

A בס"ד
Intro
Today we will learn בע"ה of דף נ"ה of 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.

A

*Mixing the blood
of the פר and the שעיר*

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

B

חציצה
*...especially as it relates
to the Avodah*

*Sprinkling the
דם הפר
ודם השעיר
on the
מזבח הזהב*

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
השעיר on the מזבח הזהב.

C 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.

C

חציצה
מי חטאת
ים של שלמה

מי חטאת
If someone becomes טמא with טומאת מת, they need to be
sprinkled with מי חטאת as part of their purification process. מי
חטאת 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 - ונתן את המלא בריקן - After sprinkling the דם הפר ודם השעיר toward the פרוכת in the Heichal, the 2 bloods were mixed together and then applied to the מזבח הזהב, also known as the מזבח הפנימי - 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 הזהב, and then sprinkled on the top of the Mizbeach.

1

עירה דם הפר לתוך דם השעיר ונתן את המלא בריקן

...then applied to the מזבח הזהב

First to the 4 Corners then on the Top

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

2

מחלוקת

משנה - רבי יאשיה

מערבין לקרנות

3 רבי יונתן holds אין מערבין לקרנות - The דם הפר ודם 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.

3

רבי יונתן

אין מערבין לקרנות

Each is applied separately

4 Our Mishna had mentioned that after pouring the דם הפר into the bowl of the בריקן את המלא בריקן, ונתן את המלא בריקן - דם השעיר, 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 - דם הפר - back into the empty bowl of the דם השעיר - כדי לערבן יפה יפה - So that the blood would be mixed well -

4

מלפני:

עירה דם הפר לתוך דם השעיר
ונתן את המלא בריקן

עירה מזרק מלא לתוך מזרק ריקן

He **POURED** the blood into the empty bowl

כדי לערבן יפה יפה

5 However, since it could also be understood as - הושיב מזרק מלא לתוך מזרק ריקן - That he placed the smaller full bowl of the דם השעיר - which now contained all the blood - into the larger empty bowl of the דם הפר,

5

Since it could also be understood as...

הושיב מזרק מלא לתוך מזרק ריקן

He **PLACED** the smaller bowl into the larger bowl

6 רמי 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 מין 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.

6

רמי בר חמא...
poses the following question...

הניח מזרק בתוך מזרק וקבל בו את הדם מהו?

מין במינו חוצץ ? מין במינו אינו חוצץ

7 איכא דאמרי הכי בעי מיניה דרך שירות בכך או אין דרך שירות
 Some say that the question was whether having one כלי inside another is considered דרך שירות or not,

7 איכא דאמרי הכי בעי מיניה

דרך שירות בכך
 או
 אין דרך שירות?



8 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 דרך שירות, and thus a valid way of performing the avoda.

8 את כל כלי השרת
 אשר ישרתו בם בקודש
 שני כלים ושירות אחת



9 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 כהן was מקבל the דם? Does this constitute a תציצה or not?

9 Rami bar Chama asked further...

הניח סיב בתוך המזרק
 וקבל בו את הדם
 מהו?




10 The gemara tries to bring an answer from a case of מי חטאת 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.

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

11 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.

11 
Water is thinner is considered to make contact with the כלי
Blood is thicker may not be considered to have contact with the כלי

12 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 - התחיל מחטא ויורד - in a downward motion - not upward, because then the blood would run down his hand and arm and soil his clothes.

12 
ויצא אל המזבח אשר לפני ה'
זה מזבח הזהב

התחיל מחטא ויורד

13 The gemara clarifies that when the Pasuk says ויצא... - He goes out - it is referring to moving from 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.

13 The gemara clarifies...
ויצא...
Moving from... **לפנים מן המזבח** To... **חוץ למזבח**

14 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.

14 ...אל המזבח לפני ה'
מזבח לפני ה'
ואין כהן לפני ה'

15 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 מזרח 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.

15 The sequence of sprinkling the blood on the Mizbaich HaZahav

- 16 Rebbe Yosse HaGlili holds that the Kohen exits to צפון, and so proceeds to the מזרח צפון corner 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.



- 17 However, Rebbe Yossi HaGlili holds that the Kohen travels around the mizbaich to the right - counter-clockwise, just as in the avoda of the Mizbach HaOlah in the azara, as we know that כל פינות שאתה פונה לא יהו אלא לימין - we compare the inner Avoda to the outer Avoda. Rebbe Akiva holds לא ילפינן פנים מחוץ פנים - 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 corner. We bypass this corner to fulfill the Mitzva of ויצא אל המזבח, although we normally hold על המצוות אין מעבירין. However, after we have fulfilled the mitzva of ויצא by applying the blood to the מזרח דרום corner, certainly we should go back to the corner which should have been treated first, and then continue from there around the Mizbaich.

