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Yoma Daf 5

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"h

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. If one viewed *semichah* as the residue of a mitzvah, it is considered as if it did not effect atonement, although it actually did effect atonement.

A Baraisa states that it is said *and he shall lean his hand upon the head of an olah, and acceptance shall be gained for him, to atone for him. Semichah*, leaning, does not atone, because one only gains atonement when the blood of the sacrifice is thrown, as it is said *for it is the blood that, through the soul, atones*. When it is said *and he shall lean..... and acceptance shall be gained*, it means that if one views *semichah* as the residue of a mitzvah, which means that he does not view *semichah* as an actual commandment, and he did not do the *semichah*, it is considered as if it did not effect atonement, although in reality it did effect atonement. This means that although one does gain atonement for his transgression through the sacrifice, he has not fulfilled the commandment of HaShem in the best possible manner. (5a1)

2. If one viewed waving as the residue of a mitzvah, it is considered as if it did not effect atonement, although it actually did effect atonement.

There were certain offerings that were waved in the Courtyard of the Bais HaMikdash. An example of this is the *shelamim*, whose breast and right

thigh are removed from the rest of the meat and waved along with the other sacrificial parts that will be burned on the mizbeiach. The waving is referred to as *tenufah*, where the owner of the offering and the Kohen wave the parts to and fro and up and down. It was taught in a Baraisa that the verse states regarding a poor metzora *then he shall take one male lamb as an asham for waving, to effect atonement*. Waving does not effect atonement, because one can only gain atonement through the throwing of the blood, as it is said *for it is the blood that, through the soul, atones*. When it is said *for waving, to effect atonement*, it means that if one viewed waving as the residue of the mitzvah and he did not do it, it is considered as if it did not effect atonement, although in reality it did effect atonement. (5a1)

3. Sequestering the Kohen Gadol before Yom Kippur is not essential to the Yom Kippur service.

There is a dispute regarding the *miluim* service. Rabbi Yochanan maintains that everything that was written regarding the *miluim* service is essential for them, and Rabbi Chanina maintains that something that is essential for future generations is essential for them, but something that is not essential for future generations is not essential for them. The Gemara states that a difference between the two opinions is the

requirement that the Kohen Gadol be sequestered for the first seven days of the *miluim* period to prepare for his service on the eighth day. According to Rabbi Yochanan, who maintains that everything written regarding them is essential for them, then sequestering is essential for the Kohen Gadol during the *miluim* period, whereas according to Rabbi Chanina who maintains that something that is not essential for future generations is not essential for them, then sequestering is not essential. Proof that sequestering is not essential for future generations is because our Mishnah (2a) taught that they *prepare* another Kohen as his substitute and the Mishnah did not teach that they *sequester* another Kohen. This is clear proof that the requirement to sequester the Kohen Gadol is not essential to the Yom Kippur service. (5a1)

4. A Kohen Gadol can serve even if he has not served with the eight vestments for seven consecutive days.

A Baraisa states that it is said regarding the Yom Kippur service *and the Kohen who has been anointed or who has been inaugurated to serve in place of his father shall effect atonement*. It is said elsewhere regarding the inauguration of a new Kohen Gadol *for a seven-day period he shall don the vestments-he who serves in his stead [the previous Kohen Gadol's] among his sons*. If he had the vestments added to him for seven days and he was anointed for seven days, then he can serve as Kohen Gadol in place of his father. If the vestments were added to him for seven days and he was only anointed for one day, or if the vestments were added to him for one day and he was anointed for seven days, he can also serve.

This is derived from the words *who has been anointed or who has been inaugurated*, which implies that the Kohen Gadol is not required to add the extra vestments and be anointed for seven days to serve as a qualified Kohen Gadol. (5a2)

5. Anointment of seven days is required for the Kohen Gadol in future generations.

From the verse that states *for a seven-day period he shall don them* we learn that adding the vestments of the Kohen Gadol for seven days is required initially. We know that initially there is a requirement of anointment for seven days because the Torah had to state that seven days of anointing are not essential, so the implication is that initially the Kohen Gadol must be anointed for seven days. Alternatively, we derive this law from the verse that states *and the holy vestments that are for Aharon shall be to his sons after him, to become elevated (literally: anointed) with them and to be come inaugurated through them*. Since the word *lemashchah, to anoint*, is said regarding the donning of vestments, we learn that anointing is likened to adding vestments. Just like adding the vestments is for seven days, so too the anointment is for seven days. (5a22)

6. There are three sources for something that was not written regarding the *miluim* but was essential to the service.

It is said *and you shall do to Aharon and his sons so*, and the word *so* implies that everything written regarding the *miluim* is essential. This only teaches us that anything that is written in the section where the word *so* is written is essential, but something that is only written in the section

that states the performance of the *miluim* and is essential is derived from three different sources. One source is by employing a *gezeirah shavah* using the words *entrance*, *entrance* that is written in each section. In one instance it is said *and Aharon and his sons you shall bring near to the entrance of the Tent of Meeting*. Elsewhere it is said *and gather the entire assembly to the entrance of the Tent of Meeting*. Following that verse it is said *cook the meat at the entrance of the Tent of Meeting*. The term *entrance* mentioned in both verses is the link between the two sections and it teaches that everything in both sections is essential. Another source is from the end of the section regarding the *miluim* service where it is said *and you shall protect HaShem's charge*, which implies that every detail must be performed. A third source is because it is said *for so have I been commanded*, which implies essentiality. (5a2-5b1)

7. Aharon and his sons ate the Minchah even though they were in a state of *aninus*.

On the eighth day of the *miluim* period, the two sons of Aharon, Nadav and Avihu, died, which placed Aharon and his two remaining sons, Elazar and Isamar, in a state of *aninus*, which is the state of mourning that commences as soon as one of the seven closest relatives dies. Moshe then commanded Aharon and his sons to eat the Minchah, despite the fact that Aharon and his sons were in a state of *aninus*. This is derived from the expression that Moshe used *for so have I been commanded*. Although an *onein* is normally prohibited from eating sacrificial foods, this case was an exception, so Moshe had to state explicitly that he was thus commanded by HaShem. (5b1)

8. The pants of the Kohanim and the tenth-eiphah were included in the *miluim* service.

Moshe was instructed to dress Aharon and his sons in their required vestments on each of the seven days of the *miluim*. The Torah does not mention that Aharon and his sons should wear pants. When the Torah states in its introduction to the commandment regarding the *miluim* service *and this is the matter that you shall do for them to sanctify them to serve as Kohanim*, the word *and* is considered to be adding to the preceding section where the pants of the Kohanim are mentioned. This teaches that the pants were part of the vestments that Aharon and his sons were required to wear during the *miluim* period. The tenth-eiphah, which was the Minchah offering that every Kohen brought on his inauguration, was also brought by Aharon and his sons during the *miluim* period. This is derived from a *gezeirah shavah* using the word *this*. Regarding the *miluim* it is said *and this is the matter...* and regarding the commandment that every Kohen must offer a Minchah offering the first time he performs the service in the Bais HaMikdash, it is said *this is the offering of Aharon and his sons which each shall offer to HaShem on the day he is inaugurated; a tenth of an ephah*. The *gezeirah shavah* links that Minchah with the *miluim* service. (5b2)

9. The reading of the Scriptural section was essential for the *miluim* service.

Prior to performing the *miluim* service, Moshe gathered the Jewish People at the entrance of the Mishkan and said to them *this is the thing that HaShem commanded to do*. The Gemara understands this verse to mean that before

beginning the *miluim* service, Moshe read to the Jewish People the instructions that he had received from HaShem regarding the *miluim* service. The usage of the word *davar*, word, teaches us that even the *dibbur*, the speech, was essential to the *miluim* service. (5b2)

10. There is a dispute regarding how Moshe dressed Aharon and his sons.

The Gemara wonders how Moshe dressed Aharon and his sons, and the purpose of knowing this information is to resolve a contradiction in verses. In one instance it is said *you shall girdle them with a belt, Aharon and his sons*. This implies that Moshe dressed Aharon and his sons simultaneously i.e. he dressed Aharon in all his vestments except for the belt, and then he dressed Aharon's sons in all their vestments except for their belts. Moshe then placed the belts on Aharon and his sons. However, at the time of the actual performance, it is said that Moshe dressed Aharon with all his vestments, including his belt, and then he dressed Aharon's sons in all their vestments, including their belts. The Gemara states that regarding the tunic and the turban, Moshe dressed Aharon and then dressed Aharon's sons. There is a dispute, however, regarding the belt. One opinion maintains that it is said *and he girdled him with the belt*, which refers to Aharon, and then it is said *and he girdled them with a belt*, and this verse refers to Aharon's sons. This opinion maintains that Moshe first dressed Aharon and then he dressed Aharon's sons. The other opinion maintains that it is said *and you shall girdle them with a belt, Aharon and his sons*, which indicates

that Moshe dressed Aharon and his sons simultaneously. (5b2-5b3)

DAILY MASHAL

Resurrection of the Dead is obvious

The Gemara poses a question regarding the future when Aharon and his sons come back to life, and Moshe will be with them, how will Moshe dress Aharon and his sons?

It is interesting to note that the Gemara takes it for granted that Moshe, Aharon and his sons will all be resurrected in the future. Resurrection of the Dead is one of the Rambam's thirteen principles of faith. An examination of Chelek, the last Perek of Sanhedrin, where the Gemara expounds on Scriptural proofs that there will be a Resurrection of the Dead, indicates that the essence of this belief is based on the Chachamim's interpretations of Scripture. It follows, then, that once it has been proven that there will be a resurrection, the Gemara can safely say that Moshe, Aharon and his sons will come back to life. This historical footnote should be taken seriously, as the Gemara in Chelek states that one who denies the principle of the Resurrection of the Dead will not merit being resurrected. Belief in this principle is critical for our future existence.