

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah (cont.)

The Gemara concludes its search for the source of the ruling that the bull and goat were not skinned before they were dismembered.

### 2) Transmitting tum'ah to the bearers of the bull and goat

A Baraisa identifies the source for the ruling of Tanna Kamma, that the bull and goat transmit tum'ah to their bearers when they are removed from the Beis Hamikdash.

Another Baraisa presents the source for the halachah that the Kohen Gadol's bull and the communal-error bull are burned outside of three camps.

The Gemara explains that R' Shimon, who would disagree with the expositions of the earlier cited Baraisos, would use those pesukim to teach that the animals are burned to the east of Yerushalayim.

Rabanan, on the other hand, maintain that the animals are burned to the north of Yerushalayim, as is recorded in another Baraisa.

Rava attempts to identify Tanna Kamma who disagrees with R' Yosi in the earlier-cited Baraisa.

Abaye refutes Rava's attempt.

### 3) Burning the bull and goat

A Baraisa discusses which person involved in burning of the bull and goat becomes tamei and records a dispute concerning the time the animals cease to transmit tum'ah.

The difference between the two opinions is identified.

**4) MISHNAH:** Three different opinions are recorded for determining that the goat for Azazel reached the wilderness.

### 5) Clarifying R' Yehudah's position

Abaye clarifies that according to R' Yehudah as soon as the goat reached the desert the mitzvah was fulfilled. The Kohen Gadol could then proceed with the next activity.

**הדרן עלך שני שעירי**

**6) MISHNAH:** The Mishnah describes the Torah reading performed by the Kohen Gadol on Yom Kippur and the berachos recited after that reading. The Mishnah notes that the reading and the burning of the bull and goat took place at the same time.

### 7) Deriving benefit from the priestly garments

The Gemara thinks it can derive from the Mishnah that it is permitted for a kohen to derive personal benefit from the priestly garments.

The proof is rejected.

The inquiry regarding deriving benefit from the priestly garments is presented.

Two unsuccessful attempts are made to resolve this inquiry. ■

## Distinctive INSIGHT

*The Kohen Gadol reads the Torah while wearing the Bigdei Kehunah*

בא לו כהן גדול לקרות

After the news had arrived that the service of the goat for Azazel had been completed, the Kohen Gadol now prepared to read from the Torah. The portion which he read was the description of the Yom Kippur service from **אחרי מות**. Rashi explains that the source for this is from the episode of the **מילואים**, where we find that the reading of the verses was essential, and the procedure for Yom Kippur is patterned after the **מילואים** (as taught at the beginning of our massechta).

Sfas Emes questions this comment of Rashi which insinuates that this reading by the Kohen Gadol is a Torah law. The only reading from the Torah which is mandated by the Torah (other than **הקהל**) is the reading of the parsha of Amalek (**זכור**), but all other readings of the Torah are enactments of either Moshe Rabeinu or of Ezra. Nevertheless, **גבורת ארי** understands that this reading is unlike other instances of public readings. There is an obligation upon the community to have the Torah read at regular intervals, during the week as well as on Shabbos and Yomim Tovim. Here, though, the obligation is only upon the Kohen Gadol himself, and there is no obligation for anyone else to listen to it. Tosafos Yom Tov and others answer that the comment of Rashi which traces this reading to the verse written by the **מילואים** is only an **אסמכתא**, and the law to have the Kohen Gadol read from the Torah on Yom Kippur is only Rabbinic.

The Gemara asks why it is permitted for the Kohen to read from the Torah while wearing the official clothing of the kohanim, as he is deriving personal benefit from these garments after the service is already finished. The Gemara answers that this reading is still a necessary element of the service itself. R' Chaim Kanievsky, shlit"a, notes (in his **Sefer Nchal**) that according to Tosafos Yom Tov, this reading is only Rabbinic, and it cannot be considered part of the service and to allow the Kohen Gadol to wear the garments of the Kohen. He answers that this is not merely an **אסמכתא**, but it is a full status **תקנת חכמים**, one where the rabbis have promoted the reading to being an essential aspect of the day's activities. This is why it may be done while wearing the **כהונה**. ■

*Today's Daf Digest is dedicated in loving memory of  
Mrs. Esther Baime, ע"ה,  
by her children, grandchildren and great grandchildren  
Miami Fl., Elizabeth NJ, Gush Etzion, Israel*

# HALACHAH Highlight

## Going from one simcha to another

הרואה כהן גדול כשהוא קורא אינו רואה פר ושעיר וכו' ולא מפני שאינו רשאי אלא שהיתה דרך רחוקה ומלאכת שניהן שוה כאחת

*One who saw the Kohen Gadol read the Torah did not see the burning of the bull or goat... not because he is not permitted [to do so]. Rather because there was a great distance between the two events and their activities took place simultaneously.*

If a person is in a place where a bris milah is happening, is it permitted to leave to attend sheva berachos, or, in the reverse, is it permitted for a person who is at sheva berachos to leave in order to attend a bris? The reason for concern is that it may be disrespectful to leave one mitzvah to attend another.

Teshuvos Machaneh Yisroel<sup>1</sup>, based on our Mishnah, initially responded that it is permitted. The Mishnah states that one who watched the Kohen Gadol read the Torah on Yom Kippur could not see the burning of the bull and the goat – not because doing so would constitute a violation of a prohibition, but rather because one could not be present at both events since they took place far apart from one another. One may think, explains the Gemara<sup>2</sup>, that the principle of **ברב עם הדרת מלך** – in the multitudes of the nation is the honor of the King— would prohibit a person from leaving one mitzvah to attend another. The Mishnah therefore emphasized that there is no prohibition. The reason there is no prohibition, explains Rashi<sup>3</sup>, is that the people are not the ones performing the mitzvah.

He then writes that perhaps it is only permitted to leave a bris to attend sheva berachos, but it would be inappropriate for a person to leave sheva berachos to attend a bris. One of the reasons

# REVIEW and Remember

1. What is the source that the bull and goat transmit tum'ah as soon as they are taken out of one camp?
2. According to the R' Shimon, where were the bull and goat burned?
3. How did the Kohen Gadol know when the goat for Azazel reached the desert?
4. How did the Gemara demonstrate that the reading of the Torah was not an official service?

for this ruling is that those who attend a sheva berachos are considered to be actively involved in a mitzvah, namely simchas choson v'kallah, whereas at a bris those who attend are merely guests and not participants. Therefore, if one were to leave sheva berachos to attend a bris it would involve abandoning participation in a mitzvah in exchange for being an observer at another mitzvah. In this case it may be that it is prohibited. ■

1. שו"ת מחנה ישראל סי' ל"ח
2. לקמן ע. "רואה כהן גדול כו' לא מפני שאינו רשאי: פשיטא מהו דתימא כדריש לקיש דאמר ריש לקיש אין מעבירין על המצות ומאי מצוה ברב עם הדרת מלך קמ"ל
3. רש"י שם וז"ל, "אין מאבירין על המצות. ומהו דתימא האי נמי אעבורי הוא שמניח זו והולך לראות זו: ומאי מצוה. יש בראיתן יש כאן מצוה משום ברוב עם הדרת מלך: קמ"ל. לדאו מעבר הוא מאחר שאינו עוסק בה: ■

# STORIES Off the Daf

## The Kohen Gadol's reading

הרואה כהן גדול כשהוא קורא אינו רואה פר ושעיר הנשרפין

The Mishnah states that the burning of the offerings and the Kohen Gadol's Torah reading took place at the same time in different locations. This meant that a person who attended the one could not attend the other. Our daf explains that this wasn't because it was actually forbidden to attend both, but because it was logistically impossible to do so.

Once, before Yom Kippur, the Avnei Nezer, zt"l, (the Sochatchover Rebbe, zt"l)

was traveling to Carlsbad via Tchebin, which is near the town of Biala. Rav Aharon, zt"l, the Av Beis Din of Biala, came out to greet the Rebbe, and hosted him for a time while he stayed in the town. During that Yom Kippur, Rav Aharon heard the Rebbe learning through the avodah of Yom Kippur in the Rambam with his children and grandchildren. When they got to the words of our Mishnah, one of the Rebbe's grandchildren seemed genuinely puzzled.

"What was there about the Kohen Gadol's reading that would make the tzibbur choose to hear him instead of being present for the avodah of the burning of the offerings? Why would anyone choose the reading over the avodah?" he asked.

The Avnei Nezer, zt"l, responded, "If you had even once heard the Divrei Chaim of Sanz, zt"l, read the sefer Torah, you would understand. His reading was an avodah in itself. Of course the tzibbur wouldn't have been able to tear themselves away from the Kohen Gadol on Yom Kippur!"

Chazal taught that it is proper to feel heavenly awe during the Torah reading, and the Likutei Halachos, zt"l, explains that this is because with every reading, we receive the Torah anew, with the holiness and freshness with which it was given at Sinai. Is it any wonder that a Kohen Gadol who read aloud for the tzibbur in such a state would draw a multitude of listeners? ■

