

14 Iyar 5781
April 26, 2021



Yoma Daf 15

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rav Pappa answers the contradiction between the two Mishayos¹ by saying that the first one, which puts ketores before the menorah, follows the Sages, while the later one about the lots, which reverses the order, follows Abba Shaul.² The Gemora asks: How do you place the matter now: Our Mishnah in accord with the Sages, and [the Mishnah of] the lottery in accord with Abba Shaul? Then consider the second part, which states: They brought the Kohen Gadol the tamid offering, he would make the first cut, and another Kohen would finish the slaughtering for him, and then he would enter to offer the ketores, and prepare the lamps.³ That is in accord with the Sages. The beginning and the end [is then] in accord with the Sages and the middle in accord with Abba Shaul? — Rav Pappa will say to you that indeed the first and last Mishnayos follow the Sages, while the middle one follows Abba Shaul. (15a1 – 15a2)

The Gemora says that we understand that Abaye didn't offer Rav Pappa's answer, because he didn't want to make the Mishnayos switch back and forth between authors, but why didn't Rav Pappa give Abaye's answer? The Gemora answers that he didn't want to say that the earlier Mishnah referred to the two latter lamps, and only the later Mishnah referred to the first five. And Abaye would say that the first Mishnah is simply enumerating the services performed by the Kohen Gadol, while the later Mishnah is the one concerned with the details of their order. (15a2)

Application of the tamid blood

¹ He refers to the question from the apparent contradiction of the two Mishnahs in Yoma.

² Where ketores is mentioned as coming first, the teaching is in accord with the Sages, the other passage where the lamps are first in order is in agreement with Abba Shaul.

The Gemora returns to the text cited above: As he [the Kohen] came to the northeastern corner [of the altar], he throws the blood on that northeast corner, then he came to the southwestern corner and he throws the blood on that southwest corner. And with reference to this [Mishnah] it was taught in a Baraisa: Rabbi Shimon Ish HaMitzpah changed this procedure with regard to the tamid offering: As he came to the northeastern corner he throws the blood on that northeast corner, then he came to the southwestern corner, and he places the blood on the western side and afterwards on the southern side. — what is the reason of Rabbi Shimon Ish HaMitzpah? Rabbi Yochanan's quotes a member in Rabbi Yannai's academy explaining that his opinion is based on the verse which refers to the goat which is offered as a chatas: *And one he-goat for a chatas-offering to Hashem: it shall be offered beside the daily olah-offering, and its libations.* It is an olah-offering and the Torah says: Deal with it as with a chatas-offering — How is that to be done? Therefore, one corner is applied by throwing one application that is regarded as two⁴, like a regular *olah*, while the other corner he applies two which are two, like a chatas.⁵

The Gemora asks: [Why does he perform half the blood applications like an olah and half like a chatas?] Why doesn't he first apply two blood applications that are regarded as four, like an *olah* (at two opposite junctions), and then perform four applications that are four like a chatas (on each of the four horns)? The Gemara answers that we have no precedent for blood providing atonement and then providing

³ This must refer to the two lamps as there is general agreement that the preparing of the five lamps must precede the ketores.

⁴ For the blood is thrown at the junction, hitting two sides of the altar.

⁵ Which is applied directly at each horn.

atonement a second time. The Gemora challenges this: Do we find precedence for blood applications that are applied partially as an *olah* and partially as a *chatas*? Rather, it must be that the Torah compared it [the tamid offering] to a *chatas*; here also, let us say that the Torah compared it to a *chatas* (and the blood should be applied first as an *olah* and then as a *chatas*)? The Gemora answers that applying it this way is simply breaking up the second application, but not adding a full application, and therefore can be learned from the verse.

The Gemora asks: But let him sprinkle one so as to constitute two below, as is prescribed for an *olah*-offering and two separate sprinklings above as is prescribed for *chatas*-offerings?⁶ — We do not find that any blood is sprinkled, half above, and half below. Do we not? Have we not learned in a Mishnah: He [the Kohen Gadol on Yom Kippur] sprinkled some of the blood once upwards, and seven times downwards?⁷ - That was done *ke-matzlif* [like the movement of swinging a whip]. What does '*ke-matzlif*' mean? Rav Yehudah showed it by [imitating the movements of] a lasher.⁸ But [do we] not [find any blood sprinkled half above and half below]? Surely we have learned: He sprinkled some of the blood upon the Purity of the Golden Altar seven times. Now, what does that mean? Does it not mean upon the middle [of the front] of the altar, as people say 'the purity (of the day) has arrived', meaning by the middle of the day?⁹ — Rabbah bar Shila said: No, it refers to the top of the Altar

⁶ The blood of the *olah*-offering was sprinkled below the red line, around the middle of the altar, that of the *chatas*-offering above the red line.

⁷ Towards the Kapores – the cover of the Holy Ark.

⁸ Above and below is not said here with regard to some line in the middle of the thickness, but rather it means that the first sprinkling was done with his palm facing upwards and the next seven were performed with his palm facing downwards; the first sprinkling was aimed at a point on the floor distant from the Kohen gadol and the remaining seven were progressively closer; these all were done as one who swings a whip will make similar movements, starting from the shoulder downward.

⁹ And since each of the sprinklings could not possibly have struck the exact point on the Altar, obviously some were above the midpoint and some were below.

itself, as it is written: *and it was like the appearance of the heavens in purity.*¹⁰

The Gemora asks why the *olah* application is done first and then that of the *chatas*; let him first apply the blood applications like a *chatas* and then do like an *olah*? The Gemara answers that since it is actually an *olah*, the *olah* applications are done first.

And why does he sprinkle on the northeast and southwest corners; let him sprinkle on the southeast and northwest corners? — I will tell you: The *olah*-offering requires the (*yesod*) [projecting] base [of the Altar], and the southeastern corner has no [projecting] base.

The Gemora asks why the northeast corner is applied first and then the southwest corner; let him first do the southwest and then the northeast? The Gemara answers that since a Master stated: All turns made in the Temple (while performing a service) must always go the right and to the east, the first corner of these two that he would encounter (while facing up the ramp on the south) around the right is the northeast.¹¹

From where do you know that it is with the *olah*-offering that the Torah states that it should be offered up in the manner due to a *chatas*-offering? May it not be that it is with regard to the *chatas*-offering (of Rosh Chodesh) that the Torah says: Offer it up in the manner of the *olah*-offerings? — Let not

¹⁰ The word *tohar* connotes 'clarity', and thus here the ashes on the top of the Altar were shoved aside and the clear place in the middle sprinkled.

¹¹ In the case of a *chatas*-offering (the blood of which is applied to the corner of the altar), as he goes up to the ramp of the altar and turns right, he comes to the southeastern corner first, but he may not sprinkle the blood there, because that corner has no projecting base. He therefore goes on to the northeastern corner, where he sprinkles. The same order is also followed with an *olah*-offering, although there is no ascent of the ramp since its blood was sprinkled below the line round the middle of the altar. He approaches the front of the altar from the south, then turns to the right. [Rashi notes that the words 'the east' do not apply here, as the first sprinkling is made, as stated, in the northeast. They are mentioned as a current phraseology arising from the context used in the Gemara in Zevachim.]

that thought arise in you. For it is written: In addition to the continual olah-offering shall it be made and its wine libation. What does the Torah mean by this? Apply the measures [forms] of the chatas-offering to the olah-offering. (15a2 – 15b2)

Location of the chambers

The Gemora cites a Mishnah in Tamid which says that the appointed one told them to get a sheep from the sheep chamber (for the tamid). The Mishna explains that this chamber was in the northwest corner, and was one of four chambers: the sheep chamber, the chamber of the seals, the chamber of the fire, and the chamber in which the *lechem hapanim* – *showbread* was made.

The Gemora raises a contradiction about the location of the sheep chamber between this Mishnah and one in Midos, which states that there were four chambers in the bonfire area, which opened as doors to the large area. Two were in the consecrated area, and two were not, and there was lattice at the boundary between the consecrated and non-consecrated areas.

The Mishna lists what each was used for:

1. Southwest: contained the sheep for sacrifices.
2. Southeast: for making lechem hapanim
3. Northeast: where the Chashmonaim stored the altar stones dislodged by the non-Jewish kings who entered the Bais Hamikdash
4. Northwest: the path to enter the mikvah (152 – 16a1)

DAILY MASHAL

Always to the Right

The Gemara states that regarding the performance of the service in the Bais HaMikdash, the Kohen would always turn to the right and to the east. It is well-known that the right reflects the Attribute of Kindness, and the Gemara elsewhere states that one who seeks to become wise should go to the south, as the Menorah was located in the southern part of the Bais HaMikdash.

It is said that HaShem only gives wisdom to those who are wise already. How can this be? Is it one's fault if he was not blessed with great intellect? Rather, this statement can be interpreted to mean that one who is wise will expend the effort to fulfill mitzvos, as the Gemara states that Moshe was referred to as wise of heart who takes mitzvos, because while the Jewish People were involved in obtaining the booty of the Egyptians, Moshe was involved in taking Yosef's bones out of Egypt. This was an act of true kindness on Moshe's part, and he is referred to as wise.

Shlomo HaMelech writes that the heart of the wise man is to the right. It is evident that there is an association with wisdom and kindness.

The Zohar states that a Kohen reflected the Attribute of Kindness and the Kohanim were the teachers of the Jewish People, so it follows that the Kohanim were instructed to always turn to the right, as that is the symbolic direction of wisdom and kindness.

GLOSSARY

1. Amah Cubit; a linear measure equaling six tefachim
2. Chashmonaim Hasmoneans
3. Ketores Incense comprised of various spices that was burned on the Inner Altar every morning and every evening
4. Lechem HaPanim Showbread placed on the Shulchan in the Temple
5. Log Liquid measure equal to the volume of six eggs
6. Mikveh Ritualarium; a body of standing water containing at least forty se'ah, and used to purify by immersion people and utensils of their tumah-contamination. A mikveh consists of waters naturally collected, without direct human intervention.
7. S'gan Deputy Kohen Gadol
8. Tamei Person or object that has been contaminated by tumah and that can convey tumah to another object of its genre.