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Yoma Daf 32

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Daf Notes is currently being dedicated to the neshamah of

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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 *Baraisa* introduces a verse, stating that Aaron shall come 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 have been completed!?] Why does he come? He comes only 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.¹ What is the reason for this? Rav Chisda explains that we have an oral heritage from Moshe Rabbeinu that the Kohen Gadol on Yom Kippur immerses himself five times and performs 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.² (32a1)

The Gemora will now cite a *Baraisa* which brings various sources that five immersions and ten sanctifications were performed: Rabbi Yehudah said: From where do we know regarding the five immersions and the ten sanctifications that the Kohen Gadol performs on that day? It is written: Aaron shall 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 there is a change of service (from one that is performed inside to one that is performed outside), an immersion is required.

Rebbe said: From where do we know regarding the five immersions and the ten sanctifications that the Kohen Gadol performs on that day? It is written: He will wear a linen shirt

¹ 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.

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 there is a change of service (from one that is performed inside to one that is performed outside), an immersion is required. And the verse says that they are holy garments, which means that all the garments share inherited properties. [The *Gemora* below will explain this.]

The *Baraisa* 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 and every 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

² 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.

one sanctification on Yom Kippur. This is not true, since the verse says, "And Aaron shall 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. Rabbi Yehudah said: From where do we know regarding the five immersions and the ten sanctifications that the Kohen Gadol performs on that day? It is written: Aaron shall 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 there is a change of service (from one that is performed inside to one that is performed outside), an immersion is required. The *Gemora* asks: We have found (that immersion and sanctifications are required) when the Kohen changes from his white garments to the golden ones. From where do we derive (that this is also required) when he changes from the golden garments to the white garments? A *kal vachomer* authored by one of the Sages of Rabbi Yishmael's academy 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 an immersion.

Rebbe had said: From where do we know regarding the five immersions and the ten sanctifications that the Kohen Gadol performs on that day? It is written: 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 there is a change of service (from one that is performed inside to one that is performed outside), an immersion is required. The *Gemora* asks: We have found (that immersion and sanctifications are required) when the Kohen changes from his white garments to the golden ones. From where do we derive (that this is also required) when he changes from the golden garments to the white garments? A *kal vachomer* authored by one of the Sages of Rabbi Yishmael's academy will answer this question: If the white garments, in which but little atonement is obtained, require an immersion, how much more will the golden garments, in which much atonement is obtained, require it? This argument can be refuted: The case of the white garments is different, because the Kohen Gadol, dressed in them, enters the Holy of Holies? It is for this reason that he [Rebbe, in his statement] teaches: "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. 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. And from where do we derive that each and every immersion requires two sanctifications? The Torah states: "He shall remove his garments and wash," and, "He shall wash and don his garments." But this 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 immersion is like sanctification: just like immersion is done in a holy place, so too sanctifications should be in a holy place. - Where does Rabbi Yehudah derive the laws of

sanctification from? He learns 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. (32a1 – 32b3)

One brought him the tamid offering, he made the required cut etc. What does 'kirtzu' mean? Ulla said: It is a synonym for 'killing' — Rav Nachman bar Yitzchak said: What is the scriptural evidence? Egypt is a very fair heifer, but the 'keretz' out of the north is surely coming. What is the intimation? — As Rav Yosef interpreted it: A fair kingdom is Egypt but murderous nations from the north will come upon it. (32b3)

How far shall he cut? — Ulla said: The bigger part of both organs. Thus also said Rabbi Yochanan: The bigger part of the

two organs. Rish Lakish also holds that he cuts through the bigger part of the two organs, for Rish Lakish said: Since we have learned that the cutting through of the bigger part of an organ is as good as the cutting through the whole of it, why did we learn that 'the bigger part of one organ [is required to be cut through] in case of a fowl 'and the bigger part of the two organs [are required to be cut through] in case of an animal? Because we have learned: One brought him the tamid offering, he made the required cut and someone else finished it for him, he received the blood and sprinkled it - one might assume, if another one did not complete the slaughtering for him, it would be invalid. — [You say that] 'one could assume that if the other did not complete the slaughtering for him, it would be invalid,' then it would mean that the service is performed by someone else and we have learned: All the services of Yom Kippur are valid only if performed by him [the Kohen Gadol]? — Rather: This is what he says: One might have assumed that it shall be considered invalidated by Rabbinic ordinance, therefore we have learned: The bigger part of an organ with a fowl, the bigger part of two organs with an animal. — But since, even by Rabbinic ordinance, it would be considered not invalidated, why does he [the other one] have to finish it? — It is the proper thing [a mitzvah] to finish it. (32b3 – 33a1)

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.

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 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 off 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)