

30 Sivan 5781  
June 10, 2021



Yoma Daf 60

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**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

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**MISHNAH:** All the services of Yom Kippur which are prescribed in a particular order, if one was performed before another, it is invalid. If he sprinkled the blood of the he-goat before the blood of the bull, he must start over again, sprinkling the blood of the he-goat after the blood of the bull.

If the blood spilled before he had finished the applications inside (the Holy of Holies), he must bring other blood (by slaughtering another animal), starting over again, and sprinkling again inside (the Holy of Holies). Likewise, in matters of the (applications in the) Sanctuary and the Golden Altar, since they are each a separate act of atonement. Rabbi Elozar and Rabbi Shimon say: Wherever he stopped, that is where he must begin again. (60a2 – 60a3)

The *Gemora* cites a *Baraisa*: All the services of Yom Kippur which are prescribed in a particular order, if one was performed before another, it is invalid. Rabbi Yehudah said: When does this apply? It is only with regard to services performed in the white vestments, inside (the Holy of Holies), but any service performed in white vestments outside, if in connection with them he performed one out of order before the other one, then what he has done is done (and it is valid).

Rabbi Nechemiah said: These things apply only to services performed in white vestments, whether performed inside (the Holy of Holies) or outside, but in case of services performed in golden vestments outside, what has been done, is done.

Rabbi Yochanan said: And both expounded it on the basis of the same Scriptural verse: *And this shall be to you an eternal statute* (indicating that the precise sequence of events is critical) . . . *once in the year*. Rabbi Yehudah holds: This refers to the place on which atonement is obtained once a year (i.e., the Holy of Holies), whereas Rabbi Nechemiah holds that it refers to the objects through which atonement is obtained once a year (i.e., the white vestments).

The *Gemora* asks: But according to Rabbi Yehudah, is then ‘place’ written here?

Rather, the following is the reason for Rabbi Yehudah's view: It is written ‘this,’ and it is written ‘once.’ One excludes (services performed in) white vestments (outside of the Holy of Holies), and the other excludes (those performed in) golden vestments. [The precise sequence is not critical by these.]

Rabbi Nechemiah, however, expounds as follows: One excludes (services performed in) golden vestments, and the other (excludes) the remaining blood, which (if done out of order) do not impair (the service that follows it).

Rabbi Yehudah disagrees, and explains as follows: If (an act performed in white vestments outside of the Holy of Holies is performed out of order) impairs the service, it should impair it here (by the remainder of the blood) as well, and if it does not impair (the service), it should not impair it here either; as it was taught in a *Baraisa*: The

verse says that when the *Kohen Gadol* leaves the building of the Bais Hamikdash he will *kilah mikaper* – finish to atone. Rabbi Akiva says this verse teaches that he finishes only when he atones, while Rabbi Yehudah says the verse teaches that only if he finishes does he atone, but not if he omitted any of the applications. And Rabbi Yochanan and Rabbi Yehoshua ben Levi differ on what the dispute is. One says that there is only a dispute about how to read the verse, but there is no practical ramification, as both agree that all the inner applications are necessary for atonement. The other says that they dispute whether the spilling the leftover blood on the outer altar is necessary for atonement. Rabbi Akiva says that as long as the atonement explicitly detailed – i.e., the inner applications – is done, he is finished, and atonement is complete, while Rabbi Yehudah says that only if he finishes – everything, including spilling the leftovers on the outer altar – does he atone.

The *Gemora* asks: But did Rabbi Yochanan hold like this? Surely Rabbi Yochanan said: Rabbi Nechemiah taught in accordance with the view that the remaining blood (offered not as prescribed) impairs (the service)?

The *Gemora* states that this indeed is a difficulty. (60a3 – 60b2)

Rabbi Chanina said: If he took the hands-full of the incense before the slaughtering of the bull, he has done nothing. The *Gemora* asks: According to whom is this? Presumably, it is not according to the view of Rabbi Yehudah, for he said that the word ‘statute’ was written only in connection with services performed in white vestments inside (the Holy of Holies)!

The *Gemora* deflects this proof: You may say that it is even in agreement with Rabbi Yehudah's view, for something (such as slaughtering) that is necessary for a service performed inside is considered as a service (performed) inside.

The *Gemora* asks from our *Mishnah*: If the blood spilled before he had finished the applications inside (the Holy of Holies), he must bring other blood (by slaughtering another animal), starting over again, and sprinkling again inside (the Holy of Holies). Now, if this view were correct, the *Mishna* should read: He should start again with the taking of the handful (after slaughtering the new bull)?

The *Gemora* answers: The *Mishna* is not discussing the incense. (60b2 – 61a1)

#### DAILY MASHAL

##### ***He has Accomplished Nothing***

There are several times in shas that it states “lo asah velo k'lum” – he has not accomplished anything.

The Rema Mipano explains this statement as follows: “Lo asah” means that he did not fulfill the mitzvah, and “velo k'lum” means that he did not commit a transgression either.

The *Mishnah* states that if the kohen gadol performed one avodah before the other - “lo asah velo k'lum”. This is referring to the sprinkling of the blood of the he-goat in the Kodosh Hakodoshim before the sprinkling from the bull. In this instance, besides not fulfilling the mitzvah, there is a transgression as well, for he entered the Kodosh Hakodoshim unnecessarily.

The *Gemora* discusses a case where he performed the scooping of the incense prior to the slaughtering of the bull, and here the *Gemora* says “lo asah velo k'lum”. This is understood because there is no transgression being committed for the taking of the incense is done outside. There is no mitzvah or aveirah.