

## OVERVIEW of the Daf

### 1) Wearing sacred garments for the lottery (cont.)

R' Nachman concludes the proof to his position that the kohanim wore non-sacred garments during the lottery.

R' Huna the son of Yehudah in the name of R' Sheishes demonstrates that the Mishnah cited as proof by R' Nachman is inconclusive.

R' Sheishes suggests a proof to his position but it is also shown to be inconclusive.

Abaye infers two points from the Baraisa cited by R' Sheishes. The first point is that the Lishkas haGazis was located over both consecrated and non-consecrated space, and, secondly, that it had two doorways. One door opened into consecrated space and one opened into unconsecrated space.

**2) MISHNAH:** The Mishnah enumerates which services were included in the second lottery. A dispute is cited regarding the order in which the limbs of the Korban Tamid were brought to the ramp.

### 3) The Lottery

The Gemara inquires whether a separate lottery was performed for each service or whether only one lottery was done.

After the Gemara rejects a number of suggested proofs, the Gemara finally demonstrates that only one lottery was held and the rest of the services were assigned to the kohanim who stood next in line.

### 4) Receiving the blood

The Gemara inquires whether the one who slaughtered also receives the blood, or perhaps the one who will throw the blood is the one who receives it.

The Gemara demonstrates that the one who will throw the blood is the one who receives it.

### 5) Clarifying the opinion of Ben Azzai

A Baraisa cites four different opinions regarding the proper order of bringing the limbs to the ramp.

One of the opinions cited in the Baraisa is clarified.

Rava highlights the difference between the opinion of the Tanna of our Mishnah and the opinion of R' Yosi cited in the Baraisa.

The Gemara explains why the back right leg is offered together with the head and how we know that the head is offered first. ■

## Distinctive INSIGHT

### *No sitting in the Courtyard of the Beis HaMikdash*

והאמר מר אין ישיבה בעזרה

Rashi explains that the prohibition not to sit while in the courtyard of the Mikdash is derived from the verse (Devarim 18:5): "To stand and to serve before Hashem." Mishne LaMelech (הל' בית הבחירה פ"ז ה"ו) understands that Rashi is indicating that this is a Torah law. Interestingly enough, he also notes that Rashi in Sanhedrin (101b, ד"ה גמירי) states that this rule is הלכה למשה מסיני, which means that it is, in fact, a Torah law, but it is not scripturally based. Perhaps Rashi here in Yoma is citing the verse as an אסמכתא.

Rashi in Sota (40a, ד"ה אין ישיבה) seems to suggest that this halachah is rabbinic. He explains that the reason not to sit is that it is not fitting for the honor of heaven to sit in a place where even the celestial angels cannot sit, as we find (Yeshayahu 6:2): "Seraphim were standing above, at His service." Perhaps, says Mishne LaMelech, Rashi in Sota is not saying that it is only rabbinic, but he is presenting the underlying reason for the rule of the Torah.

The commentators discuss whether leaning against something is allowed in the עזרה, as long as one does not sit. Sefer Gבורות ארי writes that it is permitted, and he brings a proof from the Gemara in Zevachim (19b) where Rebbe Yose ben Yehuda describes the manner of the kohanim as they washed from the כיוור. They would put one hand on the other, and the two hands upon their two feet, one on top of the other. When the Gemara notes that it would be impossible to stand up in such a position, Rebbe Yose explains that the kohen would lean against his friend who would hold him up as he washed. The Gemara also states that washing while sitting is not allowed, because the verse states "...to stand and serve." Tosafos there notes that the suggestion "to sit" means "to lean," because sitting is certainly prohibited. We therefore see that leaning in the עזרה while not involved in the service is allowed. ■

# HALACHAH Highlight

## Modesty while getting dressed

עד שעודו עליהן בגדי חול מלבישין אותן מכנסי קודש וכו'

Even while the Kohanim were wearing their non-sacred garments they would dress them in their sacred pants.

Rashi explains that the reason they would switch from non-sacred pants to sacred pants while still wearing their non-sacred shirt was to prevent them from being unclothed for even a moment.

The halachos of dressing without compromising one's modesty is not limited to Kohanim, rather they apply to everyone. Poskim<sup>1</sup> write that one must dress in a way whereby all the body parts that are normally<sup>2</sup> covered by people of that place remain covered. R. Moshe Feinstein zt"l<sup>3</sup> writes that it is forbidden to walk around completely unclad. In the opinion of some Poskim<sup>4</sup> the requirement of modesty is a Biblical obligation. Thus one finds that some people take off garments that cover the lower part of their body last and put on garments that cover the lower half of their body first to maintain standards of modesty for the greatest amount of time. The custom practiced by<sup>5</sup> Chassidim, however, is to remove the garments that cover the lower half of the body before the garments that cover the upper half of the body. When getting dressed the order is reversed and the garment that covers the upper half of the body is put on before the garment that covers the lower half of the body. The ideal practice<sup>6</sup> is to have an undershirt that is long enough to cover one's genitals or to wrap a towel around one's waist. The advantage of these practices is that one covers the upper half of his body first and does not compromise any standards of modesty because his private

# REVIEW and Remember

1. Where in the Beis HaMikdash did the lottery take place?
2. What two inferences did Abaye make regarding the structure of the Lishkas HaGazis?
3. Why did Ben Katin make twelve spouts for the kiyor?
4. What is the dispute between the Tanna of our Mishnah and R' Yosi regarding the order in which the limbs are placed on the Altar?

parts will remain covered. ■

1. שו"ע או"ח סימן ב' ס"א. מהגמ' בשבת קי"ח ע"ב
2. כן מבואר במ"ב שם ס"ק א'. וכן עי' שו"ת אג"מ יו"ד ח"ג סימן ס"ח אות ד'
3. אג"מ הנ"ל
4. בה"ל (סימן ג' ס"א בד"ה יהא) בשם הסמ"ק. ועי' רמ"א אבן העזר סימן כ"ג שהיו נוהגים שאפילו בבית המרחץ היו לובשים מכנסים. [נבזה מיושב הרמ"א התמוה שם בסימן כ"א ס"ה בשם המרדכי ואכמ"ל]
5. שו"ת קנה בוסם ח"ב סימן א' שכ"כ בשלחן הטהור ושכן מנהג החסידים, וס"ל דלא כמנהג האשכנזים. [אמנם ראיתי היא ממסכת ד"א סופ"ח. אבל אינו ראיה שבזמנם החלוקים היו ארוכים, (וכמש"כ הקנה בושם בעצמו) ואינו ראיה לחלוקי זמנינו. כן במס' ד"א לא חילק בכך שלא היה מצוי אצלם חלוק קצר כ"כ, שלא יכסה ערותו. ולכן אין דיוק מסתימת לשון המס' ד"א] ושם באות ז' הביא כמה ספרים שהביאו ד"ז כב' מנהגים
6. קנה בושם בשם רבו הנ"ל
7. הרבה נוהגים כן במקוה ■

# STORIES Off the Daf

## The Shechinah dwells among us

אין ישיבה בעזרה אלא למלכות בית דוד

Rav Tzadok Hakohein zt"l explains that the Beis HaMikdash was where the Shechinah was revealed to the entire Jewish people, where one could see clearly that Hashem rests (שוכן) in the heart of every Jew. But even there, each received this revelation in his own particular way. Only a king from the Davidic line was permitted to sit in the azarah, the place of the greatest revelation of the Shechinah, because only he experienced a composite of all these different revelations that came to the Jewish people as a whole. This a

sense of stability which he alone experienced was symbolized with his being able to sit in this area.

At the tender age of fifteen, Rav Pesach Playtu, zt"l, went to learn in Radin, and soon afterward his family emigrated to America. Pesach chose to continue learning, so when they left, he remained alone. Although he tried his best to subdue his loneliness by immersing himself in his studies, his feeling of loneliness persisted, which caused him pain. What was perhaps harder to bear was his feeling that he had no one with whom he could share his troubles or who he thought could understand his distress.

On the day that his suffering was most acute, he was suddenly summoned to the Chofetz Chaim, zt"l.

The gadol ha'dor spoke gently to the boy. "Pesach'ke Pesach'ke, don't you feel alone? Your father and mother, your sisters and brothers, are all so far away, and here you are all alone in the Yeshiva. Isn't it so sad for you?"

Pesach was so moved, his choked-back tears prevented him from answering.

Suddenly the Chofetz Chaim reached out and lovingly stroked his young talmid's cheek. "Think for a moment, Pesach. Can it be that a Jew takes even one step alone? Can it be that any Jew, anywhere, is abandoned for even an instant? Hashem is with us at every turn! How can a Jew feel alone? Hashem says, 'I am with him in his pain!' How can we help but feel that every single step is being led from on High?" ■

