

OVERVIEW of the Daf

1) Clarifying R' Sheishes's opinion

R' Sheishes explained the earlier-cited Baraisa as referring to the Kohen Gadol's ram rather than to the bull of Yom Kippur. The Gemara questions why R' Sheishes did not explain that the Baraisa was referring to the Korban Pesach.

An explanation is given.

2) Defining a communal offering

R' Huna the son of R' Yehoshua asked Rava why the Korban Pesach is referred to as a private offering while the Korban Chagigah is referred to as a communal offering.

Rava answers that the reference to Pesach includes Pesach Sheni which is certainly a private offering.

This necessitates Rava to explain that the earlier-cited Mishnah follows the opinion that Pesach Sheni overrides Shabbos and tum'ah.

A Baraisa that teaches this dispute is cited and explained.

3) Is the Kohen Gadol's bull a communal offering? (cont.)

The Gemara returns to R' Elazar's inquiry whether the Kohen Gadol's bull is a private korban as far as the halachos of tum'ah are concerned. A solution to R' Elazar's inquiry is proposed.

The Gemara rejects the proposed solution.

4) MISHNAH: The Mishnah describes the path taken by the Kohen Gadol into the Kodesh Kodoshim and teaches the dispute regarding the number of curtains that separate the Sanctuary from the Kodesh Kodoshim.

5) Clarifying the view of Rabanan

The reason Rabanan disagree with R' Yosi is explained.

6) The path into the Kodesh Kodoshim

A Baraisa presents three opinions regarding the path used by the Kohen Gadol to enter the Kodesh Kodoshim.

The reasons for R' Yosi and R' Yehudah are explained.

Two reasons are presented to explain R' Meir's position. ■

REVIEW and Remember

1. What characteristics do the Kohen Gadol's ram and the Korban Pesach have in common?
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2. Explain the dispute between R' Yehudah and Tanna Kamma concerning the Pesach Sheni Korban?
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3. What path did the Kohen Gadol use to walk through the Sanctuary?
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4. Regarding what detail do R' Meir and R' Yosi disagree (according to the Gemara's first answer)?
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Distinctive INSIGHT

The reason why two curtains were needed as the פרוכת

ואיסתפקא להו לרבנן בקדושתיה אי כלפנים אי כלחוץ ועבוד שתי פרוכת

Tosafos Yeshanim and Ritva explain the reason why having two curtains was the best way to deal with the one amah strip between the Sanctuary and the Kodesh Kodoshim. The status of the kedushah of this area was uncertain. If there would be one curtain, and it would be hung at the inner border along the Kodesh Kodoshim, this would leave the one amah area open and exposed to the Sanctuary. As this space was possibly part of the Kodesh Kodoshim, if a kohen in the Sanctuary would traverse this space, he would be in violation of the verse (Vayikra 16:2) "he may not come at all times into the holy." The other possibility would be to hang the curtain on the outer limit of the amah strip of undetermined status, closer to the Sanctuary, thus including the area in the Kodesh Kodoshim. But as part of this area might, in fact, officially be part of the Sanctuary, when the Kohen Gadol enters on Yom Kippur to bring the ketores or to sprinkle the blood of the bull or of the goat, and he might stand upon this area, he will not actually be in the Kodesh Kodoshim.

ארי adds another factor which resulted in the need for a double curtain. The purpose of this curtain is to serve as a barrier and separation between the Kodesh (the Sanctuary) and the Kodesh Kodoshim—והבדילה הפרוכת לכם בין הקדש. By definition, a curtain which is a barrier will serve its function when it is in the correct spot, and it stands as a line of demarcation. The one side must be bordering on the Sanctuary, while the other marks off where the Kodesh Kodoshim begins. However, because we are not precisely sure where this border is, we have no choice other than to hang two curtains, just to ensure that at least one of them is at the edge between the Sanctuary and the Kodesh Kodoshim. ■

HALACHAH Highlight

When Jews gather to daven

ומ"ש חגיגה דקרי לה קרבן ציבור אי משום דאתי בכנופיא פסח נמי אתי בכנופיא

What is unique about the [Korban] Chagigah that it is called a communal korban? If it is because it is brought with a crowd, then the Korban Pesach is also brought in a crowd.

Rambam¹ writes, "How is tefilah b'tzibur performed? One person davens out loud and everyone else listens." Accordingly, Rav Moshe Sofer² writes that one fulfills his obligation of tefilah b'tzibur if he davens at the same time as the sh'liach tzibur. Even though, due to different practical considerations, Chazal established that people should daven themselves silently before the repetition of the sh'liach tzibur. Nonetheless, if a person reads each and every word with the sh'liach tzibur he is credited with tefilah b'tzibur³.

Rav Moshe Feinstein⁴ strongly disagrees with this position⁵. He demonstrates that tefilah b'tzibur is fulfilled when a person davens silently. Although Rav Moshe admits that there is an advantage to daven with the sh'liach tzibur rather than to daven alone, nonetheless, it is not a fulfillment of tefilah b'tzibur.

Rav Shmuel Wosner⁶ explains the mechanism how a group of people davening quietly by themselves fulfills the obligation of tefilah b'tzibur. Our Gemara states that the Korban Pesach is considered a communal korban. Even though it is brought by each person individually, nonetheless, since it is brought as part of a gathering of other Jews it is considered communal. Similarly, when Jews gather to daven, even if each recites his tefilah silently, the very fact that they gathered together to daven qualifies it as tefilah b'tzibur. ■

1. רמב"ם פ"ח מהל' תפלה ה"ד ז"ל "וכיצד היא תפלת הציבור יהיה אחד מתפלל בקול רם והכל שומעים וכו'"
2. ליקוטי שו"ת מהחת"ס סי' ג' דמה שהיחיד מתפלל עם הש"צ זהו עיקר תפלה בצבור וע"ש
3. ע' ספר תפילה כהלכתה פי"ג הע' י"ח שמביא הרבה פוסקים דס"ל כן ואכמ"ל
4. שו"ת אג"מ או"ח ח"ג סי' ט'
5. אג"מ שם ז"ל "סוף דבר כל דברי תשובה זו הם דברים מוטעים שלכן ברור שאין זה מדברי החת"ס ואין לחוש לתשובה זו"
6. אג"מ שם ז"ל "ולכן למעשה נראה שתפלה בצבור הוא דוקא מה שמתפללין הצבור יחד בלחש... ויחיד המתפלל עם הש"צ מסתבר שאינו תפלה בצבור כדלעיל וכדסובר הפמ"ג אך אולי עדיף זה קצת מתפלה ביחידות לגמרי מסבירא בעלמא משות ששכ"פ הרבים עסוקים בתפלה לפי התקנה אף שליכא ראייה לזה"
7. שו"ת שבט הלוי ח"ד או"ח סי' י"א ז"ל "והוא ע"ד ש"ס יומא נ"א ע"א דנו"ג הגמ' בטעם פסח דנקרא קרבן ציבור וקאמר משום דאתי בכנופיא אע"פ שכל יחיד עושה לעצמו, הרי דאיכא ב' גדרי עבודת צבור היינו קרבן עבור כל הצבור, ומה שמתקבצים לעשות עבודתם בציבור וכו' וכמו"כ לענין תפילה ■

STORIES Off the Daf

Walking toward the Kodesh Kodoshim

תנו רבנן בין המזבח למנורה הינ מהלך... בין שלחן למזבח, וי"א בין שלחן לכותל

The Baraisa teaches three opinions regarding the route of the Kohen Gadol through the Sanctuary: between the Altar and the Menorah, between the Shulchan and the Altar, and some say between the Shulchan and the northern wall.

The Chida, zt"l, states that every element of the Mishkan and Beis HaMikdash teaches us a very deep lesson about coming close to Hashem. The table represents those who support

Torah, and can also symbolize those who learn bekiyus to gain breadth because, as Chazal explained, the Torah has been laid out clearly before the Jewish people "like a set table." (Eiruvin 54b) The Menorah represents those who learn Torah in depth, and the Altar represents prayer. There are many ways to "approach the Kodesh Kodoshim," and each person must find his own way to utilize his various strengths to achieve this lofty goal. As we see in the metaphor conveyed by the Baraisa, some find that they are successful by focusing their energies on learning Torah in depth while others find that they are more successful by putting their emphasis on covering a lot of ground. What works for one person will not necessarily work for another.

Rav Moshe Shmuel Shapira, zt"l, was once warned by the Brisker Rav, zt"l, "The method of study of Brisk is not suited for every person or for every ability. Some people have more of a talent for bekiyus and some for sharp analysis, still others have a stronger talent for innovative lines of reasoning."

The Brisker Rav continued, "Each person must search for his particular way to learn Torah. Someone whose talents are not suited for learning by the Brisker method and goes against his natural tendencies to force himself into our mold will never develop those talents that he does have. And he will not master the Brisker method of learning either!" ■

