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Yoma Daf 14

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. An alternative explanation of the opinion of Rabbi Yehudah is that the Kohen Gadol cannot serve in the Bais HaMikdash the entire day of *aninus* because he may come to eat the sacrificial meat which is forbidden.

We learned in a Baraisa that a Kohen Gadol offers sacrifices while he is an onein but he does not eat them. Rabbi Yehudah says the entire day. An alternative explanation for the words of Rabbi Yehudah is that he meant to say that during the day of death, when he is considered an onein on a biblical level, the Chachamim prohibited the Kohen Gadol from performing any service in the Bais HaMikdash because he may come to eat from the sacrificial meat which he is biblically forbidden to do. Once it is after nightfall, however, Rabbi Yehudah maintains that *aninus* is only rabbinical, and Rabbi Yehudah will agree that after nightfall the Kohen Gadol can perform the service, although he is still rabbinically forbidden to eat from the sacrificial meat. (13b3-14a1)

2. All seven days that the Kohen Gadol is sequestered he throws the blood of the tamid offerings, burns the ketores, prepares the lamps, and brings the head and the hind leg of the tamid offerings.

The Kohen Gadol was sequestered for seven days before Yom Kippur, and since only he could perform the Yom Kippur service, it was necessary

for him to be familiar with the service so he could perform it properly on Yom Kippur. Thus, all seven days that the Kohen Gadol was sequestered, he would throw the blood of the tamid offerings. There were two tamid offerings brought, one in the morning and one in the afternoon, and the Kohen Gadol would throw the blood during the seven days that he was sequestered so he would be familiar with the service on Yom Kippur. The Kohen Gadol would also burn the ketores which was divided into two equal portions and burned once in the morning and once in the evening. The Kohen Gadol would also prepare the lamps, which involved removing the ashes and the old wicks from the lamps of the menorah, and this was part of the daily service performed every morning in the Bais HaMikdash. The Kohen Gadol would also bring the head and the hind leg of the tamid offerings. This process was performed by the Kohen Gadol standing on top of the ramp of the mizbeiach and the limbs of the offering were brought up to him. He placed his hands on the limbs and then he cast them into the fire on the mizbeiach. (14a1-14a2)

3. There is a dispute regarding sprinkling the purification waters of the Parah Adumah on one who is *tahor*.

It is said regarding the purification waters of the Parah Adumah *the tahor shall sprinkle it upon the*

tamei. From the extra word *tamei*, Rabbi Akiva maintains that we derive that one is only tahor when he sprinkles the purification waters on one who is tamei, but if he sprinkled the purification waters on a person who is actually tahor, then that person will become tamei. The Chachamim, however, maintain that the word *tamei* teaches us that the protocol of sprinkling that the Torah describes is only applicable to things that are susceptible to tumah contamination. If the sprinkling of the ash-mixture was performed on something that was not susceptible to tumah, than it is not deemed to be sprinkling. The rule is that the Parah Adumah or its ashes cannot be used for work purposes. If they are subjected to work purposes, then they become invalid for use in purifying one who has corpse tumah. If one dips some ash-mixture with the hyssop branch and the act is not deemed to be sprinkling, it is viewed as work and any ash-mixture remaining on the hyssop branch becomes invalidated. (14a2-14a3)

4. If one intended to sprinkle the purification waters of the Parah Adumah on an animal and instead sprinkled them upon a person, if some of the waters still remain on the hyssop branch, he can use the remaining waters to sprinkle upon the intended person to purify him.

If one intended to sprinkle the purification waters of the Parah Adumah on an animal and instead he sprinkled the waters on a person, if there is some waters remaining on the hyssop branch that was used for sprinkling, he can then use that mixture again. The sprinkling on the person was not valid, because the person doing the sprinkling did not

intend that the waters should be sprinkled on that person. Since the sprinkling was done on a person, however, the ash-mixture does not become invalidated and one can sprinkle with the mixture again without dipping the hyssop branch again into the vessel contaminating the purification waters. If, however, he intended to sprinkle the ash water on a person and instead he sprinkled it on an animal, if there is some of the ash-mixture remaining on the hyssop branch, he cannot use that remaining mixture again because it has become invalidated. The reason for this is because when he sprinkled the mixture on the animal, the sprinkling is deemed to be “work” and the hyssop branch must be dipped again before it can be used to purify people or vessels. (14a3)

5. There is a dispute regarding the understanding of a verse in Koheles where Shlomo HaMelech expressed his amazement about certain laws related to the Parah Adumah.

Rabbi Akiva maintains that the ashes of the Parah Adumah only act as a purifying agent if they are sprinkled on one who is tamei, but if he sprinkled the purification waters on a person who is actually tahor, then that person will become tamei. The Chachamim, however, maintain that a kal vachomer teaches us as follows: if sprinkling the purification waters on one who is tamei renders him tahor, then certainly when the purification waters are sprinkled upon one who is already tahor, certainly he should remain tahor. Rabbi Akiva, however, maintains that Shlomo HaMelech wrote in the Book of Koheles (7:23) *I said I would become wise; but alas, it is still beyond me*. Although Shlomo HaMelech was

exceedingly wise, he was still unable to explain why a mixture that renders one tamei can have the reverse effect on one who is already tahor. The Chachamim, however, maintain that Shlomo HaMelech was amazed that both the one who sprinkles the waters and the one upon whom they sprinkled the waters are tahor whereas the one who touches the waters is tamei. (14a3-14a4)

6. There must be enough waters of the Parah Adumah so that one can dip the tips of the stems on top of the hyssop stalks into it and obtain enough water to sprinkle.

The Mishnah in Parah (12:5) states that the volume that is necessary in the purification waters to be considered as having contained “the amount needed for sprinkling” is enough water that one can dip the tips of the stalks that are on top of the hyssop stalks into the water and be able to have sufficient water to sprinkle. This is because the hyssops can absorb a certain amount of water. Thus, there must be enough water in the vessel so that after the tips of the stems become saturated with water, there will still be enough on the surface of the stems to sprinkle on the tamei. (14a4-14b1)

7. Rabbi Shimon Ish HaMitzpah is the Tanna who taught Tractate Tamid.

We learned in the Mishnah that when the Kohen Gadol was sequestered for seven days before Yom Kippur, he would burn the ketores and prepare the lamps. The Gemara infers from this statement that the order of events was that first the ketores was burned and then the lamps were prepared. A Mishnah in Tamid, however, states that the Kohen who won the privilege of clearing

the has from the inner mizbeiach etc. and the Kohen who won the privilege of preparing the lamps etc. and the Kohen who won the privilege of burning the ketores etc. From these excerpts in Tractate Tamid it appears that first the lamps were prepared and then the ketores was burned. The Gemara answers that the Tanna who taught Tractate Tamid was Rabbi Shimon Ish HaMitzpah, who is an individual, whereas our Mishnah represents a majority opinion. (14b1)

8. The second casting of lots determined who slaughters the tamid offering, who throws its blood to the mizbeiach, who clears the ash from the inner mizbeiach, who clears the ash from the Menorah, and who brings the limbs of the tamid onto the mizbeiach.

We will learn later on (25a) that the second casting of lost determines who slaughters the tamid offering, who will throw the blood of the tamid on the mizbeiach, who will clear the ash from the inner mizbeiach, who will clear the ashes from the Menorah, and who brings the limbs of the tamid onto the ramp of the mizbeiach. (14b2)

9. The third lottery would be heralded with the announcement, “those that are new to the Ketores should come and draw lots.”

After the second lottery was completed, the Kohanim would disperse and then a little later they would be summoned to participate in a third lottery which would determine which Kohen would burn the Ketores. Only Kohanim who had never been involved in burning the Ketores previously were allowed to participate in the third lottery. The third lottery would be heralded with the announcement, “those who are new to the

service of the Ketores should come and draw lots.” There was a tradition that one who burned the Ketores would become wealthy, so efforts were made to ensure that as many kohanim as possible would have a chance in their lifetime to perform the burning of the Ketores. (14b2)

10. There is a dispute whether the service of dashing the blood or burning the ketores interrupts the preparation of the Menorah’s lamps.

The Chachamim maintain that one should not prepare all of the lamps of the menorah and only then burn the Ketores. Rather, one should burn the Ketores after preparing five of the lamps, and then he should prepare the remaining two lamps. Abba Shaul, however, maintains that one should prepare all seven lamps and then burn the Ketores, because it is not the burning of the Ketores, but the throwing of the blood that interrupts the cleaning of the lamps. (14b3)

sin of Adam HaRishon eating from the Tree of Knowledge of Good and Bad, death was decreed upon humanity. Yet, one can be purified from the tumah that is generated from a dead person, and this rite of purification essentially elevates man to the level that Adam HaRishon was on prior to sinning. Thus, even Shlomo HaMelech expressed his bewilderment that the greatest sin in history can still be rectified through ash and water.

DAILY MASHAL

Uniqueness of the Parah Adumah

The Gemara states that Shlomo HaMelech was amazed at the contradictions that are inherent in the laws of the Parah Adumah. What is so unique about Parah Adumah that even the wisest of all men was puzzled by its contradictory laws?

Perhaps the idea is that the Parah Adumah comes to purify a person from corpse tumah, which is itself a paradox. On the one hand, because of the