



For the Honour of the *Kohen Gadol*

Over the past week in *Mishnayot*, we followed the *kohen* as he began his *avoda* in the *Beit HaMikdash* on *Yom Kippur*. The *Mishnah* points out that there were a number of instances where the *kohen gadol* behaved differently from the rest of the year. One such case was that ordinarily the *kohen gadol* would wash his hands and feet from the *kiyor* (laver) whereas on *Yom Kippur* he would use a golden *kiton* (pitcher) (4:5).

The *Tifferet Yisrael* explains that this change was to give honour to the *Kohen Gadol* in that he used a different utensil than all the other *kohanim*. This is the same reason given as to why the *Kohen Gadol* would ascend and descend the ramp of the *mizbeach* in its centre, as apposed to the rest of the year where those ascending and descending would use different sides.

Granted that we want to show the *Kohen Gadol* honour, is doing so with the *kiton* a valid means? The *Torah* writes, "Make a *kiyor* of copper, and its base of copper, for washing; and place it between the *Ohel Moed* and the *Mizbeach*, and put water there. *Aharon* and his sons are to wash their hands and feet from it" (*Shemot* 30:18-19). The *pasuk* seems to suggest that the *kiyor* alone is meant to be used for this purpose! The *Tosfot* (*Yoma* 44b) cites *Gemara Zevachim* (22a) that explains that the word *yirchatzu* in the *pasuk* that follows is superfluous and teaches that even water that has been sanctified in a *kli sharet* would satisfy.

While a *kohen* can wash his hands using water from a *kli sharet*, should he do so as apposed to using the *kiyor*? The *Rambam* seems to suggest he should not. In his *Mishneh Torah* he writes (*Bi'at HaMikdash* 5:9): "It is a *mitzvah le'kadesh* from the water of the *kiyor*, and if one washes from one of the *kli sharet* it is valid." It appears that ideally one should use the *kiyor*, so how can the *kohen gadol* use the *kiton* on *Yom Kippur*? *Rav Soloveitchik* (*Kuntrus Avodat Yom HaKippurim* p44) who asks this question, cites the following *Ramban* whose position is contrast to the *Rambam* because of our *Mishnah*: "The washing is *mitzvah*, but the *kiyor*, its commandment was to make it available, but it is not *me'akev* (an absolute requirement) nor a *mitzvah* [to use it]..." Returning to the *Rambam*, how could the *Kohen Gadol* use the *kiton* if it is preferable to use the *kiyor*?

The *Rav* explains that the answer is found if we are more particular with the words of the *Rambam*. The *Rambam* wrote, "It is a *mitzvah le'kaedseh* from the waters of the *kiyor*." As long as the water came from the *kiyor*, even if it was transferred to another *kli sheret*, the ideal *mitzvah* has been performed. The reason is that sole purpose of the *kiyor* was to sanctify water for washing the *kohanim's* hands and feet. This was not that case for other *klei sharet*. According to this understanding, the *kiton* that was used by the *kohen gadol* on *Yom Kippur* must have had its water filled from the water in the *kiyor*.¹

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¹ One question remains, according to the *Ramban*, what was the purpose of the *kiyor*. If there was no preference in using its water, then why was it there? The *Rav* explains that when the *Ramban* writes "*tziva lo le'hazmana*" he means that it was to be there as part of the structure or building of the *Beit HaMikdash*. There were many *keilim* that little to no *avodah* performed with them,

but were required for the fulfillment of "*ve'asu li mikdash*". According the *Ramban*, even though the *kiyor* had a utility, that is not the reason why its construction was commanded. It was command to be there as part of the *Beit HaMikdash*. See the *Rav's* explanation inside for more details.

Revision Questions

יומא ג' ה' ה' א'

- When was the morning *ketoret* offered? (ה': ג')
- When was the afternoon *ketoret* offered? (ה': ג')
- Explain the debate regarding the order of *kiddush* and *pishut begadim*. (ר': ג')
- Which of the *begdei lavan* were more expensive, those of the morning or afternoon? (ז': ג')
- Where would the *kohen gadol* stand when doing *vidui* on the *par*? (ח': ג')
- What would everyone respond when they heard the *kohen gadol* say *Hashem's* name? (ח': ג')
- Who changed the cards used for the *goralot* from wood to gold? (ט': ג')
- Was this change considered favourably? (ט': ג')
- What two innovations did *Ben Katin* introduce to the *kiyor*? (י': ג')
- What miraculous event occurred to *Nikanor*? (י': ג')
- What *pasuk* was associated with those whose innovations were considered positive, and what *pasuk* was associated with those that were not? (י"א': ג')
- What were written on the two cards used for the lottery? (יא': ד')
- Who was standing to the right of the *kohen gadol* and who was standing to his left? (יא': ד')
- When and what would the *segan* call out after the lottery? (יא': ד')
- What thread would they tie onto the goats? (יב': ד')
- Where would they tie the threads on each of the goats? (יב': ד')
- After slaughtering the bulls, where would the person mixing the blood stand? (יג': ד')
- Where would the *kohen gadol* place the shovel full of coals? (יד': ג')
- How was the shovelling of the coal different on *Yom Kippur*? (Two differences) (יד': ד')
- Give three differences in the shovel used on *Yom Kippur*. (יד': ד')
- What was the difference in the amount of incense burnt on *Yom Kippur*? (יד': ד')
- What was the difference in the quality of the incense burnt on *Yom Kippur*? (יד': ד')
- What was the difference in the way the *kohen gadol*, on *Yom Kippur*: (יד': ד')
 - Would ascend the ramp?
 - Would wash his hands and feet?
- Who argues, regarding the previous question, that the *kohen gadol* would act in this manner during the rest of the year as well? (יד': ה')
- How many extra piles of fires were on the *mizbeach* on *Yom Kippur*? (יד': ר')
- In which hands would the *kohen gadol* carry the shovel of coals and the spoon full of incense? (יד': א')
- Where was the opening of the curtain that separated between the *kodesh* and *kodesh ha'kodashim*? (יד': ה')
- What would the *kohen gadol* do after burning the incense in the *kodesh ha'kodashim*? (יד': א')

Local Shiurim

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Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
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Friday & Shabbat

10 minutes before *Mincha*
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Shiur in English

Sunday -Thursday

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

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

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

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
18 th December כ"ב כסלו	19 th December כ"ג כסלו	20 th December כ"ד כסלו	21 st December כ"ה כסלו	22 nd December כ"ו כסלו	23 rd December כ"ז כסלו	24 th December כ"ח כסלו
Yoma 5:2-3	Yoma 5:4-5	Yoma 5:6-7	Yoma 6:1-2	Yoma 6:3-4	Yoma 6:5-6	Yoma 6:7-8

