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Yoma Daf 57

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

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

### Hashem dwells among us, even in our impurity

The Gemora explains that the verse which refers to Hashem as the one who dwells with them (Bnai Yisrael), in the midst of their impurity, teaches that even when Bnai Yisrael are impure, Hashem dwells amongst them.

A Sadducee told Rabbi Chanina that after the Bais Hamikdash was destroyed, Bnai Yisrael are clearly impure, and Hashem has left them, as the verse about the destruction says that “her impurity was at her extremity.” He responded that he should look at the other verse which says that Hashem dwells in them in the midst of their impurity, teaching that even when they are impure, Hashem's presence remains in their midst. (56b3 – 57a1)

### Learning outside sprinkling from inside sprinkling

The Gemora asks: How we can learn the amount of sprinkles of the bull's blood in the sanctuary from the sprinkling in the kodesh kadashim through a *hekesheh - juxtaposition*, if the sprinkling inside was itself learned from the sprinkling of the goat through a *hekesheh*, as the rules of sacrifices cannot be extended from one *hekesheh* to another?

The Gemora answers that the sprinkling of the bull itself is only partially learned from the goat, and therefore this is a *hekesheh* from itself and something learned from a *hekesheh*.

The Gemora says that this is only a valid answer according to the one who doesn't consider this a *hekesheh*, but what can we answer according to the one who considers it a *hekesheh*?

The Gemora offers two answers:

1. The verse connects the *locations* of the sprinklings, which were not learned via *hekesheh* before.
2. The verse connects the outside to the inside for all details, independent of how each element of the sprinklings was originally derived. (57a1)

### How to sprinkle

The Gemora cites a *braisa* which discusses a dispute about how the sprinkling was done. The first opinion says that the sprinkling wasn't done on the *Paroches* curtain itself, but rather into the space in front of it, while Rabbi Elozar the son of Rabbi Yossi says that he saw the *Paroches* in Rome, and it had drops of blood from the bulls and goats of Yom Kippur.

The Gemora asks: How did he know that the drops were from these sacrifices, and not from the bull chatas offered for a mistaken ruling, or from a goat offered for mistaken communal idolatry?

The Gemora answers that he saw them in a line, consistent with the method of sprinkling on Yom Kippur.

The Gemora then cites a similar *Baraisa* about the sprinkling of the blood of the communal bull and goat chatas. The first opinion says that when the kohen sprinkled their blood, he didn't necessarily touch the *Paroches*, but rather sprinkled in its direction, while Rabbi Elozar the son of Rabbi Yossi says that when he saw the

*Paroches* in Rome, he saw drops of blood of these sacrifices on it. The Gemora asks how he knew these drops came from these sacrifices, and not from the bull and goat of Yom Kippur, and answers that these drops were not in a line pattern. (57a2 – 57a3)

### **Bloods mixed together**

The Gemora asks: What should be done if the kohen gadol mixed together the blood of the goat and the bull before any sprinkling? Rava says that he should sprinkle one upwards and seven downwards from the mixture, and it counts for both. When they told this to Rabbi Yirmiyah, he asked whether the foolish Babylonians said such unenlightened words of Torah because they live in such a dark land. He rejected Rava's position, since he would then be applying the upper sprinkle of the goat before finishing the sprinkling of the bull, but the verse says that only after he finishes atoning inside with the blood of the bull should he begin sprinkling the blood of the goat. Rather, Rabbi Yirmiyah said, he sprinkles a full set (1 up and 7 down) once for the bull, and then sprinkles another full set for the goat.

The Gemora asks: what should be done if the bloods were mixed together after the upper sprinkle of the bull? Rav Pappa, in front of Rava, suggested that he should sprinkle 7 down for the goat and the bull, and then sprinkle once upwards for the goat. Rava said that until now they called us fools, now they will regard us as fools among fools, as they will say about us that we teach them but they do not learn! For behold we will have applied the lower sprinkles of the goat before the upper one, but the verse says that the order must be first up and then down. Rather, Rava says that he sprinkles seven down for the bull, and then 1 up and 7 down for the goat. (57a3 – 57b1)

### **Cups mixed up**

The Gemora says that if the cups got mixed up, he should apply the full set (1 up and 7 down) three times, to ensure that the blood of the goat is applied after the blood of the

bull. If only some of the bloods got mixed together, he obviously used the unmixed blood for sprinkling, but what is done with the mixed blood? Is it considered remaining blood, which is spilled on the base of the outer altar, or is it considered blood which has been pushed aside as unfit, and therefore spilled in the drainage ditch?

Rav Pappa says that even the one who says that if blood is received in two vessels, all the remaining blood is considered regular remainders, only says this where either blood could have been applied, but in this case, since the mixture couldn't have been applied, all agree that it is spilled in the drainage ditch.

Rav Huna the son of Rav Yehoshua challenged Rav Pappa, saying that on the contrary; even the one who says that in the case of blood received in two vessels, the unused blood is not regular remainders - that may only be because he actively rejected the other vessel. However, in this case, the mixed blood was not rejected, since it couldn't have been used for sprinkling, and therefore it may be considered a regular remainder.

The Gemora concludes by citing the braisa with the dispute about blood received in multiple vessels. One verse says that he will spill its blood on the base, while another says that he will spill *all* of its blood. The first opinion says that the verse which refers to all the blood is a case where one received the chatas blood in four vessels, and applied from each vessel to one corner, and therefore all the remaining blood is spilled on the base. The verse which refers to the blood (but not all the blood) is a case where he received it in multiple vessels, but applied to all four corners from only one vessel, and therefore the other vessels' blood is spilled in the drainage ditch. Rabbi Eliezer the son of Rabbi Shimon says that in either case, all the remaining blood is spilled on the base.

Rav Ashi explains that he says the verse which just says that he will spill *its* blood excludes the blood left in the

neck of the animal, which is not spilled on the base. (57b1 – 57b2)

### **When to mix the bloods**

The Mishna stated that after sprinkling towards the *Paroches*, he mixed the bull and goat blood together.

The Gemora says that this follows the opinion that the application on the corners of the ketores altar was done with the bloods already mixed together. For it has been stated: There is a dispute between Rabbi Yoshiyah and Rabbi Yonasan whether the blood was mixed together for this application.

The Gemora suggests that we should conclude that Rabbi Yoshiyah is the one who says that the bloods were mixed together, since he says that when the verse connects two things with the word “and” that implies that they are put together, even without the word *yachdav* – together. Therefore, the verse which says that he will take “the blood of the bull *and* the blood of the goat” means that the bloods are mixed together.

The Gemora deflects this, as Rabbi Yonasan may say that they were mixed together, since another verse says that the ketores altar was used for atonement “once” a year, implying that there was only one application.

The Gemora cites a braisa which supports the original suggestion: *And he should take from the blood of the bull and from the blood of the he-goat*; Rabbi Yoshiyah saying that the bloods were mixed together, while Rabbi Yonasan says that the blood is applied from this one by itself and from this one by itself.

Rabbi Yoshiyah challenges Rabbi Yonasan from the verse which says that the blood was applied only once a year, but Rabbi Yonasan responded with the verse which says that he will take from the bull's blood and from the goat's blood, implying that each is taken separately.

He explains that the verse that says it will be used once a year means once with the bull's blood, and once with the goat's blood.

The Gemora cites another braisa, consistent with Rabbi Yoshiyah, which says that the verse which says that he should take from the bull's blood and the from the goat's blood implies that they must be mixed together. Lest we think it means taking them individually, the other verse which says that he must atone on the ketores altar once a year teaches that they must be mixed, so that there is only one atonement. And this anonymous Baraisa follows the opinion of Rabbi Yoshiyah. (57b2 – 58a1)

### **INSIGHTS TO THE DAF**

#### **Rome**

Rabbi Elozar stated that he was in Rome and he saw the *Paroches* with the blood on it. Tosfos (in his first answer) proves that this is referring to the first Beis Hamikdash and the *Paroches* that was seen was the one by the entranceway by the wall separating the Kodesh from the Kodesh Kodoshim.

Sfas Emes asks that if so, how was it found in Rome? Nevuchadnetzer from Bavel destroyed the first Beis Hamikdash? He answers that when Koresh returned all the holy vessels, he probably returned the *Paroches* as well, and the Romans took it when they destroyed the second Beis Hamikdash.

### **DAILY MASHAL**

#### **“One and Seven”**

Dr. Berkowitz once told me from the Sefer Gachalei Eish that the concept behind the 'one and seven' is based on the Gemora in Sukkah that the *yetzer hora* has seven names and the *yetzer tov* is the one above, which should be superior than the seven below.