

Daf Digest for Chodesh Iyar is dedicated
In memory of Israel Isser Ben Tzion ben Yaakov

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah begins to describe the Kohen Gadol's preparations for Yom Kippur. A dispute is recorded regarding preparing an alternative wife for the Kohen Gadol.

2) Parah Adumah preparations

A Mishnah in Parah is cited that describes the preparation done for the kohen who would burn the Parah Adumah.

Details regarding the Mishnah in Parah are clarified.

3) The source for sequestering

A pasuk is cited that, in the name of R' Yochanan, is interpreted to teach the requirement to sequester the Kohen Gadol in preparation of Yom Kippur and the kohen who will burn the Parah Adumah.

R' Yochanan is challenged: Where does the pasuk indicate that this requirement refers to the Parah Adumah?

The Gemara teaches that the source for R' Yochanan is a gezairah shavah.

The Gemara begins to analyze the part of R' Yochanan's drosha that indicates that the word לכפר refers to Yom Kippur.

Two sources are presented for the reason the word לכפר does not refer to Shmini Atzeres. ■

REVIEW and Remember

1. What is the reason to prepare a replacement kohen gadol?

2. Why did they make the kohen who will burn the Parah Adumah tamei?

3. What is the בירה?

4. When can a gezeirah shava be made from dissimilar words?

Today's Daf Digest is dedicated
לע"נ שלמה בן מנחם מנדל הכהן
by Mr. and Mrs. Mordechai Weinraub

Distinctive INSIGHT

Why not have the Kohen's son in his place?

ומתקינין לו כהן אחר תחתיו וכו'

The Mishnah uses two extra words in establishing the rule of arranging a replacement in case the Kohen Gadol cannot continue to function. The substitute kohen is called an אחר. Sfas Emes notes that the Mishnah teaches we arrange this second kohen "לו—for him."

The general rule is that if the Kohen Gadol has a son who is fitting to fill his position, that son has priority in being appointed to succeed his father before anyone else. This is learned from the verse in Parashas Tetzave (Shemos 29:30), where the garments for the kohen are described as being fit "for his sons after him." (See Rashi there) The Gemara later (13a) says that everyone agrees that if the second kohen is actually called into service, when the original Kohen Gadol later dies, the replacement kohen is then appointed to permanently fill the position he had taken temporarily. It would therefore seem most appropriate that the son of the Kohen Gadol be the replacement kohen, in anticipation of his being the next one to fill the position. This point is also discussed by the שער המלך (Hilchos Avodas Yom HaKippurim, 1:3). Yet the sefer Toras Aharon points out that this is not the case. The Mishnah refers to this replacement kohen called as "an אחר—a different kohen." The Gemara in Bava Basra (113) teaches that in reference to the father, the son is not called an אחר. Why, then do we choose an outsider to be as a stand-in for the kohen, and why is this replacement man referred to as "an אחר"?

The answer can be understood in terms of the discussion later (13a) between R' Yehuda and Chachamim. Chachamim question R' Yehuda, who proposes that we also arrange for a back-up wife for the Kohen Gadol. To this they ask that the matter has no limit, for she, too, may die. The question is, though, the Chachamim themselves admit that we do arrange a back-up kohen. What is the difference? Why is a kohen contingency appropriate, but to prepare in the eventuality of the death of a wife is something they feel is unnecessary? The Rabbanan answer that the Kohen Gadol is especially careful in regard to his state of purity, and it is in his hands to protect his status. This is

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HALACHAH Highlight

Using disposable cups For Netillas Yadayim and Kiddush
 תקינו לה רבנן כלי גללים כלי אבנים וכלי אדמה דלא ליקבלו
 טומאה

The Rabbis established that vessels made of excrement, stone, and earth [for the Parah Adumah] that do not contract tum'ah.

Tosafos¹ write that although the vessels listed above are not considered vessels regarding the laws of tum'ah, they are considered vessels for the law of holding the water of the Parah Adumah.

Elsewhere, we find similar sources² that clearly indicate that a vessel made of these materials is valid for use for netillas yadayim, despite the fact it is are not susceptible to tum'ah. Minchas Yitzchak³ writes that one may use such vessels for kiddush on Shabbos and Yom Tov.

Poskim disagree about the status of disposable cups. The question is whether they are considered halachically significant⁴ for use as the kos for Kiddush or for netillas yadayim. According to some opinions⁵ they are less valid than vessels made of excrement or earth. The reason is that one intends to throw them away after use and therefore they do not attain the status of a vessel. All Poskim agree⁶ that ideally one should make an effort to obtain a vessel rather than use a disposable one for Kiddush and netillas yadayim. ■

1. ועי' בתוס' בחולין דף ט' ע"ב בד"ה טמאה
2. משנה ידים פ"א מ"ב ובשו"ע או"ח ס"א
3. שו"ת מנח"י ח"י סוף סימן כ"ג. ורק בכלים חד פעמי החמיר משא"כ בכלי גללים, עי"ש ודו"ק

(Insight...Continued from page 1)

why we take some precautions, and that is adequate. Yet, asks the Gemara, if he is so careful, why do we need to take any precautions? To this, the Gemara answers that the fact that the Kohen Gadol is careful is precisely due to our having set up a safeguard. The arrangement of a backup kohen causes the Kohen Gadol to be wary so that he not be replaced by someone else.

Accordingly, this precaution only works because the Kohen Gadol is afraid of being replaced by someone else. The Gemara (Sanhedrin 105b) states that a person is "jealous" of others who do better than himself, except in two cases. When a son or a student excels, and improves beyond that which his father or Rebbe has done, the father or Rebbe is more proud.

The Kohen Gadol would not be as conscientious about avoiding tum'ah if the replacement would be his own son, because the possibility of having his own son replace him would not be objectionable. The **חידושי** notes that Klal Yisroel would be serviced whether the Kohen Gadol completed his service or whether he was replaced. However, for the sake of the Kohen himself—"לו", we arrange a system where he would maintain his post. ■

4. כ"כ בשמירת שבת כהלכתה פמ"ז הערה נ"א בשם הגרשו"א זצ"ל. וטעמו שם, מפני שמייוחדים לכך וגם חשובים משתמשים בהם
5. כ"כ במנח"י הנ"ל. ובשו"ת אג"מ או"ח ח"ג סל"ט הסתפק אם כשרים כשאין כוס אחר
6. שמפורש בשש"כ הנ"ל שמודה שאין ליקח כלי חד פעמי כשיש אחר וע"ע שו"ת אור לציון ח"ב הלכות נט"י פי"א ■

STORIES Off the Daf

Seven days of separation

שבעת ימים קודם יום הכפורים מפרשין כהן גדול מביתו ללשכת פרהדרין

These seven days of separation represent the seven middos, from Chessed until Malchus, and the Kohen Gadol corrects one attribute each day. His chamber was called the Lishkas HaParhedrin after the office of Kohen Gadol began to be auctioned off from year to year, like the Parhedrin officers who only served a single year. The deeper message of this yearly replacement is that the Kohen Gadol could only rectify the seven

middos by feeling how the whole universe receives new life force from Hashem each instant of every day, as "those who hope to Hashem will replace their strength." This awareness would arouse within the Kohen Gadol a deep spiritual pleasure that enabled him to separate completely from the negative aspect of the middos of his house, so that he could offer pure service to Hashem.

Maharal explains that seven also represents fusion between the spiritual and the physical. This is the level that the Kohen Gadol achieved before Yom Kippur as preparation for the higher level of the number ten, complete transcendence of the physical. This is why Yom Kippur is on the tenth day.

Rav Yaakov Ashkenazi, zt"l, was a tremendous sage, and at one point considered sharing his esoteric knowledge with Rav Yehudah HaChassid, zt"l. But first, he decided to test Rav Yehudah's patience. Rav Ashkenazi had received a tradition from his teachers that deep wisdom can only be imparted to one who has complete control over his anger. He tested Rav Yehudah six times without his showing any anger, but on the seventh, Rav Yehudah lost his patience.

Rav Yaakov said, "You are not yet ready to learn from me. I can only teach you if you are completely free of anger." Why seven tests? To see if Rav Yehudah's natural tendency to anger was thoroughly rectified and elevated to holiness! ■

