



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Nun Zayin

V'HIZA MIMENU AHL HAPAROCHES K'NEGED ARON M'BACHUTZ

- A Braisa explains, the pasuk says “v'chein yaseh l'ohel moed”. This teaches that just as the blood of the par and goat are sprinkled once above and 7 times below in the Kodesh Hakodashim, they are sprinkled in the same way in the Heichal as well. The pasuk continues “hashochein itam b'soch tum'osam”. This teaches that the Shechina is with the Yidden even when they are tamei.
 - **Q:** How can we learn that we must sprinkle in the Heichal from a hekesh from the sprinkling in the Kodesh Hakodashim? The sprinkling of the Kodesh Hakodashim itself is learned from a hekesh (the number of times to sprinkle), and something learned from a hekesh cannot teach further through a hekesh!? **A:** The sprinkling in the Kodesh Hakodashim is learned partly from a pasuk and partly from a hekesh. This is not considered to be a hekesh, and can therefore be used to teach further through a hekesh.
 - **Q:** There is a shita that holds that this is still considered to be learned out from a hekesh. If so, how can it teach further via a hekesh? **A:** The first hekesh is about the blood itself, whereas the second hekesh is regarding the placement of the sprinklings. Since it is not the same concept being taught, this may be done. **A2:** Parts of this are taught through direct pesukim, and therefore allow any parts taught by a hekesh as well.
- A Braisa says, when he sprinkles in the Heichal, he sprinkles *toward* the paroches, but does not make the blood touch the paroches. **R' Elazar the son of R' Yose** said, I have seen the paroches in Rome, and saw many drops of par and goat blood from the Yom Kippur Avodah.
 - **Q:** Maybe what he saw was blood from a par helam davar or from the se'irei avoda zarah!? **A:** He saw that the blood followed a pattern of being sprinkled one above and 7 below.
 - A Braisa says that the blood of the par helam davar should also be sprinkled toward the paroches without touching the paroches, but if it does touch the paroches, it is still valid. **R' Elazar the son of R' Yose** said, I saw the paroches in Rome and saw many drops of blood on it from the par helam davar and the se'irei avoda zarah.
 - **Q:** Maybe what he saw was the blood from the Yom Kippur Avodah!? **A:** He saw there was no pattern, so the drops could not have been from the Yom Kippur Avoda.
- **Q:** What should be done if the blood of the par and the goat get mixed together before they are sprinkled? **A: Rava** said, one set of sprinklings should be done, and it is considered as if the blood of the par and the blood of the goat were each validly sprinkled.
 - **Q: R' Yirmiya** said that cannot be valid, because that would mean that the “above” sprinkling of the goat will have been done before the “below” sprinkling of the par, and we learn from a pasuk that that is not allowed!? **A:** Rather, **R' Yirmiya** said, he sprinkles a full set of 1 and 7 with intention for the par and then another full set of 1 and 7 with intention for the goat.
- **Q:** What happens if the blood of the animals got mixed together after the 1 sprinkling above of the par, but before the 7 below? **A: R' Pappa** thought to say that he should immediately sprinkle one set of 7 times with intent for the par and goat (together) and then does one more sprinkle above for the goat. **Rava** said, this clearly cannot be done, because we cannot sprinkle the 7 below for the goat before sprinkling the 1 above for the goat. Rather, he should sprinkle 7 below with intent for the par, and then do another full set of 1 and 7 with intent for the goat.

- **Q:** What happens if the cups of blood are confused (but not mixed together)? **A:** He does a set of 1 and 7 with the blood of one cup, does it again with the blood of the second cup, and does it once again from the blood of the first cup. In this way, he is certain that the blood of the goat was sprinkled after the blood of the par.
- **Q:** If part of each blood went into a third cup (so that there is now a cup of par blood, a cup of goat blood, and a cup of mixed blood), clearly he should use the pure blood for the sprinklings. However, what is the halacha with the mixed cup? Is it considered like any leftover blood and must therefore be poured at the base of the Mizbe'ach, or is it considered rejected, and would therefore be poured into the stream of water that flows through the Azarah? **A:** **R' Pappa** said, since he may not use the mixed cup for sprinkling, it is surely considered to be rejected blood. **R' Huna the son of R' Yehoshua** said, since this blood was not actively rejected, it is not considered to be rejected, and should be poured at the base of the Mizbe'ach.

EIRAH DAM HAPAR L'TOCH DAM HASA'IR

- Our Mishna follows the shita that the two bloods are mixed together before being applied to the corners of the Mizbe'ach. This is a matter of machlokes between **R' Yoshiya** and **R' Yonason**: one says it is mixed and one says it is not.
 - We can bring a proof that **R' Yoshiya** is the one who says it must be mixed, because he says regarding a different topic, that when a pasuk connects two things with a "vuv", it means "together". Therefore, when the pasuk regarding the blood says "v'lakach m'dam hapar u'midam hasa'ir", it means that both should be mixed together.
 - It could be that **R' Yonason** would agree that the blood must be mixed, because the pasuk says the blood should be placed on the corners of the Mizbe'ach "**achas** bashana", which teaches that they should be mixed as one.
 - There is a Braisa which clearly says, **R' Yoshiya** says the bloods are mixed together before being applied to the corners of the Mizbe'ach, and **R' Yonason** says they are not mixed before doing so. The Braisa explains, that **R' Yoshiya** says the word "achas" teaches that there is only one set of application of the blood to the Mizbe'ach, so it must be that the blood of the 2 animals are combined for this process. **R' Yonason** holds that "achas" teaches that there is only one application for each animal, but the blood of each animal is done separately.