



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

Yuma Daf Nun Ches

NOSSAN ES HAMALEI BAREIKAN...

- **Q:** **Rami bar Chama** asked **R' Chisda**, if a Kohen caught the blood in a keili that was inside of another keili, is that considered to be a chatzitzah (he is not directly holding the keili) or is it not a chatzitzah because it is a like-kind keili? **A:** **R' Chisda** said, our Mishna says that the Kohen Gadol places the full keili in the empty one, so apparently it is not a chatzitzah.
 - **Q:** That is not what the Mishna means! The Mishna means that he pours the mixed blood into the now empty keili. This is done to make sure that it is mixed well.
 - **Q:** A Mishna says that if a Kohen does the Avodah while standing on the foot of another Kohen, it is passul. We see that even a like-kind keili is considered to be a chatzitzah! **A:** It may be that the case of the foot is different because it cannot be considered "batul" to remain there.
 - **Q:** Others say, that **Rami bar Chama** asked, although a keili within a keili would not be a chatzitzah, the question is whether it is considered to be a properly done Avodah if done in this way. **A:** The Gemara brings a Braisa that brings the pasuk of "es kol klei (plural) hashareis (singular)", which suggests that even 2 keilim may be used for the one Avodah.
- **Q:** **Rami bar Chama** asked **R' Chisda**, if the blood is caught in a keili that is lined with the material that grows around a palm tree, do we say that since it is porous it is not considered to be a chatzitzah, or is it nonetheless considered to be a chatzitzah? **A:** A Mishna says that if a sponge (which is porous) is in the keili that is holding the water to be used for the parah adumah, it is not considered to be a chatzitzah between the water and the keili.
 - It may be that the case of the sponge is different, because water is very thin and therefore easily flows through the sponge.
 - Others say that **R' Chisda** answered that in the case of blood the palm tree material will not be a chatzitzah, but with regard to a kometz being placed into a keili lined with this material, it will be considered a chatzitzah (because flour will not flow through).

MISHNA

- The pasuk says that the Kohen Gadol "goes out to the Mizbe'ach that is before Hashem". This refers to the Golden Mizbe'ach (inside the Heichal). The Kohen Gadol applies the mixed blood in a downward motion onto each corner. He begins with the northeast corner, then to the northwest, then the southwest, and ends at the southeast (which is where the blood of a typical Chatas brought on the outside Mizbe'ach begins to be offered). **R' Eliezer** says, the Kohen Gadol did not walk around the Mizbe'ach. He applied to all the corners while standing in one place. He says that the blood was applied to all the corners via an upward motion, except for the corner directly in front of where he was standing, which got applied via a downward motion.
- Following the above, he would sprinkle the blood 7 times on the "taharo" (the top) of the Mizbe'ach. The remaining blood would be poured on the western base of the outside Mizbe'ach. Leftover blood from an offering of the outside Mizbe'ach would be poured on the southern base of that Mizbe'ach. Both of these eventually led to the stream that ran through the Azarah, which would flow into the "Nachal Kidron". There, it was sold to gardeners to use as fertilizer. Use before payment was not permitted and would be subject to the me'ilah penalty.

GEMARA

- A Braisa says, the pasuk says “v’yatza ehl haMizbe’ach”. This teaches that the previous Avodah, of sprinkling onto the paroches, is done while the Kohen Gadol is between the paroches and the Mizbe’ach (hence, “v’yatza”). This is unlike the korbon a Kohen Gadol brings for doing certain aveiros, which although is also sprinkled towards the paroches, is sprinkled while standing between the Mizbe’ach and the entrance to the Heichal.
 - Another Braisa also says that for this other korbon the Kohen Gadol must be standing between the Mizbe’ach and the opening of the Heichal, because the pasuk there refers to the Mizbe’ach as “lifnei Hashem”. The Braisa learns that only the Mizbe’ach should be before Hashem, but the Kohen Gadol should not.

HISCHIL MICHATEI V’YORED...

- A Braisa says, **R’ Akiva** says that the order of the blood applications was southeast, southwest, northwest, and then northeast (because he held that the entrance to the Kodesh Hakodashim was in the south, which is why he began sprinkling in the south because that was the side he encountered when leaving the Kodesh Hakodashim). **R’ Yose Haglili** says that the order was as stated in our Mishna, beginning at the northeast and ending at the southeast (because he held that the entrance to the Kodesh Hakodashim was in the north, which is why he began sprinkling in the north, because that was the side he encountered when leaving the Kodesh Hakodashim).
 - **Q:** Both shitos agree that he did not offer the blood on the first corner that he encountered (i.e. the west), rather he would walk to the east and begin there. Why? **A:** **Shmuel** explained, the pasuk says “v’yatza ehl haMizbe’ach”, which means he must walk the length of the Mizbe’ach before applying the blood.
 - **Q:** Why does **R’ Akiva** say that he applies the blood around the Mizbe’ach by making left turns? Does he not hold of the statement of **Rami bar Yechezkel** which said that all turns made during the Avodah were to be made to the right? **A:** He agrees with **Rami bar Yechezkel**, but that statement was made for turns outside the Heichal, and **R’ Akiva** says that we do not apply it for inside the Heichal as well.
 - **Q:** Even if **R’ Akiva** doesn’t learn that the turns *must* be to the right, why does he insist that the turns be to the left? **A:** In truth he should apply the blood to the first corner he encounters (the southwest corner), because of the rule that we are not to pass over a mitzvah. The pasuk teaches that he must pass that corner and apply to the southeast corner first. Therefore, once the southeast corner is done, he must go back to the corner that should have been first and was skipped over, even though it requires that a left turn be made. **A2:** **R’ Akiva** holds that the Kohen stood in one place when he applied this blood to the corners, therefore it need not follow the rule to make right turns, because he is not walking. **R’ Yose Haglili** holds that he walked around, which is why right turns must be made. **A3:** All agree that he stood in one place, but they argue whether we learn the “turns” made by his hand from the turns when he walks. **R’ Akiva** says we do not and **R’ Yose** says that we do.
 - **Q:** How can we say that **R’ Yose** says the Kohen Gadol stays in one place? The **T”K** of our Mishna must be **R’ Yose Haglili** (based on the order of the applications), and the **T”K** holds that the Kohen Gadol walked around the Mizbe’ach (as is evident from the fact that **R’ Eliezer** argues that point with him)!? **A:** It must be like the previous answer said, that **R’ Yose** holds that the Kohen Gadol actually walked around the Mizbe’ach.