

13 Kislev 5774
Nov. 16, 2013



Yoma Daf 8

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Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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Atonement of the tzitz

The Gemora asks how Rabbi Yehuda, who says that the *tzitz* only atones if it is being worn, explains the verse which refers to it as *tamid* – constant, and answers that it teaches that the *kohen* must constantly be aware of it.

This is consistent with Rabbah bar Rav Huna who says that from the *tzitz* we learn that one must constantly touch his *tefillin*, to keep him aware of them. If we learn from the word *tamid* that the *kohen* must constantly be aware of the *tzitz*, which has only one mention of Hashem's name, certainly one must be constantly aware of the *tefillin*, which has many mentions of Hashem's name.

The Gemora asks how Rabbi Shimon, who says that the *tzitz* atones even when it is not being worn, explains the verse which says that it must be on Aharon's forehead, and answers that it teaches where Aharon is supposed to wear it. Rabbi Yehuda learns this from another verse, which says that it will be “on his forehead, constantly.”

The Gemora notes that Rabbi Shimon actually agrees that we learn it from that other verse, and from the first verse he learns that it only atones while it is fit for being on Aharon's forehead, as opposed to when

it is broken. Rabbi Yehuda learns this from the fact that the verse says *mitzcho* – his forehead instead of simply *metzach* – forehead, but Rabbi Shimon says this change doesn't teach anything.

When to sprinkle?

The Gemora suggests that the dispute between Rabbi Yehuda and Rabbi Shimon aligns with another dispute of Tannaim. The braisa cites three opinions about when they would sprinkle ashes from the *parah adumah* – red heifer on the *kohen* separated for Yom Kippur and for burning a *parah adumah*:

1. Rabbi Meir says that they would sprinkle on both of them each of the 7 days from the ashes of all the prior *parah adumahs*.
2. Rabbi Yossi says that they would only sprinkle on them on the 3rd and 7th day of their separation.
3. Rabbi Chanina Sgan Hakohanim says they would sprinkle all 7 days on the *kohen* separated for burning a *parah adumah*, but only on the 3rd and 7th days for the *kohen* separated for Yom Kippur.

The Gemora suggests that Rabbi Meir says that impurity in a communal setting is only pushed aside, and therefore we do a full sprinkling, while Rabbi Yossi says that impurity in a communal setting is



totally permitted, and therefore we only sprinkle on the 3rd and 7th days.

The Gemora deflects this, as if Rabbi Yossi would say that communal impurity is permitted, there would be no need to sprinkle at all. Rather, both say that it is pushed aside, and their dispute is whether it is a mitzvah to immerse on the right time, and not later. Rabbi Meir says that there is a mitzvah, and therefore we sprinkle on each day, as it may be the 3rd or 7th day from his impurity, while Rabbi Yossi says that there is no mitzvah, and therefore we can sprinkle on the 3rd and 7th days only, as that will definitely purify him, even if it is late.

The Gemora challenges this, since we know from another braisa that Rabbi Yossi says that it is a mitzvah. The braisa says that if one had a name of Hashem written on his body, he may not wash or anoint that spot, as that would erase it, nor stand in a dirty place. If he must immerse, he must wrap it with material, to prevent the name from being erased. Rabbi Yossi says that he may immerse normally, but he may not rub it afterwards.

The Gemora explains that this dispute stems from their dispute about whether it is a mitzvah to immerse at the right time. The first tanna says it is not, and therefore requires him to find something to cover it with, while Rabbi Yossi says it is, and therefore allows him to immerse normally.

Rather, the Gemora says both Rabbi Meir and Rabbi Yossi agree that it is a mitzvah to immerse at the right time, but they dispute whether this mitzvah extends to sprinkling as well.

The Gemora asks what Rabbi Chanina Sgan Hakohanim's position is. If he extends it to sprinkling, he should require sprinkling on all 7 days for both kohanim, and if he doesn't, he shouldn't require it for either.

The Gemora explains that he doesn't extend it to sprinkling, and the sprinkling for all 7 days on the *kohen* burning the *parah adumah* was simply an added enhancement in the process for the *parah adumah*.

The Gemora cites a braisa which says that the only difference between the *kohen* who burns the *parah adumah* to the one doing the Yom Kippur service is that the separation for Yom Kippur is for sanctity, and therefore his fellow kohanim can touch him, while the one for the *parah adumah* is for purity, and therefore his fellow kohanim do not touch him. The Gemora suggests that the author of this braisa is Rabbi Meir or Rabbi Yossi, but not Rabbi Chanina Sgan Hakohanim, since he would include the distinction in sprinkling between them.

Rabbi Yossi the son of Rabbi Chanina asks why we would ever sprinkle for all 7 days. The first 3 days may be the third day from impurity, and the last 3 days may be the seventh day, making all of them valid for sprinkling. However, the 4th day cannot be either, since 3 days before it is the first day, which was pure, and 4 days before it is before the separation, when we didn't sprinkle.

The Gemora says that even without this challenge, we can't really sprinkle for a full 7 days, as sprinkling

is Rabbinically prohibited on Shabbos. Just as we have to say that the 7 days excludes Shabbos, we also can say that it excludes the 4th day.

Rava therefore says that while we can't choose when to separate the *kohen* for Yom Kippur, as that must begin on the 3rd of Tishrei, we separate the *kohen* burning the *parah* on a Wednesday, to ensure that the 4th day coincides with Shabbos, on which he may not be sprinkled.

The Parhedrin chamber

The Mishna said that the *kohen* was sequestered into the Parhedrin chamber.

The Gemora cites a braisa in which Rabbi Yehuda says that the original name of the chamber was the chamber of *balvati* – nobility. However, in later generations, when people would buy the position of *kohen gadol*, each year a new *kohen gadol* would arrive and rebuild this chamber. They therefore called it the Parhedrin chamber, in reference to the parhedrin, appointees of the king, who would serve 12 month terms.

The Gemora cites a Mishna which says that bakers who use produce of amai ha'arezt need only separate teruma ma'aser and challah, and give these to the *kohen*.

The Gemora says we understand why he need not separate *terumah*, as the braisa which describes the institution of *demai* – tithing produce of an am ha'arezt says that Yochanan *Kohen Gadol* determined that the amai ha'arezt took *terumah*. We also

understand that he need not give ma'aser to the levi or ma'aser ani to the poor, as these are purely monetary obligations, and the recipients have the burden of proving that these tithes were not yet separated. However, why does he not need to separate ma'aser sheini and eat it in Yerushalayim?

Ulla explains that since each year the newly appointed Parhedrin would persecute the bakers to pay more money to them, the Sages were lenient on them, and exempted them from ma'aser sheini. The Gemora explains that Parhedrin are appointees of the king.

INSIGHTS TO THE DAF

WHEN IS THE TZITZ "MERATZEH"

by: Kolllel Iyun HaDaf

QUESTION: Rebbi Shimon and Rebbi Yehudah argue about when the *Tzitz* is Meratzeh. The Torah teaches that the *Tzitz* attains atonement when the *Kohen* performs the Avodah while in a state of Tum'ah. Rebbi Shimon says that the *Tzitz* is Meratzeh even when the *Kohen Gadol* is not wearing it. Rebbi Yehudah says that it is Meratzeh only when the *Kohen Gadol* is wearing it.

The Gemara questions the opinion of Rebbi Shimon from the verse in the Torah which implies that the *Tzitz* is Meratzeh only when it is "Al Mitzcho" (Shemos 28:38), on the head of the *Kohen Gadol*. The Gemara answers that Rebbi Shimon understands the verse to mean that the *Tzitz* is Meratzeh only when it is *fit* to be worn "Al Mitzcho," on the *Kohen Gadol*'s forehead. It is not Meratzeh when it is not fit to be worn (such as when it is broken).

The Gemara then questions the opinion of Rabbi Yehudah, who learns from the words "Al Mitzcho" that the *Tzitz* is Meratzeh only when it is on the forehead of the *Kohen Gadol*. From where does Rabbi Yehudah learn that the *Tzitz* is not Meratzeh when it is broken?

What is the Gemara's question? According to Rabbi Yehudah, the *Tzitz* is not Meratzeh unless the *Kohen Gadol* is wearing it. Since he cannot wear the *Tzitz* when it is broken, it obviously is not Meratzeh and no verse is necessary to teach this. (**TOSFOS YESHANIM**)

ANSWER: The **TOSFOS YESHANIM** answers that Rabbi Yehudah understands that "Al Mitzcho" means that the *Tzitz* is Meratzeh only when it is worn, because he already derived from another verse that the *Tzitz* is not Meratzeh when it is broken. Had no other verse taught that the *Tzitz* is not Meratzeh when it is broken, Rabbi Yehudah would have derived that Halachah from "Al Mitzcho," and, consequently, he would have had no source to teach that the *Tzitz* is Meratzeh only when it is worn. Since he now has another verse that teaches that the *Tzitz* is not Meratzeh when it is broken, the verse of "Al Mitzcho" teaches that the *Tzitz* is Meratzeh only when it is on the *Kohen Gadol's* head.

The **RITVA** adds that the reason why Rabbi Yehudah would not have required that the *Tzitz* be worn in order to be Meratzeh if not for the additional verse is because it is more logical to assume that the *Tzitz* is Meratzeh all the time, even when it is not worn. The Torah's objective is to maximize the Ritzuy and not to limit it, and thus without an additional verse it would have been more logical to assume that the *Tzitz* is Meratzeh as much as possible. (Similar answers are

offered by **REBBI AKIVA EIGER** and **SHA'AGAS ARYEH** #38.)

The **SHA'AGAS ARYEH** uses this approach to explain why the Halachah requires that one touch his Tefilin intermittently while he wears them in order to keep his mind on them:

The prohibition of "Hesech ha'Da'as" -- removing one's mind from the Tefilin -- is derived from the *Tzitz*. The Torah commands that the *Tzitz* must be "constantly (Tamid) on his forehead" (Shemos 28:37). Rabbi Yehudah derives from this verse that the *Kohen Gadol* must constantly keep his mind on the *Tzitz* while he wears it. Therefore, according to Rabbi Yehudah, one is also required to keep his mind on the Tefilin. Rabbi Shimon, in contrast, derives from the word "Tamid" that the *Tzitz* is Meratzeh even while it is not worn. According to Rabbi Shimon, who derives from the word "Tamid" that the *Tzitz* is Meratzeh even while it is not worn, one should not be required to keep his mind on the Tefilin at all times. Which opinion does the Halachah follow?

Another issue that depends on the dispute between Rabbi Yehudah and Rabbi Shimon is the application of the principle of "Tum'ah Hutrah b'Tzibur." The Tana'im dispute whether Tum'ah is "Hutrah" or "Dechuyah" with regard to public Korbanos (Pesachim 77a, Yoma 7b). "Tum'ah Hutrah b'Tzibur" means that the Torah entirely cancelled the prohibitions of Tum'ah with regard to public Korbanos. "Tum'ah Dechuyah b'Tzibur" means that the Torah reluctantly allows the offering of public Korbanos to override the prohibitions of Tum'ah in the event of great necessity.

If Tum'ah is Hutrah b'Tzibur, then the Kohanim who are Tamei may offer a Korban Tzibur when they are Tamei even when the *Tzitz* is not Meratzeh. Accordingly, even if the *Tzitz* is not Meratzeh when it is not worn, the Korban Tzibur may be offered when the *Tzitz* is not worn, because the Ritzuy of the *Tzitz* is not necessary (since Tum'ah is Hutrah b'Tzibur). However, if Tum'ah is only Dechuyah b'Tzibur, then the only way the Kohanim may offer a Korban Tzibur when they are Tamei (even when the *Kohen Gadol* is not wearing the *Tzitz*) is if the *Tzitz* is Meratzeh even when it is not worn. (See Insights to Pesachim 77:2.)

The Halachah follows the opinion of Rabbi Shimon who says that Tum'ah is Dechuyah. Thus, the Halachah should follow Rabbi Shimon's opinion also with regard to whether the *Tzitz* is Meratzeh while it is not worn. However, if the Halachah follows Rabbi Shimon, then why, with regard to Tefilin, does the Halachah require that one not have a "Hesech ha'Da'as" while he wears Tefilin? It is only Rabbi Yehudah who maintains that "Tamid" teaches the prohibition of "Hesech ha'Da'as"; Rabbi Shimon derives a different law from that verse!

The Sha'agas Aryeh explains that even Rabbi Shimon agrees that "Tamid" is not needed to teach that the *Tzitz* is Meratzeh when it is not worn, because, logically, it is assumed that it is Meratzeh as much as possible, including when it is not worn, unless an explicit verse states otherwise. Consequently, "Tamid" is an extra phrase even according to Rabbi Shimon, and thus it teaches that one may not remove his mind from the *Tzitz*.

DAILY MASHAL

Erasing the Name of HaShem in more than one sense

The Gemara discusses how one should immerse if he has a Name of HaShem written on his skin. There is a prohibition against erasing the name of HaShem. What is interesting is that although one may never actually erase the Name of HaShem, one can cause the Name of HaShem to be desecrated.

Rabbeinu Yonah writes in Shaarei Teshuvah that the word chillul is derived from the word chalal which means void. If one desecrates the Name of HaShem, he has essentially created a void in the world. Thus, one's actions do not necessarily have to be physical to "erase" HaShem's Name. The converse is also true. One can create a Kiddush HaShem by acting properly, and when one is involved in any positive action, he should have in mind that he is fulfilling the mitzvah of sanctifying HaShem's Name.

GLOSSARY

1. **Parhedrin** Chamber in the Temple. Based on the word used for appointees of the king
2. **Shevus** Literally translated as rest. Rabbinic injunction for Shabbos
3. **Tzitz** Golden head-plate worn by the Gadol which was two fingers in width and reached from ear to ear
4. **Tumah** Legally defined state of ritual impurity affecting certain people or objects