

בס"ד

Intro

- מס' יומא fo דף נ"ח learn בע"ה of מס' יומא

The topics we will learn about today include:

The gemara will discuss the act of mixing of the blood of the פר and the שעיר, after the הזאות on the Paroches.

Mixing the blood of the שעיר and the

The gemara will also examine the laws of הציצה, especially as it relates to the Avodos of the Kohen in the Bais HaMikdash.

The next mishna continues the narrative of the avoda of the Kohen Gadol on Yom Kippur, and will explain, along with the gemara that follows, the avoda of sprinkling the דם הפר ודם מזבח הזהב on the השעיר.

חציצה ...especially as it relates to the Avodah Sprinkling the דם הפר ודם השעיר on the מזבח הזהב

חציצה

אי חטאת • ים של שלמה

Some of the key topics and concepts that we will learn about include:

חציצה

Certain Mitzvos require that there be no חציצה, physical intervention, between the one performing the Mitzva and the Mitzva itself. One example of this is immersing in a Mikva, where there cannot be any חציצה between the person or כלי and the waters of the Mikva. Also a Kohen serving in the Bais HaMikdash cannot have a חציצה between his body and the Bigdei Kehuna. Our gemara brings a question of a flask of blood inside another flask, if that constitutes a חציצה or not for the Kohen holding the flask.

מי חטאת

If someone becomes טומאת מת with טומאת, they need to be sprinkled with מי as part of their purification process. מי הטאת is a mixture of ashes of the פרה אדומה, mixed with spring water. The water for the מי חטאת mixture must be drawn directly from a well, and no חציצה is allowed in the כלי.

ים של שלמה

The ים של שלמה was a large Mikva, built by Shlomo HaMelech, for the use of the Kohanim in the Bais HaMikdash. As the Navi describes, this Mikva stood on twelve פרות made out of copper, with three פרות facing in each direction.





1 So let's review.....

The Mishna on דף נ"ג ע"ב concluded with עירה דם הפר לתוך דם השעיר ינה את המלא בריקן - ונתן את המלא בריקן

After sprinkling the פרוכת דם הפר ודם השעיר toward the חם in the Heichal, the 2 bloods were mixed together and then applied to the חזבת המובח הזה, also known as the מובח הסנימי - the inner Mizbeach, in the Heichal.

As the Mishnah here on Amud Bais describes in detail, the blood was first applied to the four corners of the מזבח הזהב, and then sprinkled on the top of the Mizbeach.

2 The Gemara cites a מחלוקת -הי יאשיה and our Mishnah hold הטרבין לקרנות -The דם הפר ודם השעיר were first mixed and then applied to the four corners - and

1 רבי יונתן holds אין מערבין לקרנות -

The דם השעיר are not mixed before being applied to the corners - Rather each is applied to the corners separately, and only then mixed and sprinkled on top of the מזבח הזהב as one mixture.













Our Mishna had mentioned that after pouring the דם הפר into the bowl of the דם המלא בריקן - דם השעיר, ונתן את המלא בריקן - which actually means

- עירה מזרק מלא לתוך מזרק ריקן

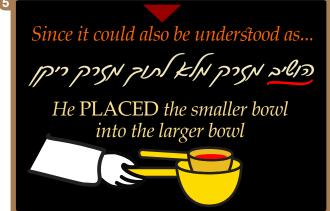
that he poured the mixed blood - which is now in the bowl of the - דם השעיר - back into the empty bowl of the - דם הפר - כדי לערבן יפה יפה - -

So that the blood would be mixed well-



However, since it could also be understood as אור מורק מלא לתוך מזרק ריקן - הושיב מזרק כולא לתוך מזרק ריקן - That he placed the smaller full board of the arms

That he placed the smaller full bowl of the דם השעיר - which now contained all the blood - into the larger empty bowl of the הפר



פר מ" בר חמא poses the following question:
הניח מזרק בתוך מזרק וקבל בו את הדם מהו

If one put one bowl into another and received the blood into the inner bowl, does this pose a חציצה - an interposition, since the Kohen is not holding the bowl that contains the blood, and ימין במינו חוצץ -

Even though the two bowls are the same material it's considered a חציצה - OR

מין במינו אינו חוצץ -

Since they are both of the same material, it's not considered a חציצה.









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איכא דרך שירות בכך או אין דרך שירות - איכא איכא איכא - Some say that the question was whether having one כלי inside another is considered דרך שירות or not,



and proof is brought from the pasuk: את כל כלי השרת אשר ישרתו בם בקודש Where the pasuk intimates: שני כלים ושירות אחת That this would be considered שירות

That this would be considered דרך שירות, and thus a valid way of performing the avoda.



Rami bar Chama asked further: הניח סיב בתוך המזרק וקבל בו את הדם מהו What is the law if fibers were in the bowl when the מקבל was כהן the חציצה Does this constitute a חציצה or not?









The gemara tries to bring an answer from a case of מי חטאת מי which was collected in a כלי, with a sponge in the כלי. The water in the כלי also must be without a חציצה, and obviously the water that has been absorbed by the sponge is not fit for מי חטאת.

The mishna in Parah, however, teaches, that one may use the water in the כלי that is above the sponge, as the sponge does not pose a חציצה.

מי חטאת which was collected with a *sponge* in the כלי Does not pose מציצה

The gemara does not accept this, though, saying that water is a thinner fluid than blood which is considered to make contact with the כלי, while blood which is thicker may not be considered to have contact with the כלי through the fiber, and thus we cannot compare our case to the Mishna in Parah.



Zugt the Mishna:
ויצא אל המזבח אשר לפני ה' זה מזבח הזהב

The Kohen Gadol now approaches the מזבח הזהב where he applies the blood mixture on all four corners of the Mizbaich - יוחדל מחטא ויורד - in a downward motion - not upward, because then the blood would run down his hand and arm and soil his clothes.









The gemara clarifies that when the Pasuk says איי.... - He goes out - it is referring to moving from לפנים מן המזבח - between the Paroches and the Mizbaich HaZahav, to חוץ למזבח - between the Mizbaich and the entrance to the Heichal.

Another source for this change of position is the continuation of this Posuk

- 'אל המזבח אשר לפני ה...

- 'מזבח לפני ה' ואין כהן לפני ה

The Mizbeach must be before the Paroches.



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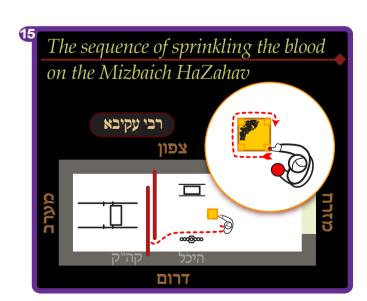
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The Mizbeach must be before the Paroches.



The gemara now brings a מחלוקת of Rebbe Akiva and Rebbe Yossi HaGlili regarding the sequence of the sprinkling of the blood on the Mizbaich HaZahav.

Rebbe Akiva, who holds that the Paroches of the Kodesh Kodshim opens to דרום and that is where the Kohen exits the Kodesh Kodashim, holds that the Kohen proceeds to the דרום corner of the Mizbaich, and applies the blood there first, making his way clockwise around the Mizbaich to the left, applying on each corner in succession.









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Rebbe Yosse HaGlili holds that the Kohen exits to צפון מזרח, and so proceeds to the צפון מזרח צפון מזרח orner of the Mizbaich, making his way around to the right, counter-clockwise.

Each one holds that the Kohen goes to one of the מזרח corners further away from the Kodesh Kodshim, to fulfill the pasuk of ויצא אל המזבח.



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around the mizbaich to the right - counter-clockwise, just as in the avoda of the Mizbach HaOlah in the azara, as we know that the avoda of the Mizbach HaOlah in the azara, as we know that לימין היהו אלא לימין פנים מחוץ ethe inner Avoda to the outer Avoda.

Rebbe Akiva holds פנים מחוץ - על יש שארה פונה לא יש - we do not necessarily compare the inner Avoda to the outer Avoda.

Furthermore, upon exiting the Kodesh Kodshim, the first corner that the Kohen comes to, according to Rebbe Akiva, is the דרום מערב כידור מישר בייני בייני בייני של המערב איני מערבות איני מערב

However, Rebbe Yossi HaGlili holds that the Kohen travels

that the Kohen comes to, according to Rebbe Akiva, is the דרום מערב corner. We bypass this corner to fulfill the Mitzva of מערב מעבירין על המצוות, although we normally hold אין מעבירין על המצוות. However, after we have fulfilled the mitzva of ויצא by applying the blood to the דרום מזרח corner, certainly we should go back to the corner which should have been treated first, and then continue from there around the Mizbaich.

