

## OVERVIEW of the Daf

### 1) R' Yehudah's position regarding retroactive clarification

The Gemara concludes its initial attempt to prove that R' Yehudah rejects the principle of retroactive clarification.

The first proof is rejected and an accepted proof is offered.

The Gemara asks: If R' Yehudah accepts writing as a safeguard against confusing two items, why did they not, in R' Yehudah's opinion, have two stands, one for the bull's blood and a second for the goat's blood?

The Gemara explains that the concern is that out of exhaustion he won't pay attention to the signs.

The Gemara demonstrates that there is indeed such a concern.

An incident related to the way a chazzan reads the avodah of Yom Kippur is recorded.

### 2) The sprinklings towards the paroches

A Baraisa presents the source for the sprinklings towards the paroches.

The next pasuk is expounded to teach that Hashem dwells among the Jews even if they are t'mei'im.

A related incident is recorded. ■

## REVIEW and Remember

1. According to R' Yehudah, why is it prohibited to drink the wine after the דמאי issues were addressed?
2. How does the Gemara demonstrate that there is a concern that the Kohen Gadol will overlook reminders because of his exhaustion?
3. Which opinion did Rava tell his shaliach tzibur to follow?
4. What is the source that Hashem dwells in our midst even when we are tmei'im?

## Distinctive INSIGHT

### Last minute adjustments of tithes as Shabbos begins ומיחל ושותה מיד

A person finds himself with a bottle of beverage moments before Shabbos, and he desires to designate the various tithes, only to realize that he has no other bottle to use to apportion the selections. Using the concept of ברירה, Rebbe Meir allows this person to verbally declare the various portions, and to actually extract them after the rest of the beverage is consumed. After declaring the proper formula, the Gemara says he may drink after he has been “מיחל”.

There is a dispute among the Rishonim how to translate this line of the Gemara. Rashi learns that the person “must redeem the kedushah (מיחל, as we find the word חולין – profane) of the portion designated as מעשר שני with money.” The redemption of the kedushah off this portion of the beverage before drinking it is a necessary procedure. Tosafos (ד”ה הלוקח) notes that in order to transfer kedushah, the ma'aser must be in a specific place, and this is lacking in our case where the beverage is blended together in one container. Therefore, Tosafos learns that the Gemara means “he should begin (מיחל, as we find the word להתחיל—to begin) and drink immediately.”

Tosafos Yeshanim explains (according to רי”י) that we could be dealing in a case where the person declared that the ma'aser sheni would be in the north of the bottle, thus enabling the person to do חילול. Yet he rejects this suggestion, because the Mishnah does not state that the designation of the ma'aser was in a specific spot. Tosafos also rejects this possibility, because we are discussing a case which occurs בין השמשות as Shabbos is beginning, and specifically attributing a place for the ma'aser as Shabbos begins is prohibited.

Ramban (to Chullin 14a) points out a practical consideration of this case. We cannot be dealing in a case where he assigned the ma'aser a specific spot, because a liquid is fluid, and it's contents always flow. ■

# HALACHAH Highlight

## Special handing of two Sifrei Torah

ההוא דנחית קמיה דרבה וכו' אימא הניח דם השעיר ונטל דם הפר  
 The [sh'liach tzibbur] who descended before Rava...[rather] say,  
 "He puts down the goat blood and takes the bull blood"

The Ohr Zaruah<sup>1</sup> writes that the custom in his locale on a day in which two Sifrei Torah are read was to remove both Sifrei Torah together<sup>2</sup>. When the shaliach tzibbur finished reading from the first Sefer Torah he would take the second Sefer Torah and only then would he hand the first Sefer Torah away. This is recorded as halachah by Rema<sup>3</sup>. The basis for holding the first object until taking the second is based upon our Mishnah<sup>4</sup>, which indicates that the Kohen Gadol would first take the blood of the bull that he will use for sprinkling, and only then would he put down the blood of the goat. This is independent of the dispute between R' Yehudah and Rabanan concerning the number of stands in the Sanctuary needed to hold blood.

The Magen Avraham<sup>5</sup> challenges the proof from our Gemara<sup>6</sup> which relates that when Rava corrected the shaliach tzibbur he told him to say, "He [the Kohen Gadol] placed down the blood of the goat and then took the blood of the bull." The implication is that the correct practice is to put

down the first object and then take the second. The Magen Avraham resolves his challenge by suggesting an alternative reason for the Kohen Gadol's practice. The reason the Kohen sets down the goat blood before lifting the bull blood is because otherwise he would have to lift the bull blood with his left hand which is not acceptable for korbano. Therefore, he had no choice than to set down the goat blood first. Since this is not an issue concerning Sifrei Torah the halachah as stated by Rema remains in force. ■

1. אור זרוע ח"ב (הלכות שבת) סי' מ"ח וז"ל "ולמה שאנו נוהגין שאנו מוציאים שניהן ביחד ויושב בחדר אחד על קטידרא ותופס אותה בחיקו וש"צ קורא באחרת וכשיגמור ש"צ הקריאה שבזו ס"ת תחילה יש לו לקבל אותה ס"ת שרוצה עתה לקרות בו ואח"כ יתן לבחור ס"ת שכבר קרא בו כדתנן ביומא פ' הוציאו לו הביאו לו את השעיר שחטו כו' והזה ממנו כו' ר' יהודה אומר לא היה שם אלא כן אחד בלבד נטל דם הפר והניח דם השעיר כולי אלמא דתחילה לוקח דם השעיר שרוצה להזות ממנו ואח"כ מניח דם השעיר שכבר הזה ממנו הכא נמי תחילה מקבל ס"ת שרוצה לקרות בה ואח"כ נותן לו ס"ת שכבר קרא בו"
2. ודלא כירושלמי יומא פ"ד ה"ה שכתב דאין מוציאים שניהם ביחד אלא בזו אחר זו וז"ל "רבי יוסה מפקד לבר עולא חזנא דכנישתא דבבלאי כד דהיא חדא אוריא תהא גייל לה להדי פרוכתא כד אינון תרתי תי מיביב חדא ומייתי חדא"
3. רמ"א אור"ח סי' קמ"ז סע' ח' "ואין מסלקין הראשונה עד שכבר הניחו השניה על השלחן, שלא יסוחו דעתן מן המצות"
4. יומא נ"ג: "יצא והניחו על כן הזהב השני שבהיכל רבי יהודה אומר לא היה שם אלא כן אחד בלבד נטל דם הפר והניח דם השעיר" גמ' שם נ"ו: "ההוא דנחית קמיה דרבה אמר יצא והניחו על כן שני שבהיכל נטל דם הפר והניח דם השעיר אמר ליה חדא כרבנן וחדא כרבי יהודה אימא הניח דם השעיר ונטל דם הפר"
5. מג"א סי' קמ"ז ס"ק י"א
6. מג"א שם וז"ל "והיה דיומא אפשר לומר שאם נטל דם הפר צריך ליטול בשמאל ולכן מוטב להניח דם השעיר תחילה כדי שיטלו בימין" וע"ש במחצית השקל ולבושי שרד מה שפירשו בדברי המג"א ■

# STORIES Off the Daf

## Who dwells among them even in their impurity...

השוכן אתם בתוך טומאתם, אפילו בשעת שהן טמאים שכניה עמהם

Rav Tzaddok HaKohen from Lublin, zt"l, explains that we are still called the "portion of Hashem" even if we are mired in defilement. This is because a Jew by nature is always connected to Hashem, and this is the Divine Presence that never leaves his innermost self.

During the Bolshevik revolution, there were many bloody battles between those still loyal to the Czar, and the Communists. The only thing that held steady throughout the period was

that the Jews inevitably suffered wherever the "Whites" were in conflict with the "Reds." It didn't matter which side came out on top; either way, the winners would invariably claim that the Jews were traitors and deserved punishment.

Once, the Reds came to a small Russian village and completely overtook the area. Immediately, they declared that the local Jews were guilty of treason and should be put to death. The Bolsheviks rounded up the Jews in the town square and prepared a firing squad. The entire village was forcibly assembled, but one could still hear a pin drop just before the soldiers were ordered to fire. In that village, there was a pharmacist whom everyone quite reasonably assumed was not Jewish. In the heavy silence, this pharmacist start-

ed to push his way forward, and tried to join the three hundred condemned Jews. The villagers tried to hold him back, not realizing why he wanted to risk his own life. The pharmacist continued to struggle, and cried: "I am also a Jew! If it is the fate of all the Jews to die, I should not be spared!"

When the villagers saw that the pharmacist had managed to push himself through to join the Jews they began to fight the soldiers for the man's life. "Who will heal us and prepare our medicines? You must spare him!" The Bolsheviks decided to spare the man, and also gave up on executing the Jews of the village. The revelation of this man's eternal connection to the God of the Jewish people saved three hundred other lives! ■

