

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah describes the process of taking incense that will be brought into the Kodesh Kodoshim.

2) The shovel and the ladle

The Gemara clarifies that there are two shovels, one for the coals and the second for the incense.

The source for the need for a ladle is explained.

The reason the shovel, rather than the ladle, is carried in the right hand is explained.

3) R' Yishmael ben Kimchis

A description of R' Yishmael ben Kimchis' physical stature is presented.

Two other incidents about R' Yishmael ben Kimchis are recorded.

A Baraisa describes the modesty of the mother of R' Yishmael ben Kimchis.

4) The kemitzah and chafinah

A Baraisa teaches that the kohen should not make a measuring cup for the kometz of flour. Rather, he must use his hands.

The Gemara inquires whether a measuring cup may be used for scooping the incense.

The inquiry is left unresolved.

A Baraisa describes the method that should be used for taking a kemitzah.

R' Yochanan questioned the status of the flour trapped between the fingers; is it part of the kemitzah or not?

After R' Pappa qualifies the question, R' Yochanan states that the status is questionable.

The Gemara realizes that it cannot find a solution for flour between the fingers. The best approach is to have a kohen with pudgy hands take the kemitzah to avoid the question.

5) R' Pappa's inquiries

The Gemara begins to cite a series of inquiries posed by R' Pappa that relate to the kemitzah and chafinah.

What is the status of the incense caught between the Kohen Gadol's fingers?

What is the validity of different methods of scooping the kemitzah?

What is the validity of different methods of scooping the chafinah? ■

Distinctive INSIGHT

When did R' Yishmael meet the Arab?

פעם אחת סיפר דברים עם ערבי אחד וכך

The Gemara tells the story of Rabbi Yishmael ben Kimchis who served as Kohen Gadol. Once, he was speaking with an Arab in the market, when a drop of spittle flew out of the mouth of the Arab and fell upon R' Yishmael ben Kimchis. Due to a condition of tum'ah, R' Yishmael could no longer serve that day, and he was replaced by his brother, Yeshvav. Rashi and Meiri both explain that this took place on Yom Kippur itself. Maharsha points out, based upon the Yerushalmi, that it does not seem reasonable that the Kohen Gadol would be walking in the market on the day of Yom Kippur. Rather, this story took place on erev Yom Kippur. The condition of tum'ah required that R' Yishmael immerse and only become tahor after nightfall. In the meantime, his brother served as Kohen Gadol, and R' Yishmael returned and served the remainder of the day. Thus, the two brothers both served during Yom Kippur.

מהר"ץ חיות notes that this explanation of Maharsha is problematic. If R' Yishmael simply had to go to the mikveh and then wait until nightfall, why did his brother Yeshvav have to serve at all? As soon as Yom Kippur commenced, R' Yishmael would have been immediately available. מהר"ץ חיות offers two alternative explanations of the story. The Yerushalmi here has a text which reads: שיצא לדבר עם המלך ערב יום הכפורים. This should not be read that he met the King on erev Yom Kippur, but rather that he met the King of Arabia on Yom Kippur itself. Accordingly, this is why he served on Yom Kippur, but when he became defiled, his brother took over.

Nevertheless, the Yerushalmi in Megillah clearly tells that the story happened on erev Yom Kippur. The reason why he did not immerse and then serve on Yom Kippur that very night must have been because the story took place very late in the afternoon (עם חשיכה), and there was no time for him to go to the mikveh before nightfall. ■

REVIEW and Remember

1. How many shovels did the Kohen Gadol use for the incense?
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2. What were the unusual physical characteristics of R' Yishmael the son of Kimchis?
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3. How do we avoid addressing the issue of flour that becomes trapped between the kohen's fingers?
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4. How should the kohen hold his hands when taking a kemitzah?
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Today's Daf Digest is dedicated by the Mauer family
In loving memory of their mother
מרת שפרה בת ר' משה אהרן הלוי, ע"ה—Mrs. Sonia Mauer

HALACHAH Highlight

A married woman covering her hair

ת"ר שבעה בנים היו לה לקמחית וכולן שמשו בכהונה גדולה אמרו לה חכמים מה עשית שזכית לכך אמרה להם מימי לא ראו קורות בייתי קלעי שערי

It was taught in a Beraisa: Kimchis had seven sons and all of them served in the position of Kohen Gadol. Chachamim asked her, "What did you do to merit this?" She responded, "My whole life the beams of my house never saw the braids of my hair."

It is a matter of debate whether this practice by Kimchis establishes a binding standard of halachah. The behavior of Kimchis is cited approvingly as an act of modesty by R' Moshe Isserles¹. Furthermore, the Zohar² emphasizes the importance of the totality of a woman's hair remaining covered at all times. According to the Zohar this is not only an additional expression of modesty, but it is also conducive towards raising children who will be committed to Torah and its values, and it serves to protect the family from danger. This passage from the Zohar is cited by Magen Avrohom³ who concludes by writing that this is an appropriate way to act. Mishnah Berurah⁴ also cites the Zohar and follows with quoting our Gemara regarding Kimchis.

R' Moshe Sofer⁵ notes that where he lived the custom was to follow the strict ruling of the Zohar and women did not go out with any hair uncovered. Moreover, R' Sofer writes that women treat their hair as an ervah even in the

privacy of their homes and keep it covered. Rav Moshe Feinstein⁶, however, takes issue with this position. He demonstrates that even the strictest opinions only require a woman's hair to be covered when she is outside her home and in public, but while she is in her home everyone agrees that her hair is not an ervah and may be uncovered. Rav Moshe⁷ concludes that although it is appropriate to follow the strict ruling of Chasam Sofer, nonetheless, a woman who chooses to follow a strict reading of the law is not in violation of any halachah and her behavior should not cause a person to hesitate marrying her if she has fear of Heaven, is careful in her performance of mitzvos and is in possession of good character. ■

1. דרכי משה אבה"ע סי' קט"ו אות ד'
2. פרשת נשא ככ"ה ע"ב וז"ל הוזהר "ואתתא דאפיקת משערא דרישה לבר לאתתקנא ביה גרים מסכנותא לביתא וגרים לבנהא דלא יתחשבון בדרא וגרים מלה אחרא דשריא בביתא... אמר רי יהודה שיערא דרישא דאתתא דאתגלייא גרים שיערא אחרא לאתגלייא ולאפגצא לה בגין כך בעיא אתתא דאפילו טסירי דביתא לא יחמון שיערא חד מרשעא כ"ש לבר... ועל דא בעיא אתתא לאתקסייא בזיוותי דביתא ואי עבדת כן מה כתיב (תהלים קכח) בניך כשתילי זיתים, מהו כשתילי זיתים, מה זית דא בין בסתווא בין בקייטא לא אתאבדו טרפוי ותדיר אשתכח ביה חשיבות יתיר על שאר אילנין, כך בהא יסתלקון בחשיבו על שאר בגי עלמא ולא עוד אלא דבעלה מתברך בכלה בברכאן דלעילא בברכאן דלתתא בעותרא בבנין בבני בגין וכו'.
3. סי' ע"ה סק"ד
4. סי' ע"ה סק"י וז"ל "ובוזהר פרשה נשא החמיר מאוד שלא יתראה שום שער מאשה דגרמא מסכנותא לביתא וכו' עכ"ל בקיצור וכבת המ"א דראוי לנהוג כהוזהר וביומא איתא במעשה דקמחית בזכות הצניעות היתירה שהיתה בה שלא ראו קורות ביתה אמרי חלוקה יצאו ממנה כהנים גדולים"
5. שו"ת חת"ס או"ח סי' ל"ז
6. שו"ת אג"מ אבה"ע ח"א סי' נ"ח או"ח ח"ה סי' ל"ז אות י"ב
7. שו"ת אג"מ או"ח שם ■

STORIES Off the Daf

Paying attention

פעם אחת סיפר דברים עם ערבי אחד בשוק

On today's daf we find that Rabbi Yishmael was invalidated from performing the Yom Kippur service because he was defiled by the spittle of a non-Jew during a conversation in the marketplace. But what was the Kohen Gadol doing in the marketplace on what appears to have been erev Yom Kippur, and some say it was the holy day itself? The Shem MiShmuel, zt"l, explains that the Kohen Gadol was the spiritual heir of Aharon HaKohen, who spent his time and energy working to endear the Jewish people to their Father in Heaven.

Aharon HaKohen had an unusual method of offering rebuke; he would greet the sinner and act in a completely friendly and unimposing manner. This person would then feel ashamed, and say to himself, "If Aharon HaKohen only knew what a sinner I am, he wouldn't even deign to look at me!" This shame would spark a genuine repentance.

We see that when Rabbi Yishmael singled out the Arab in the marketplace, it caused the gentile to literally burst with pride: נתזה צינורא מפיו. He did this intentionally to highlight before Hashem the chasm between the gentile and Jewish reactions to this bestowal of attention. It would help to swing judgment in the favor of the Jewish people, because every Jew is in his innermost being is holy and pure,

and really does want to improve himself.

The Alter of Slobodka, Rav Noson Tzvi Finkel, zt"l, was once traveling with a group of students by train. As they pulled into one of the local stations along their journey, a rowdy group of gentiles collected around their car, and taunted the Alter and his talmidim with anti-Semitic slurs. Although the students held themselves aloof from the abuse, imbued with the sense of their own human dignity—the gadlus ha'adam—the Alter himself appeared distressed. As the train pulled away from the jeering crowd of drunken peasants, the Alter gestured out the window.

"What a pity!" he cried. "If only they had the heart to listen, I could teach even these peasants the greatness of what it means to be a human being!" ■

