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Yoma Daf 32

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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

The *Braisa* introduces a verse, stating that Aharon comes to Ohel Moed. [This is a bit vague, for it does not specify what he should do there, and especially because all of the Yom Kippur services has been completed!?] The reason that he goes to Ohel Moed is to remove the ladle and the fire-pan (which was left behind in the Holy of Holies). The entire episode of the Yom Kippur service is sequential, with the sole exception of this verse. [In truth, the ram offerings of the Kohen Gadol and the people occurred before the removal of the ladle and the fire-pan; nevertheless, the Torah writes it out of sequence.]

Rav Chisda explains that we have an oral heritage from Moshe Rabbeinu that the Kohen Gadol on Yom Kippur immerses himself five times and does ten acts of sanctification. Had our verse been in the correct place of the service, there would only be three immersions and six acts of sanctifications. [The three immersions would have been: 1) before the morning Tamid, 2) before the Yom Kippur service, 3) before the service of the rams. Now that this verse is not in the right place, all five immersions are accounted for.]

The Gemora will now cite a *braisa* which brings various sources that five immersions and ten sanctifications were done.

Rabbi Yehudah cites this same verse: "Ahron will come to Ohel Moed and will remove his linen garments. He will wash his flesh in water in a holy place and wear his garments. He will exit and do (the other korbanos)." From here we see that whenever a change of service (from one that is performed inside to one that is performed outside) is necessary, an immersion is required.

Rebbe cites a different verse: "He will wear a linen shirt and linen pants will be on his flesh. He will gird himself with a linen belt and will cover his head with a linen hat. They are holy garments, and he will wash his flesh in water." From here we see that whenever a change of service (from one that is performed inside to one that is performed outside) is necessary, an immersion is required. The verse says that they are holy garments, which means that all the garments share inherited properties. [The *Gemora* below will explain this.]

The *braisa* continues: There are five distinct services: 1) the morning Tamid, performed with the golden garments; 2) the special Yom Kippur service, performed with the white garments; 3) The Kohen's ram and the people's ram, performed with the golden garments; 4) The removal of the ladle and the fire-pan, performed with the white garments; 5. The afternoon Tamid, performed with the golden garments.

How do we know that each immersion requires two acts of sanctifications? This is derived from the combination of verses, "He shall remove his garments and wash," and, "He shall wash and don his garments."

Rabbi Elozar the son of Rabbi Shimon derives it from a kal vachomer: The Torah does not require an immersion prior to any service throughout the year (the Rabbis added one as a reminder for an old tumah,) but yet requires sanctifications. It would stand to reason then that on Yom Kippur, when the Torah does require the immersion, a sanctification would also be required. But if that were true, we would only require one sanctifications on Yom Kippur. This is not true, since the verse says, "And Ahron will come to Ohel Moed and remove the garments that he wore." It is understood that he can only remove the garments that he wore. The Torah is hinting to us to compare the removal of garments to their donning. Just as when he dons his garments he must wash his hands, so too when he removes them.

The Gemora now refers back to Rabbi Yehudah's statement.

The *Gemora* asks: But Rabbi Yehudah's statement is only true when the Kohen changes from his white garments to the golden ones. From where is the reverse case derived?

A kal vachomer authored by one of the students of Rabbi Yishmael's yeshiva will answer this question: The Kohen Gadol is required to immerse when donning his golden garments, even though he does not enter the inner-chambers of the Beis Hamikdash.

He should surely require an immersion when donning the white garments, prior to entering the inner-chambers of the Beis Hamikdash. However, this logic can be refuted. Since the golden garments are worn throughout the entire year, they offer more atonement. Therefore, it may be logical that only prior to their donning does the Kohen Gadol require the immersion. Instead, the Gemora learns out from Rebbe's previous statement that changing from white to golden garments also requires a immersion.

The *Gemora* asks: But actually, Rebbe's statement is subject to the some logical refutation. To avoid this problem, Rebbe quotes the verse, "They are holy garments." Since they are holy, he must first immerse before donning them.

The Gemora refers again to the five distinct services, and the types of garments (white or gold) worn for each one. The source for the requirement of two washings for each service is now questioned, since the source refers to immersion, not sanctifications.

The Gemora answers that immersion has already been taught by the verse-fragment "holy garments." Therefore, the source must refer to the sanctifications.

The *Gemora* asks: If so, why doesn't the Torah explicitly write, "He shall wash his hands," instead of, "He shall immerse"?

The *Gemora* answers: The Torah is telling us that just like immersion is done in a holy place, so too sanctifications should be in a holy place.

Rabbi Yehudah, who uses this verse of "holy garments" to teach that the garments themselves need to be immersed, learns out sanctifications from

Rabbi Elozar the son of Rabbi Shimon's previously-mentioned kal va'chomer.

Rav Chisda contends that Rebbe's statement must differ from Rabbi Meir's ruling and from the Rabbis' ruling concerning sanctifications. The Rabbis maintain that he sanctifies himself (both times) with his garments on, while Rebbe maintains that this sanctification occurs when he is undressed. Rabbi Meir holds that the last sanctification is when he is dressed, whereas Rebbe maintains that it is when he is undressed.

Rav Acha bar Yaakov intercedes and says that all three opinions concur - that in the second sanctification, the Kohen Gadol dons the garments first, and then sanctifies himself. This is based on the verse, "Or when they approach the mizbe'ach," i.e., only those Kohanim who must only approach the mizbe'ach. The Kohen Gadol however, must first don his garments, and then approach the mizbe'ach.

Rav Acha the son of Rava told Rav Ashi that Rav Chisda does not agree with Rav Acha (bar Yaakov), and vice versa. If the two were to be in agreement, then Rebbe will require the Kohen Gadol to sanctify himself twice without his garments, and once with his garments. These three sanctifications, multiplied by five acts of service, will amount to fifteen sanctifications, which certainly Rebbe does not approve of.

The *Gemora* interprets the word *kertzu* as meaning to kill. The Kohen Gadol would kill the animal by severing the majority two *simanim* (the windpipe and esophagus). This is the requirement for slaughtering an animal. Another kohen would finish the job in order to get more blood out. This was not

required, however, but was merely preferable. Therefore, a regular kohen can be used for this task.

INSIGHT TO THE DAF

Kohen Gadol Dries himself off after the Mikveh.

Our Gemora says that the five immersions of the Kohen Gadol is *halachah laMoshe Mesinai*.

The difficulty is that a previous Gemora said the first immersion is only *derabanan*, in order to remove a possible previous *tumah* which was forgotten.

The *Kehilas Yaakov* addresses this question. According to the *Kehilas Yaakov*, this question prompted Rashi to interpret the previous Gemora as referring to immersion on an ordinary day but not on Yom Kippur. On Yom Kippur, even the first immersion is a Biblical requirement.

This viewpoint is reasonable since remembering a previous *tumah* shouldn't be applicable for the Kohen Gadol who had immersed himself in a mikvah on Erev Yom Kippur. What kind of *tumah* could have been forgotten if he had just purified himself the previous day? Therefore, according to Rashi, the first immersion of the Kohen Gadol is also *Halachah leMoshe Mesinai*.

The Rambam, however, says that the first immersion of the Kohen Gadol on Yom Kippur is to separate from a previous *tumah*. How does this fit with the Gemora

which says that the five immersions were *halach laMoshe Mesinai*?

One has to say that the Gemora is not exact and it only meant to establish that there are five immersions and that the four that are not standard every day are *halachah laMoshe Mesinai*.

The question remains, however, why was the first immersion necessary if the Kohen Gadol was pure from the previous day?

The answer lies in an extra word the Rambam adds. The Rambam says that the Kohen Gadol must separate from *tumah leshma* (for its sake). The Kehilas Yaakov understands that the Rambam requires not only immersion in a *mikveh*, but also intent to purify oneself from a specific *tumah*. The immersion on Erev Yom Kippur was standard procedure, and, therefore, did not cause the Kohen to remember if he became impure. The immersion on Yom Kippur, however, was designated for the purpose of jogging his memory and, was therefore likely to cause him to remember the previous *tumah*. He then could immerse himself with the specific intention of removing the *tumah* of which he had become aware.

garments into the Yom Kippur four garments or reverse, was he required to immerse in a mikveh, but also at the end of Yom Kippur, when he took of his priestly garments he was required to immerse in a mikveh, before dressing himself in his regular weekday clothes.

This teaches us that not only when the Kohen Gadol was about to embark upon doing holy service was he to elevate himself through immersion in a mikveh, but also when he was about to bring himself back to worldly physical activities he should prepare himself in sanctity to invest holiness even in his mundane activities. (Rabbi Shimshon R'foel Hirsch)

DAILY MASHAL

By: Rabbi Tzvi Akiva Fleisher

Ch. 16, v. 4: "V'rochatz bamayim es b'soro ulveishom"
- And he shall cleanse his body in the water and then wear them - The Gemora says that not only when the Kohen Gadol changed from his regular eight