



This Hyssop?

During this week's *Mishnayot* we learnt about the slaughter and burning of the *parah aduma*. The *Mishnah* (3:10) teaches that after the cow cracked open due to the heat, the *kohen* would take the cedar wood, hyssop, and crimson thread, and place them in the fire. Prior to doing so, the *Mishnah* explains that the *kohen* would seek confirmation three times for each of the three items, prior to throwing them in the fire. Why was this necessary?

The *Bartenura* explains that since there are many species of hyssop and cedar wood, only one of which is valid, and there are many ways to produce the thread, the *kohen* sought confirmation that these were the ingredients as required by the *Torah*.

The *Tifferet Yisrael* (*Yachin* 84) elaborates further. The *kohen* asked three times to get permission from *Beit Din* to use these specific items. He continues that it was necessary to do it in this public manner since the *tzedukim* accepted all species of hyssop and cedar wood. Consequently, there was a public show that the *kohen* used only the species that were accepted according to the rabbinic tradition. We have already learnt that there was a heated debate whether the *kohen* charged with burning the *parah* could be a *tevul yom*. The *Chachamim* would make the *kohen tameh* on the day of the burning and he would immerse in a *mikveh* to ensure he was a *tevul yom*, as a rejection of the *tzedukim*. According the *Tifferet Yisrael* the *Mishnah* is including further details that were debated and needed to be publicly rejected.

The *Tifferet Yisrael* (*Boaz* 13) continues that the *Tosefta* records that he also confirmed three times before throwing the ingredients into the fire. He explains that *Chazal* understood that when the *Torah* instructs that they be thrown "inside" (*toch*) the burning cow, it means that it could only be thrown once the cow cracked open. Consequently, the *kohen* was also confirming that the time to do so had arrived, again, consistent with the

rabbinic tradition. We find that it was only those disputed details that required this public confirmation. The *Tifferet Yisrael* uses this explanation to answer the *Tosfot Yom Tov*'s question of why the confirmation was not performed during the drawing of the spring water or sprinkling of the ashes. The *Tifferet Yisrael* answers that it was unnecessary since those details were not the subject of debate. The *Tifferet Yisrael* adds however that the fact that these details were debated was not reason enough alone, but rather it was because they were performed in public that it necessitated the public display.

The *Mishnah Achrona* however questions the above reasoning. We have learnt that the time of the harvest for the *korban omer* was also debated between the *Chachamim* and the *tzedukim*, with the *Chachamim* arguing the *omer* was offered the second day of *Pesach* and the *tzedukim* arguing it was only offered on a Sunday. There also, we learnt that the *kohen* would confirm with the *Beit Din* three times regarding the various details. However, in that case it was regarding the sickle and basket. There are no rabbinic requirements about which sickle and basket must be used and it was certainly not the subject to debate. Instead, the *Mishnah Achrona* explains that confirming each detail was to increase the public display. So while the publicity was needed to reject position of the *tzedukim* regarding the process in general, the confirmation of each details was simply to increase the publicity.

The *Rosh* explains that the questions were to ask permission and not as confirmation of the detail. Why was that necessary? Perhaps the *Rosh* understands the confirmation of the rabbinic tradition and rejection of the *tzedukim* was best expressed not just by announcing the that the details were consistent with the rabbinic tradition. Instead, it is by asking permission from them before acting; by submitting to their authority.

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Revision Questions

פרה גי: ד' – ה': ב'

- Was the *tahara* that was performed for one *chatat* applicable for another? (גי: ד')
- What point was debated regarding the preparation of the children that took part in the preparation for *para aduma*? (גי: ד')
- What are the seven *parot aduma* from which the ashes were stored in the *Beit Ha'Mikdash*? (גי: ה')
- Where was the *para aduma* burnt? (גי: ו')
- Describe the construction of the bridge that lead to that location. (גי: ו')
- What are the different reasons brought for why a black *para* could not be used to lead the *para aduma* to the site? (גי: ז')
- Why (and how) would they cause the *kohen* to become *tameh*? (גי: ז')
- Where was the *mikvah* in which would the *kohen* then immerse? (גי: ח')
- What would was used for the fire and how was it structured? (גי: ט')
- How as the *para aduma* bound and how was it place on the wood? (גי: ט')
- Describe how it was slaughtered and what was done with the blood. (גי: ט')
- Why did the *kohen* wipe the blood on the cow? (גי: ט')
- What are the two opinions regard how the fire was lit? (גי: ט')
- What was done when the *kohen* took the cedar, hyssop and scarlet thread? (גי: י')
- How were they bound together? (גי: י')
- What was first done with the ashes from the *para aduma*? (גי: י')
- How were the ashes divided and what was done with each part? (גי: י')
- Which of the following would invalidate the *para aduma* and which are the subject of debate:
 - Slaughtered with the proper intent.
 - The *kohen* that accepted the blood hadn't washed his hands and feet.
 - The *kohen* that performed the *para aduma* was not the *kohen gadol*.
 - The *kohen* was not wearing all the *bigdei kehuna*. (גי: יא')
 - The *para* was not slaughtered in the correct location.
 - Two *parot* was burnt in the same spot.
 - The blood was not sprinkled in the correct direction. (גי: יב')
 - The fire was fuelled using straw.
 - The *para*'s hide was stripped and the animal was cut apart.
 - The *para* was slaughter with the intent to eat it. (גי: יג')
- Which other act involving the sprinkling of the blood would invalidate that *para aduma*? (גי: יד')
- What is the rule regarding when those that are involved in the *para aduma* are *tameh*? (גי: יד')
- Can extra fire wood be added? (גי: יד')
- Until which point does *melacha* invalidate the water used for *mei chatat*? (גי: יד')
- Until which point must everything be performed by a *kohen*? (גי: יד')
- How does one go about acquiring a *kli cheres* for the purpose of *mei chatat*? (גי: טו')
- How does this differ to one that requires the *kli cheres* for *trumah*? (גי: טו')
- What is the difference if one immerses a *kli shetef* in water fitting for *mei chatat* and water that is not fitting, for the purposes of filling it with *mei chatat*? (גי: טו')
- In what case is there no difference? (גי: טו')

Local Shiurim

Melbourne, Australia

Sunday -Thursday
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel
Shiur in English

Sunday -Thursday
Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
2 May כ"א אייר	3 May כ"ב אייר	4 May כ"ג אייר	5 May כ"ד אייר	6 May כ"ה אייר	7 May כ"ו אייר	8 May כ"ז אייר
Parah 5:3-4	Parah 5:5-6	Parah 5:7-8	Parah 5:9-6:1	Parah 6:2-3	Parah 6:4-5	Parah 7:1-2

