ארעא למיעל להדיא - It would not be respectful to the שכינה, to walk directly towards the Kodesh Kodashim, but rather in a slightly roundabout way.



10 R' Yose, however, does not hold that walking straight towards the Kodesh Kodashim is a lack of Derech Eretz, as he states: חביבין ישראל שלא הצריכן הכתוב לשליח
Because of the special love shown to Bnai Yisrael by HaShem on Yom Kippur, the Kohen Gadol may enter directly into the Kodesh Kodshim.