

## OVERVIEW of the Daf

### 1) The order of the daily service (cont.)

#### 2) וחביתין לנסכים ונסכים למוספים

Pesukim are cited to explain the order of the chavitin, nesachim and Korban Mussaf.

#### 3) ומוספין לבזיכין

A contradiction is noted between Abaye's teaching and a Baraisa regarding the proper order for the Korban Mussaf and the spoons of frankincense.

The Gemara explains the rationale of each position.

### 4) The timing of the morning incense

The Gemara notes that the order of offering the morning incense in between the blood and the limbs of the Korban Tamid is inconsistent with both Rabanan and Abba Shaul.

The Gemara explains that the Mishnah follows the opinion of Rabanan; however, the Mishnah was not particular about the order.

### 5) The timing of the afternoon incense

The source for the Mishnah's ruling that the afternoon incense is offered between the limbs and the nesachim is identified.

### 6) The nesachim offered with the Korban Tamid

A Baraisa records a dispute between Rabanan and Rebbi whether the libations and minchah of the morning are derived from the libations and minchah of the afternoon or vice versa.

The Gemara explains the basis for each opinion.

### 7) Warming the water for the Kohen Gadol

A Baraisa explains how they heated water for the Kohen Gadol on Yom Kippur.

The Gemara questions the permissibility of throwing a piece of heated iron into cold water.

Two answers are presented.

8) **MISHNAH:** The procedure for the second immersion is discussed. The Mishnah presents a discussion regarding the linen used to make the Kohen Gadol's clothing. ■

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The Langsner family  
in memory of their grandmother  
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## Distinctive INSIGHT

### *The Tamid must be brought before the Musaf*

העולה עולה ראשונה

The Gemara teaches that the Tamid offering must be brought before the Musaf. This rule is based upon the drasha derived from the word העולה Tosafos (ד"ה העולה) wonders why this particular verse is needed, when the Tamid is described as being brought בבקר - in the morning, while the Musaf is listed as being brought ביום - in the day. This already indicates that the Tamid is to be brought earlier than the Musaf. What is the need for the verse of העולה?

The Chidushei haRim notes the halachah accepts the opinion of Rabbi Yehuda who holds that the amidah of Shacharis may be said until four hours of the day. If this time passed, בדיעבד one may still daven until midday. This is because the amidah corresponds to the Tamid, which should be brought before the end of the fourth hour of the day, but may be brought until midday, even though the aspect of בקר would not be fulfilled.

We can suggest that during the first four hours of the day, when the Tamid should be brought, indeed the Tamid would be brought before the Musaf. However, after this time, when the time for offering the Tamid is no longer לכתחילה, we might have thought that the Musaf should be brought first, for the Musaf is still in its timeframe לכתחילה, and the Tamid is only in a בדיעבד mode. It is in this case that we need the verse to teach that, nevertheless, the Tamid should be brought before the Musaf. ■

## REVIEW and Remember

1. What time of day is ביום?
2. Explain the dispute between Rabanan and Rebbi regarding the nesachim and minchah.
3. What was R' Yehudah's position regarding a melachah performed unintentionally?
4. How much money was spent on the Kohen Gadol's garments?

# HALACHAH Highlight

## Unintended consequences of acts on Shabbos

הני מילי בכל התורה כולה אבל הכא צירוף דרבנן הוא

*The ruling [of R' Yehudah that an unintended act is prohibited] applies only for Biblical law but here, concerning strengthening metal, the prohibition is only Rabbinic [and therefore permitted.]*

**T**osafos discusses at length the positions of R' Yehudah and R' Shimon concerning this issue. The final outcome, according to Mishnah Berurah is that an unintentional act (אינו פסיק רישא) that is not inevitable (דבר שאינו מתכוין) is permitted in accordance with the opinion of R' Shimon<sup>1</sup>. If the unintentional act is inevitable (פסיק רישא) and it is beneficial<sup>2</sup> to the one who performs the act (דניחא ליה) it is prohibited even if the prohibition is only Rabbinic<sup>3</sup>. If the outcome is inevitable but it does not provide a beneficial outcome (פסיק רישא דלא ניחא ליה) the action is prohibited unless it involves the performance of a mitzvah, the alleviation of pain, a need<sup>4</sup> or involves a combination of two Rabbinic enactments<sup>5</sup>.

Based on the above, it is prohibited on Shabbos to brush<sup>6</sup> or rub one's hair<sup>7</sup> in a way that will inevitably cause hair to become detached. Similarly, it is prohibited to scratch a scab if it is inevitable that blood will emerge<sup>8</sup>. Even

though there is no benefit for the person if his hair becomes detached or if blood comes out of the wound, nevertheless, even if such an act is not beneficial it is prohibited if it is inevitable (פסיק רישא דלא ניחא ליה). On the other hand a person who suffers from hemorrhoids is permitted to clean himself with toilet paper<sup>9</sup> even though it will cause blood to come out. The reason it is permitted is because: a) it involves a need, b) it is need for a mitzvah, e.g. to be clean to recite berachos and c) it involves a combination of two<sup>10</sup> Rabbinic enactments. ■

1. כן מבואר בכ"מ בשו"ע שכשאינו פס"ד, אין מתכוין שרי וכגון באו"ח שי"ד ס"א, ש"כ ס"ח ועוד מקומות רבים. ולמהרש"א שבת דף ק"כ קרוב לפס"ד דינו כפס"ד, וכ"כ שעה"צ סימן ש"כ ס"ק מ"ט, ובאה"ל סימן רע"ז ס"א ד"ה שמא. ולדעת הריטב"א כתובות ד"ף ה' ע"ב פס"ד הוא רק כשודאי פס"ד, וכן דעת הגרי"י פ"י פ"ד ויש סתירות במ"ב בזה. ואכמ"ל
2. כמבואר בתוס' כאן. וכן ע"י בבה"ל בסימן שכ"ח ס"ח, ד"ה דלא
3. מ"ב סימן שי"ד ס"ק י"א. וע"ש מחלוקת שו"ע ורמ"א
4. במקום מצוה סימן תרל"מ ס"ק ח'. ובמקום צער סימן שט"ז ס"ק ה' וס"ק נ"ח ובה"ל ד"ה לצוד. ובמקום צורך סימן שכ"א ס"ק נ"ז (בשם הבית מאיר) ושה"צ שם ס"ק ס"ח. וע"י בזה בשש"כ במבוא הערה מ"ו
5. שעה"צ סימן של"ז ס"ק ב'. וע"ע סימן שט"ז ס"ק ט"ו וט"ז
6. סימן ש"ג ס"כ"ו ובמ"ב שם, [וע"ש שעה"צ ס"ק ע"ב] ובמברשת רכה מותר וטוב שיהיה מברשת מיוחד לשבת כמפורש במ"ב שם ס"ק פ"ז
7. שם ס"ק פ"ח וע"ש שש"ש שסתם לחופף ולחכך בשערו עינו פס"ד שיתלש
8. סימן שכ"ח סוף ס"ק צ'
9. כן אמר לי ת"ח אחד בשם מרן הגרשז"א זצ"ל
10. שה"ז מלאכה שא"צ לגופה, ומקלקל [וכמבואר במ"ב בסימן שט"ז ס"ק ל' שמקלקל בחבורה פטור] ואפשר שגם נחשב כלאחר יד. ואכמ"ל ■

# STORIES Off the Daf

## A libation of tears

ונסכו רביעית ההין

**T**oday's daf discusses the placement of the wine libations in the order of the service. Rabbeinu Yehuda ben Yakar, zt"l, writes that even though we are denied the opportunity to offer the wine today, we can still accomplish the rectification achieved by nesachim by spilling our own tears. The "gates of tears" are never locked, and Rav Yehudah Ha-Chassid explained that this even refers to one who lacks good deeds; as long as he cries to Hashem, he will be answered. The Shiltei Gibborim, zt"l, said that anyone who cries during prayer has the entire heavens crying along with him...and those prayers will ultimately

be fulfilled.

A boy from Bnei Brak went to the army and befriended an irreligious soldier from a kibbutz in northern Israel. Once, they both got a pass for Shabbos. The frum boy said, "Why travel all the way to the kibbutz? We're so close to Bnei Brak—come to my house for Shabbos instead." His friend agreed.

When it came time to go to shul, the religious soldier said to his friend, "Why not join me?"

The kibbutznik responded good-naturedly, "I don't really know what it's all about, but since you asked, I'll come along."

The next time they had a Shabbos "off," the kibbutznik came to shul without being invited, and slowly but surely he became a ba'al teshuvah.

His father had learned in cheder with the Chazon Ish and later became

irreligious, and was furious.

The man decided to go to the gadol hador to "rectify" the situation. "Your people kidnapped my son!" the man thundered.

"When there is a kidnapping, one usually calls the police," the Rav said calmly.

"I'll do worse!" threatened the father.

"Go right ahead," the Chazon Ish retorted.

"Avremel," exclaimed the father, "Don't you know how many tears my father shed that I should remain frum? They didn't help him, and this won't help you either!"

The Chazon Ish sprang from his seat and cried, "Tears are never wasted! Your father's tears may not have helped you, but they are helping your son!"

