

7 Iyar 5781  
April 19, 2021



Yoma Daf 8

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

#### Atonement of the tzitz

The Gemora asks how Rabbi Yehudah, 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 is establishing the place where Aharon is supposed to wear it.<sup>1</sup> Rabbi Yehudah 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 atones only while it is fit for being on Aharon's forehead, as opposed to when it is broken. Rabbi Yehudah 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 imply anything. (7b2- 8a1)

#### When to sprinkle?

The Gemora suggests that the dispute between Rabbi Yehudah and Rabbi Shimon aligns with another dispute of Tannaim. The Baraisa 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 upon him each of the seven days from the purification ashes that were there [in the Temple].
2. Rabbi Yosi says that they would sprinkle on him only on the 3<sup>rd</sup> and 7<sup>th</sup> day of his sequester.
3. Rabbi Chanina Sgan Hakohanim says they would sprinkle all 7 days on the *kohen* sequestered for burning a *parah adumah*, but only on the 3<sup>rd</sup> and 7<sup>th</sup> days for the *kohen* sequestered for Yom Kippur.

The Gemora suggests that Rabbi Meir says that impurity in a communal setting is merely overridden, and therefore we do a full sprinkling, while Rabbi Yosi says that impurity in a communal setting is totally permitted, and therefore we sprinkle only on the 3<sup>rd</sup> and 7<sup>th</sup> days. The Gemora deflects this, as if Rabbi Yosi would say that communal impurity is permitted, there would be no need to sprinkle at all. Rather, both say that it is merely overridden, and their dispute is whether it is a mitzvah to immerse at the appointed time, and not later. Rabbi Meir says that there is a mitzvah, and therefore we sprinkle on each day, as it may be the 3<sup>rd</sup> or 7<sup>th</sup> day from his impurity, while Rabbi Yosi says that there is no mitzvah, and therefore we can sprinkle on the 3<sup>rd</sup> and 7<sup>th</sup> days only, as that will definitely purify him, even if it is late.

The Gemora challenges this, since we know from another Baraisa that Rabbi Yosi says that it is a mitzvah. The Baraisa says that if one had Hashem's Name written on his body, he may not wash or anoint that spot, as that would erase it, nor

<sup>1</sup> On his forehead.

may he stand in a filthy place. If a mitzvah related immersion came his way, he must wrap reed-grass over the Name (to prevent the name from being erased) and then immerse. Rabbi Yosi says that he may immerse normally, provided that he does not rub the Name. The Gemora explains that this dispute stems from their dispute about whether it is a mitzvah to immerse at the appointed time. The first Tanna says it is not, and therefore requires him to find something to cover it with, while Rabbi Yosi says it is, and therefore allows him to immerse normally.

Rather, the Gemora says both Rabbi Meir and Rabbi Yosi agree that it is a mitzvah to immerse at the appointed 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*. (8a1 – 8a3)

Whose opinion does that which the Rabbis taught in the following Baraisa follow? There is no difference between the *kohen* who burns the *parah adumah* to the one performing the Yom Kippur service except that the sequestering 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 may not touch him. The Gemora suggests that the author of this Baraisa is Rabbi Meir or Rabbi Yosi, but not Rabbi Chanina Sgan Hakohanim, since he would include this distinction (the number of sprinkling days) between them. (8a3 – 8b1)

<sup>2</sup> 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 4<sup>th</sup> day cannot be either, since 3 days

Rabbi Yosi the son of Rabbi Chanina asks why we would ever sprinkle for all 7 days. It is quite right that we sprinkle him on the first day, because that may be the third of his impurity; similarly on the second, because that may be the third day of his impurity; on the third, because that may be the third day of his impurity; on the fifth, because that may be the seventh day of his impurity; on the sixth, because that may be the seventh day of his impurity; on the seventh, because that may be the seventh day of his impurity. But on the fourth day why should there be any sprinkling at all? That day could not be in doubt as being either the third day or the seventh day of his impurity.<sup>2</sup> The Gemora counters: 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 4<sup>th</sup> day.

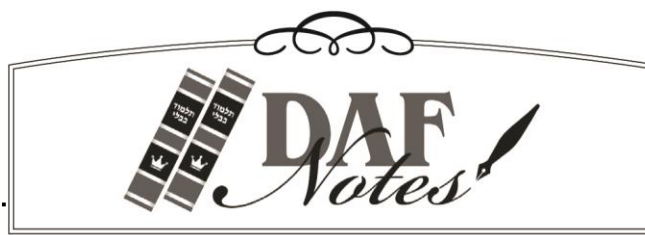
Rava said: For that reason since the matter of the Kohen Gadol on Yom Kippur does not depend on us but on the fixing of the calendar, he ought to be sequestered on the third of Tishrei, and on whatever day the third of Tishrei falls, we would sequester him; but as to the kohen who burns the heifer, since the matter depends on us, we should sequester him on the fourth of the week, so that his fourth day would fall on the Shabbos. (8b1)

### The Parhedrin chamber

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

The Gemora cites a Baraisa in which Rabbi Yehudah 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.

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 cites a Mishna which says that bakers who use produce of *amei ha'aretz* need only separate *terumah* ma'aser and *challah*, and give these to the *kohen*. The Gemora says we understand why he need not separate *terumah*, as the *Baraisa* which describes the institution of *demai* – tithing produce of an *am ha'aretz* says that *Yochanan Kohen Gadol* determined that the *amei ha'aretz* 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. (8b1 – 9a2)

#### INSIGHTS TO THE DAF

##### WHEN IS THE TZITZ "MERATZEH"

by: *Kollel Iyun HaDaf*

**QUESTION:** *Rebbi Shimon* and *Rebbi Yehudahh* 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 Yehudahh* 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 *Rebbi Yehudahh*, 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 *Rebbi Yehudahh* learn that the *Tzitz* is not *Meratzeh* when it is broken?

What is the Gemara's question? According to *Rebbi Yehudahh*, 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 *Rebbi Yehudahh* 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, *Rebbi Yehudahh* 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 *Rebbi Yehudahh* 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 Yehudahh derives from this verse that the *Kohen* Gadol must constantly keep his mind on the *Tzitz* while he wears it. Therefore, according to Rabbi Yehudahh, 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 Yehudahh 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 Yehudahh 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