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Yoma Daf 6

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Tzvi Gershon Ben Yoel (Harvey Felsen) o"h

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There is a dispute whether the belt of the Kohen Gadol was the same as the belt of an ordinary Kohen.

We learned that there is a dispute whether Moshe dressed Aharon and then his sons, or if Moshe dressed Aharon and his sons simultaneously. It is said and he girdled him [i.e. Aharon] with the belt, and it is also written and he girdled them [i.e. the sons] with a belt, which implies that they were not girdled simultaneously. According to the opinion that maintains that Moshe girdled Aharon and his sons simultaneously, the girdling actually occurred simultaneously, and the reason the Torah separates the two girdlings at the time of performance is to teach us that the belt of the Kohen Gadol was comprised of spun linen and blue wool, which makes it shaatnez, whereas the belts of the ordinary Kohanim were comprised solely of linen. It is said you shall girdle them with a belt, Aharon and his sons, which implies that they were all girdled at the same time. According to the opinion that maintains that Moshe first girdled Aharon and then his sons, he will explain that this verse comes to teach us that the belt of the Kohen Gadol and the belt of the ordinary Kohen were the same. When it is said he girdled them with the belt and then it is said he girdled

them, we learn that first Moshe girdled Aharon and then Moshe girdled Aharon's sons. (5b3-6a1)

There is a dispute whether a niddah contaminates the one who cohabited with her before she discovers that she was a niddah.

Rabbi Akiva maintains that if one cohabited with a woman within twenty-four hours before she realized that she was a niddah, he is tamei for seven days, and this is similar to the law that a niddah contaminates on account of a rabbinic decree any kodashim food that she was preparing during that twenty-four hour period. The Chachamim, however, maintain that although the woman is considered a niddah as far as the previous twenty-four hours are concerned, we do not say that the man is tamei for seven days like one who cohabits with a niddah, because the fact that the woman is retroactively considered a niddah is a rabbinical decree, and the Chachamim did not incorporate in this decree one who cohabits with the woman. (6a2)

All those who require immersion immerse by day, except for a niddah and a woman after childbirth who immerse at night.

A Baraisa states that all those who require immersion immerse as soon as the day begins. A niddah and a woman after childbirth, however,

must wait a full seven days before immersing. The earliest time that they can immerse is the night after the seventh day. The Gemara implies from the Baraisa that a niddah is required to wait until nightfall to immerse, but one who cohabits with a niddah would not be required to wait until nightfall. The Gemara rejects this assumption by stating that the Baraisa means a niddah and anyone who became tamei because he cohabited with a niddah also, because the tumah for such a person is described by the Torah as her state of niddah shall be upon him. (6a3)

One who has a seminal emission is like one who touches a sheretz.

A Mishnah (Zavim 5:11) states that one who has a seminal emission is like one who touches a sheretz, in that each one can immerse himself on the day he became tamei. The Gemara explains that the Mishnah is referring to the length of the tumah period. Thus, the Mishnah is teaching us that one who emitted semen and one who touched a sheretz are tamei for only one day and they are deemed to be a rishon letumah, which is a first degree of tumah that can contaminate food but cannot contaminate people and utensils. (6a3)

One who cohabits with a niddah is like one who was contaminated by a corpse.

The Mishnah states further that one who cohabits with a niddah has the same status as one who was contaminated by a corpse. The Gemara assumes that this second statement means that one who cohabits with a niddah is like one who was contaminated by a corpse regarding immersion,

in that he can immerse himself during the daytime of the seventh day. The Gemara answers that the Mishnah is referring to the length of the tumah period. Thus, the Mishnah is teaching us that one who cohabits with a niddah is tamei for seven days similar to one who is contaminated by a corpse, and is deemed to be an av hatumah, a primary source of tumah who can convey tumah to anything capable of receiving tumah. (6a3)

Corpse tumah is permitted for the community.

We learned in the Mishnah (2a) that the Kohen Gadol was sequestered from his wife before Yom Kippur. The Gemara wonders why we only sequester him from his wife because we are concerned for the slightest possibility that he will become contaminated through cohabitation with a niddah. The Kohen Gadol should also be sequestered from all visitors as there is a slight possibility that someone visiting the Kohen Gadol may die in his presence and cause him to become contaminated through corpse tumah. If the Kohen Gadol contracts corpse tumah, he will be tamei for seven days and if the tumah would occur during the seven day sequestration period, the Kohen Gadol will not be able to perform the avodah on Yom Kippur. The Gemara answers that the Yom Kippur service is considered to be a communal service and the law is that there are no restrictions of corpse tumah regarding communal offerings. (6b1)

Sudden tumah of a corpse is uncommon.

The Gemara offers an alternative answer by stating that we can even say that corpse tumah is merely dechuyah, overridden with regard to the

community. We thus must ensure that the Kohen Gadol not become contaminated by a corpse, and if he does become contaminated, he should be replaced by a Kohen Gadol who is tahor and can perform the Yom Kippur service. Yet, the possibility of his wife becoming a niddah and still cohabiting with him is more likely to occur than the possibility of a visitor dying while in the presence of the Kohen Gadol. For this reason the Chachamim decreed that the Kohen Gadol must be sequestered from his wife for seven days but he is not required to be sequestered from everyone else. (6b2)

Everyone agrees that when there are tamei and tahor Kohanim in that bais av, the tahor Kohanim serve and the tamei Kohanim do not serve.

We learned that there is a dispute regarding tumah of a corpse, as Rav Nachman maintains that it was hutrah, permitted regarding the community, and Rav Sheishes maintains that it is only dechuyah, overridden regarding the community. The Gemara states that when there are both Kohanim that are tahor and kohanim that are tamei in that bais av, everyone agrees that the Kohanim who are tamei cannot be involved in the offering of the daily tamid, even though it was a communal offering. The reason for this is because there are Kohanim who are tahor in that bais av who are available to bring the tamid. (6b2)

There is a dispute when the members of the current bais av are tamei whether we should

bring Kohanim who are tahor from a different bais av.

Rav Nachman and Rav Sheishes disagree regarding a case where the members of the current bais av are all tamei and they wish to bring Kohanim who are tahor from a different bais av. Rav Nachman maintains that since tumah is permitted regarding the community, it is not necessary to find Kohanim who are tahor in a different bais av. Rav Sheishes, however, maintains that since tumah is only overridden regarding the community, we must find Kohanim who are tahor in a different bais av. (6b2)

There are those who say that one opinion maintains that even when there are both tamei and tahor Kohanim in the bais av, the tamei Kohanim can also serve.

There is an opinion in the Gemara that maintains that even when there are both tamei and tahor Kohanim in that bais av, Rav Nachman still maintains that the Kohanim who are tamei can also serve, because the Torah permits all instances of corpse tumah regarding the community. This means that the Torah removed the tumah restriction completely when either the owners, the Kohanim or the sacrifice itself are tamei. (6b2-7a1)

INSIGHTS TO THE DAF

THE PRIVATE KORBAN OF THE KOHEN GADOL OVERRIDES "TUM'AH"

By: Kollel Iyun HaDaf

QUESTION: The Gemara points out that the Kohen Gadol is isolated only from his wife to prevent him from becoming Tamei with Tum'as Bo'el Nidah (or Safek Nidah). He is not isolated from all other people to prevent him from becoming Tamei with Tum'as Mes. The Gemara proves from here that "Tum'ah Hutrah b'Tzibur": even if the Kohen Gadol becomes Tamei, he may perform the Avodah, even l'Chatchilah, for a Korban Tzibur while he is Tamei with Tum'as Mes.

However, besides the Korbanos that the Kohen Gadol offers on Yom Kippur on behalf of the Tzibur, he also brings a Korban Yachid for himself (the Par and Ayil of the Kohen Gadol). The principle of "Tum'ah Hutrah b'Tzibur" applies only to a Korban of the Tzibur, but not to an individual's private Korban. The Gemara (7a) teaches that the "Ayil of Aharon" of Yom Kippur is a Korban Yachid. (Although that Korban is similar to a Korban Tzibur in that it has a set time ("Zeman Kavua"), it is not considered a Korban Tzibur because it is not owned by the Tzibur.) Why does the Gemara here assume that the Kohen Gadol may offer all of the Korbanos of Yom Kippur while he is Tamei with Tum'as Mes?

ANSWERS:

(a) The **RITVA** explains that the Par of Aharon, although privately owned, is considered a Korban Tzibur (so that Tum'ah is Hutrah for it). It is considered a Korban Tzibur because the atonement of the Tzibur depends on it, since its blood must be sprinkled in the Kodosh ha'Kodashim together with the blood of the Sa'ir (the Korban which provides atonement for the Tzibur). The Acharonim (see **SI'ACH YITZCHAK**) explain that this is also the intention of Rashi (DH Hutrah) when he says that "the

Korban [of the Jewish people] depends on it" (on the Par of Aharon).

However, this explains only why the Kohen Gadol's Par is considered a Korban Tzibur. Why, though, is his Ayil considered a Korban Tzibur, such that Tum'ah is Hutrah for it?

The Ritva explains that the principle of "Tum'ah Hutrah b'Tzibur" means that every effort must be made to avoid offering a Korban in a state of Tum'ah. The Gemara here is not discussing the actual offering of the Korban in a state of Tum'ah. Rather, the Gemara is discussing whether the Rabanan were so stringent as to require that the Kohen Gadol separate from all people for seven days to avoid becoming Tamei with Tum'as Mes. He is *not* actually Tamei with Tum'as Mes now. With regard to the extent of effort that must be exerted in order to ensure that the Ayil is not offered in a state of Tum'ah, the Rabanan said that Tum'ah is Hutrah and did not require that such extreme measures be taken to prevent the Kohen Gadol from becoming Tamei with Tum'as Mes.

(b) Alternatively, the Ritva in the name of **TOSFOS** says that the fact that the Ayil of Aharon cannot be offered in a state of Tum'ah (since it is not a Korban Tzibur) is *not* a reason to require that the Kohen Gadol separate from all people for seven days. Since it is only a single Korban, and it is only a Korban Yachid, the Rabanan did not find it necessary to separate the Kohen Gadol from all people merely to ensure that he brings his Ayil in a state of Taharah. (If he becomes Tamei, he will not bring his Ayil.)

(c) The **TOSFOS YESHANIM** (DH v'Tisbera) and the **SHA'AGAS ARYEH** (#38) answer that mid'Oraisa

anything that has a set time (Zeman Kavua) is *Hutrah* b'Tzibur, even if it is a Korban Yachid. When the Gemara later says that the Ayil of Aharon is not offered in a state of Tum'ah because it is a Korban Yachid, it means that the Rabanan decreed that it not be offered. The Rabanan decreed that Tum'ah be avoided because the Ayil is a private Korban. Since mid'Oraisa it may be offered in a state of Tum'ah because it has a set time, the Rabanan did not require that the Kohen Gadol separate for seven days from all people to avoid becoming Tamei with Tum'as Mes. (See also **TOSFOS** to 8a, DH *Iy Savar*.)

DAILY MASHAL

Keeping the Evil Inclination tied up in knots

The Gemara discusses the *avnet*, the belt worn by the Kohanim in the Bais HaMikdash. According to all opinions, the belt worn by the Kohen Gadol was comprised of *shaatnez*, mixture of wool and linen, which is normally prohibited by the Torah to wear.

Reb Tzadok HaKohen writes in *Yisroel Kedoshim* (9) that the reason the Torah instructs the Kohen to wear a belt comprised of wool and linen is because the Gemara in *Zevachim* (88b) states that the *avnet* atoned for improper thoughts of the heart, and the heart is the dwelling place of man's inclinations. The *avnet*, which surrounded the heart, is what binds a person's inclination. *Shaatznez* is a mixture of wool and linen, and linen is considered inferior as an offering, as is evident from the offering that Kayin brought before

HaShem. On Yom Kippur the Kohen Gadol wore only linen clothing, because on Yom Kippur, the Jewish People gain atonement from their sins, and the Evil Inclination is transformed into good. During the remainder of the year, however, one who has to be safeguarded from sin, and the heart can be the most twisted part of one's body, so the function of the *avnet* was to subjugate the distortions of the heart.

GLOSSARY

1. **Av hatumah** A primary source of tumah who can convey tumah to anything capable of receiving tumah
2. **Bais av** Family group who were subdivisions of mishmaros, the twenty-four watches of Kohanim and Leviim who served in the Temple for a week at a time on a rotating basis
3. **Dechuyah** Overridden
4. **Hutrah** Permitted
5. **Kodashim** Consecrated matter
6. **Niddah** A woman who has menstruated but has not yet completed her purification process which concludes with immersion in a mikveh
7. **Rishon letumah** A first degree of tumah that can contaminate food but cannot contaminate people and utensils
8. **Shaatznez** Forbidden mixture of wool and linen in garments
9. **Sheretz** One of eight rodents or reptiles, listed by the Torah, whose carcasses transmit tumah
10. **Tumah** Legally defined state of ritual impurity affecting certain people or objects

