

Hadaf Hayomi

Thursday 19 Sivan 5766

A Daily Synopsis on the Daf

Yoma Daf 8

Midrashiyat Daf Hayomi of Petach Tikva

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Highlights

1. The tzitz must be placed on the forehead of the Kohen Gadol.
2. If the tzitz is broken, it does not effect acceptance.
3. There is a dispute regarding the sprinkling that was performed on the Kohen Gadol preparing for Yom Kippur and the Kohen who would burn the Parah Adumah.
4. There is a dispute if immersing at the correct time is a mitzvah or not.
5. There is a dispute regarding the procedure for immersion when one has the Name of HaShem written on his skin.
6. The only distinction between the Kohen Gadol preparing for Yom Kippur and the Kohen who would burn the Parah Adumah is that the Kohen Gadol was sequestered for sanctity whereas the Kohen who would burn the Parah Adumah was sequestered for purification.
7. Sprinkling is a *shevus* and does not override the Shabbos restrictions.
8. We sequester the Kohen Gadol before Yom Kippur on the third of Tishrei.
9. We sequester the Kohen who will burn the Parah Adumah on a Wednesday.
10. The chamber was referred to as Parhedrin because the chamber was remodeled every twelve months.

Iyunim

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.

Commentary

1. The tzitz must be placed on the forehead of the Kohen Gadol.

Rabbi Shimon maintains that the tzitz effects acceptance even when it is not worn. When it is said *it shall be on Aharon's forehead, so that Aharon shall bear the sin of the sacred offerings*, this teaches us that the tzitz is worn on the forehead of the Kohen, either below or just above the hairline. Rabbi Yehudah derives that the tzitz shall be on the forehead of the Kohen because it is said *it shall be on his forehead*. The Gemara concludes that Rabbi Shimon will also derive from this verse that the tzitz must be on the forehead of the Kohen. (8a1)

2. If the tzitz is broken, it does not effect acceptance.

The Gemara states that according to Rabbi Shimon the verse that states *it shall be on Aharon's forehead, so that Aharon shall bear the sin of the sacred offerings* teaches us that the tzitz only effects acceptance if it is fit to wear on the forehead of the Kohen. If the tzitz is not fit to wear on the forehead of the Kohen, it does not effect acceptance. This excludes a case where the tzitz is broken and will therefore not effect acceptance. Rabbi Yehudah derives the law that a broken tzitz will not effect acceptance from the fact that the Torah did not state *forehead* but states *his forehead*. Rabbi Shimon, however, maintains that there is no distinction between *forehead* and *his forehead*. (8a1)

3. There is a dispute regarding the sprinkling that was performed on the Kohen Gadol preparing for Yom Kippur and the Kohen who would burn the Parah Adumah.

Rabbi Meir maintains that both the Kohen Gadol preparing for Yom Kippur and the Kohen who would burn the Parah Adumah would be sprinkled upon all seven days of his sequester from all the purification ashes that were in the Bais HaMikdash. This sprinkling was done to purify the Kohen of any possible corpse tumah. He was sprinkled for seven days because on the first day there was a concern that he had become tamei on the previous two days, so the first day was really his third day of tumah. This same concern was the reason he was sprinkled upon on the second and third days. On the fifth, sixth and seventh day there was concern that each of those days may be the seventh day of tumah. Rabbi Yose maintains that he would be sprinkled upon on the third and seventh day of his sequester. Rabbi Chanina S'gan HaKohanim maintains that the Kohen who would burn the Parah Adumah was sprinkled upon all seven days of his sequester, whereas the Kohen Gadol preparing for Yom Kippur would only be sprinkled upon on the third and seventh days of his sequester. (8a1-8a2)

4. There is a dispute if immersing at the correct time is a mitzvah or not.

The Gemara suggests that the dispute between Rabbi Meir and Rabbi Yose is whether immersion at the correct time is a mitzvah or not. It is said *the tahor person shall sprinkle upon the tamei person on the third day and on the seventh day and shall purify him on the seventh day, then he shall immerse his clothing and immerse himself in the water, and he shall be tahor that evening*. The words *on the seventh day* mentioned twice teach us that there is a mitzvah for one who is tamei to immerse himself immediately on that day. Since immersion and sprinkling are mentioned in the same verse, we compare sprinkling to immersion, and just like one is required to immerse as soon as possible, which is the day when the sprinkling is completed, so

too one must be sprinkled upon on the earliest possible days, which are the third and seventh days from the actual contamination. According to Rabbi Meir, since every day of the seven days may be the third or seventh day since their contamination, the Kohanim who are sequestered must be sprinkled all seven days. Rabbi Yose, however, uses the words *he shall purify him on the seventh day* for a different law, and since there is no mitzvah to sprinkle upon one who is tamei on the third and seventh day from when he is contaminated, there is also no need to sprinkle the Kohanim every day when they are sequestered. It is sufficient to purify them by sprinkling on them only on the third and seventh days of the sequester. (8a2)

5. There is a dispute regarding the procedure for immersion when one has the Name of HaShem written on his skin.

The Tanna Kamma maintains that if a person had a Name of HaShem written on his skin, he should not wash or anoint that area, because he will come to erase the Name, which is prohibited by the Torah. He should also not stand in a filthy area i.e. where there is either excrement or urine, where it is disrespectful to even mention HaShem's Name. If he was in a situation where he needed to immerse himself to become tahor from any tumah, he would tie a blade of reed-grass over the Name of HaShem and then he can immerse himself in a mikveh. Covering the Name will prevent the strong waters of the mikveh from erasing the Name. Rabbi Yose, however, maintains that he can immerse in the normal manner, without tying a blade of reed-grass around the Name, but he cannot rub the Name itself. The Tanna Kamma maintains that immersion at the correct time is not a mitzvah, so we can require him to tie a blade of reed-grass around the Name to prevent its erasure. Even if this will take him some time and will delay his immersion, we are not concerned, Rabbi Yose, however, maintains that immersion in the correct time is a mitzvah, and requiring the person to find a blade of reed-grass will cause a delay in his immersion. (8a2)

6. The only distinction between the Kohen Gadol preparing for Yom Kippur and the Kohen who would burn the Parah Adumah is that the Kohen Gadol was sequestered for sanctity whereas the Kohen who would burn the Parah Adumah was sequestered for purification.

The only difference between the Kohen who burns the Parah Adumah and the Kohen Gadol is that the sequester of the Kohen Gadol before Yom Kippur is for sanctity and his fellow Kohanim can touch him. Regarding the Kohen who will be burning the Parah Adumah, however, we sequester him for purification and his fellow Kohanim may not touch him. Since there was a leniency of contaminating and immersing the Kohen on the day he burned the Parah Adumah, and this was done to negate the opinion of the Sadducees, we counter that leniency with many stringencies. To ensure his state of purity, we do not allow anyone to touch him. (8a3-8b1)

7. Sprinkling is a *shevus* and does not override the Shabbos restrictions.

The Gemara wonders how there could ever be sprinkling on all seven days of the sequester because we have learned elsewhere that sprinkling is a *shevus*, a rabbinical decree, and the sprinkling does not override Shabbos restrictions. Sprinkling is akin to finishing an object for its final use, and when one is no longer in a state of tumah, he can now bring sacrifices and eat sacrificial food, so the sprinkling on him is considered an act of finishing. This act is therefore rabbinically forbidden on Shabbos. We therefore have to say that sprinkling all seven days means every day

except for Shabbos. Similarly, there is no need to sprinkle the Kohen on the fourth day, because we know that he was not contaminated by a corpse during his sequester, which began four days prior, and there is no possibility that it is the seventh day, because even if he was contaminated by a corpse six days earlier, sprinkling would not help. The sprinkling on the seventh day must happen four days after the sprinkling on the third day, and there could not be a sprinkling on the third day in this case because the third day of this theoretical tumah occurred on the day before he was sequestered. (8b1)

8. We sequester the Kohen Gadol before Yom Kippur on the third of Tishrei.

We cannot determine on which day of the week Yom Kippur will occur, because it depends on when Rosh Hashanah occurs. Therefore, regarding sequestering the Kohen Gadol before Yom Kippur, he is sequestered on the third day of Tishrei, which is seven days before Yom Kippur. Thus, whenever the third day of Tishrei occurs, we sequester him, no matter what day of the week it is. If the fourth day of the sequester occurs on any day besides Shabbos, there will be two days when there will not be sprinkling. (8b1)

9. We sequester the Kohen who will burn the Parah Adumah on a Wednesday.

Regarding the sequester of the Kohen who burns the Parah Adumah, however, there is no designated date for preparing the Parah Adumah, so the sequestering of the Kohen can begin whenever we desire. We therefore sequester him on a Wednesday so that the fourth day of his sequester will occur on Shabbos and there will not be any day of sprinkling omitted. (8b1)

10. The chamber was referred to as Parhedrin because the chamber was remodeled every twelve months.

We learned in the Mishnah (2a) that we removed the Kohen Gadol from his house to the Parhedrin Chamber. The Gemara questions why it was referred to as the Parhedrin Chamber if we know it was called the Chamber of Balvatei, which means aristocrats, whereas Parhedrin were low level officers of the king. The Gemara answers that initially, throughout the First Temple Era and in the beginning of the Second Temple Era until the death of Shimon HaTzaddik, who served as Kohen Gadol for a long period of time, it was referred to as the Chamber of Balvatei. During that period of time the Kohanim Gedolim were distinguished people. Later, Kohanim Gedolim were not chosen because of their virtues, but because of their association with the king and payments made to the royal house. These Kohanim Gedolim did not live out the year, so every year it was necessary to appoint a new Kohen Gadol. Every new Kohen Gadol would tear down the existing chamber and build himself a more beautiful chamber than that of the Kohen Gadol who preceded him. Thus, the chamber was similar to those appointed by the king, who are referred to as Parhedrin and are changed every twelve months, and therefore the chamber was referred to as Parhedrin. (8b1-8b2)