



## Ashes from the Past

The *Mishnah* (3:1) teaches that seven days prior to the slaughter and burning of the *para adumah*, they would separate the *kohen* nominated with that task, to live in a special chamber in the *Beit Hamikdah*. According to the *Chachamim* and *R' Chanina segan ha'kohanim*, during the seven days, they would sprinkle the *mei chatat* (*hazaya*) prepared from the ashes from all the previous *parot adumot*. The *Bartenura* explains that some of the ashes from the previous *parot* were stored in the *Beit Hamikdash* reserved for this purpose. Exactly what occurred however is the subject of debate.

The *Bartenura* notes that the *hazaya* was not performed every one of the seven days. Firstly, *hazaya* is not permitted on *Shabbat*. Secondly, according to the *Chachamim*, the reason why *hazaya* is performed every day is because performing the *hazaya* at the first possible moment is a *mitzvah*. To explain, one only needs to perform *hazaya* on the third and seventh day from the day a person became *tameh met*. The reason *hazaya* is performed every day is because we are unsure whether the *kohen* became *tameh met*. It is therefore performed on the first, second and third day, since the *kohen* could have become *tameh* on one of the days prior to separation. The fifth, sixth and seventh days would be the second *hazaya* that pair with the *hazayot* performed on the first, second and third. We find therefore that there was no need to perform the *hazaya* on the fourth day.

The *Bartunera* also explains that on each of those days, the ashes from one of previous *parot* were used; a different one on each day.

The *Tifferet Yisrael* (*Baaz* 3:1) however notes that the *Rash* and *Rosh* understand that all the previous ashes were used every day. The *Gevurat Ari* (*Yoma* 4a) explains that the ashes were mixed together to prepare one collection

of *mei chatat*. The *Tifferet Yisrael* maintains that this position makes more sense considering the later *Mishnah* (3:5) that debates how many *parot* were burnt in history. In that *Mishnah*, everyone agrees that there were at least seven. Considering that the *hazaya* was only performed on five or six days, then there were more *parot* than days. If only the ashes from one of the past cows were used each day, then not “all” the past ashes would have been used as the *Mishnah* suggests.

The *Tifferet Yisrael* adds a further question. He explains that the reason why the ashes from all the past *parot* were used was a stringency, out of concern that perhaps one or more of them was invalid. Recall that the *mei chatat* was sprinkled on the individual twice. If different ashes were used every day, then ashes from the same cow would not have been used twice. How then would the stringency help to ensure that the purification was valid?

Perhaps we can answer this question based on a different explanation of why the past ashes were used. The *Tifferet Yisrael* assumed that the reason all the past ashes were used was out of concern that perhaps one of them was invalid. The *Ri Mi'Lunil* however explains that the reason why all were used was a gesture of honour and respect to the *kohanim* in the past who had prepared the ashes. That being the case, it is not necessary, that any of the ashes be used on more than one day.

The *Gra* (*Chidushei HaGra*) also posed *Tifferet Yisrael's* question on the *Bartenura's* position. He adds that the *Mishnah* cites *R' Yossi* who argues that the *hazaya* was only performed on the third and seventh day. The timing is the only point that is debated. According to the *Bartenura*, it would seem that *R' Yossi* also argues about using all the past ashes. Nevertheless, the *Mishnah* does not suggest that that point is also the subject to debate.

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**Revision Questions**

נגעים י"ד: י"ב – י"ג

- What is the law regarding a poor *metzora* that brought the *korbanot* brought by a wealthy one? (י"ד: י"ב)
- Is the law different if the situation was reversed? (י"ד: י"ב)
- What category of *korban* does one bring for their child? (י"ד: י"ב)
- What is the law regarding a case where the *korbanot* of two *metzora'im* were mixed, one set was offered, then one of the *metzora'im* passed away? (י"ד: י"ב)

פרה א' - א' - ג' - ג'

- What are the three opinions regarding the requisite age of a cow for it to be used for *para aduma*? (א' - א')
- What are the three *halachot* that *R' Yehoshua* heard and how did *Ben Azai* explain them? (א' - א')
- What are the three opinions regarding the requisite age of a bull for it to be used for *korbanot*? (ב' - א')
- What are the ages of the following animal that are brought as *korbanot*: Lambs? Rams? (ג' - א')
- What is the name given to a sheep in its thirteenth month and what is the law if it is offered as a *korban*? (ג' - א')
- Which *korbanot* are valid from when the animal is thirty days old? Eight days old? (א' - ד')
- Can a pregnant cow be used for *para aduma*? (א' - ב')
- Can a cow purchased from *goyim* be used for *para aduma*? (א' - ב')
- Which two *Menachot* are the only ones that must be brought from *chadash* and from within *Eretz Yisrael*? (א' - ב')
- What is the law regarding a *para aduma* that:
  - Has black horns or black hooves?
  - Is dwarfed?
  - Had a wart removed? (ב' - ב')
  - Was born through caesarean section?
  - Was used to purchase a dog?
  - Was ridden upon? (ג' - ב')
- Complete following rule: כשרה, \_\_\_\_\_ פסולה \_\_\_\_\_ (ב' - ג')
- What is the law regarding a *para aduma* on which a bird rested? (ד' - ב')
- Explain the debate regarding the black hairs that would disqualify a *para aduma*. (ב' - ה')
- Describe how the *kohen* was prepared prior to *sreifat para aduma*. (א' - א')
- Describe how the water was brought to *Har Ha'Bayit* and what was done in advance to facilitate it. (ג' - ב')
- Where was the existing *eifer chatat*, how was it extracted and what was done with it? (ג' - ג')
- Regarding the previous question, which point was the subject of debate? (ג' - ג')

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Mizrachi Shul  
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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
25 April י"ג אייר	26 April י"ד אייר	27 April ט"ו אייר	28 April ט"ז אייר	29 April י"ז אייר	30 April י"ח אייר	1 May י"ט אייר
Parah 3:4-5	Parah 3:6-7	Parah 3:8-9	Parah 3:10-11	Parah 4:1-2	Parah 4:3-4	Parah 5:1-2

