

## OVERVIEW of the Daf

### 1) Slaughtering the goat before sprinkling the blood

Ulla ruled that if the Kohen Gadol slaughters the goat before he sprinkles the bull's blood he must slaughter another goat after sprinkling the bull's blood.

This ruling is unsuccessfully challenged.

### 2) The atonement of the Yom Kippur service

A Baraisa enumerates the different sins atoned by the Yom Kippur service and the different people who achieve this atonement according to R' Yehudah and according to the dissenting opinion of R' Shimon.

### 3) Clarifying the dispute between Tanna Kamma and R' Elazar v'R' Shimon

A Baraisa presents a more detailed account of the dispute. Tanna Kamma maintains that if the blood spills, the Kohen Gadol must restart the application from the beginning. R' Elazar and R' Shimon maintain that the Kohen Gadol only has to resume from where he left off.

R' Yochanan asserts that each opinion derives its source from the same verse.

Rebbi reported that R' Yaakov maintained that the dispute between Tanna Kamma and R' Elazar v'R' Shimon applies only for the Yom Kippur service but regarding the service done for the metzora with oil all opinions agree that the process must be repeated.

This interpretation is successfully challenged and reinterpreted to mean that R' Yaakov stated that it is the same dispute.

The Gemara digresses to explain why the application to the head of the metzora is not essential.

### 4) An asham metzora slaughtered not for its own sake

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## REVIEW and Remember

- Which sins are atoned by the Yom Kippur service?  
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- What is the source that the oil application to the metzora's head is not essential?  
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- What are the two methods used for receiving the blood of the asham metzora?  
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- How many sets of Yom Kippur animals are burned at the place of ashes?  
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## Distinctive INSIGHT

### The sprinkling of the blood and its atonement for tum'ah

תנו רבנן: וכלה מכפר את הקדש זה לפני ולפנים. אהל מועד זה היכל. מזבח כמשמעו. מלמד שכולן כפרה כפרה בפני עצמן

The Baraisa analyzes the verse which discusses the atonement power of the sprinkling of the blood of the bull and the goat. The verse indicates the area of the Kodosh Kodoshim, the Sanctuary, and the Altar each has its own atonement. Rashi learns that the atonement is needed for any incident of tum'ah which might have occurred while the Kohen was performing the service. More specifically, Rav Yosef Shalom Elyashiv explains that we are dealing in a case where the Kohen realized he was tamei even before he entered to do the עבודה, but he forgot, and he entered to do the service. Because he has forgotten about the tum'ah, he will not bring the עולה ויורד offering which would have been appropriate, so the sprinkling of the blood serves as a כפרה.

Rashi further explains that the case of tum'ah next to the Altar is when the incident of tum'ah happened near the Altar, and the Kohen proceeded to do the service and he then remained standing at that spot for more than a few moments (שיעור השתחוואה—the amount of time it would take for a person to bow and prostrate himself). Tosafos (see bottom of 60b) explains that Rashi does not mean that the Kohen is only liable once he stands at his position for a few more moments, because the violation of tum'ah takes affect as soon as he does the עבודה in a state of tum'ah. The time limit of שיעור השתחוואה is only a factor when a person stands in the Mikdash without doing a service. As Maharsha points out, if we were speaking about his standing there for that amount of time, we would not need to mention the Altar at all.

The Gemara (Shvu'os 17b) clearly indicates that the violation of being in the Mikdash while tamei is effected with the kohen performing any service, even if he does not remain in the kodosh for a שיעור השתחוואה, for the case there is where the kohen turns over a piece of flesh on the Altar with a tool. This is a quick action, but yet, the kohen is liable. ■

Today's Daf Digest is dedicated

In memory of

ר' משולם פייש בן ר' יהוסף, ע"ה

# HALACHAH Highlight

## Fulfilling half a mitzvah

והתניא נתן מקצת מתנות שבפנים ונשפך הלוג יביא לוג אחר ויתחיל בתחילה במתנות שבהיכל ר"א ור"ש אומרים ממקום שפסק הוא מתחיל

*Didn't the Baraisa teach, If he made some of the applications inside and spilled the log of oil he must bring another log and start from the beginning of the applications performed in the Sanctuary. R' Elazar and R' Shimon state that he resumes from where he was interrupted.*

The Shvus Yaakov<sup>1</sup> writes that a person who has less than a כזית of matzah for the seder has no obligation to eat the matzah, since eating only half of the required amount does not fulfill any mitzvah. Gaon Chida<sup>2</sup> disagrees. He asserts that just as we find a principle concerning prohibitions that "half a measure is a Torah prohibition<sup>3</sup> - חצי שיעור אסור מן התורה," so too regarding the fulfillment of mitzvos the rule is one fulfills part of the mitzvah even if he does not eat a full כזית. Furthermore, even if he was not to fulfill any mitzvah he should, nonetheless, eat the matzah as a remembrance of the mitzvah.

The Chelkas Yaakov<sup>4</sup> in the name of Rav Shalom Mordechai Schwadron<sup>5</sup> writes that the dispute could be traced back to the dispute recorded in our Gemara concerning the oil of the metzora that spilled while the kohen was in the middle of making the requisite applications. According to R' Meir the kohen must start from the beginning with the new oil, whereas according to R' Elazar and R' Shimon he may resume where he left off. Rav Schwadron explains that the point of dispute is whether there is a mitzvah in performing a partial amount of the applications. According to R' Meir there is no mitzvah to

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R' Yochanan asserts that an asham metzora slaughtered not for its own sake is subject to the dispute between Tanna Kamma vs. R'Elazar and R' Shimon. According to Tanna Kamma another asham must be brought. According to R' Elazar and R' Shimon there will be no solution.

R' Chisda successfully challenges this interpretation, but nonetheless, a Baraisa is cited in support of R' Yochanan's position.

### 5) The blood application of the metzora

A Baraisa teaches that the blood applied to the metzora is received by the kohen with his hands whereas the blood applied to the Altar is received in a utensil.

### 6) Multiple sets of animals used for the Yom Kippur service

In the event that blood spills and a new set of animals is needed there is a dispute whether only the last set of animals has the full concentration of kedushah or whether both sets have the full concentration of kedushah.

Rava asked R' Nachman how many goats would be sent away to the cliff.

R' Nachman responded that he only sends one. ■

perform some but not all of the applications; therefore, if the oil spills he must start the series from the beginning. R' Elazar and R' Shimon maintain that a mitzvah is fulfilled when some of the applications are performed and therefore if the oil spills the kohen may resume where he left off. ■

1. שר"ת שבות יעקב ח"ב סי' י"ח
2. ברכי יוסף או"ח סי' תפ"ב אות ד'
3. גמ' יומא עג, רמב"ם פ"ב מהל' שביתת עשור ה"ג
4. שר"ת חלקת יעקב או"ח סי' ר"ה
5. דעת תורה סי' תע"ה סי' ו' ■

# STORIES Off the Daf

## Rx: repeat the dose!

תניא אמר רבי לי חלק ר' יעקב בלוגין ולא והתניא נתן מקצת מתנות שבפנים ונשפך הלוג יביא לוג אחר ויתחיל בתחילה במתנות שבהיכל

On today's daf, we find a dispute regarding whether it is each sprinkling of the blood that serves as a separate atonement, or if it is each set of sprinklings that brings atonement. Rabbi reported that Rav Yaakov made clear that this dispute does not apply to the log of oil used in the purification of the metzora. In his case, all agree that all the applications of

oil must come from a single log. Rav Hirsch, zt"l, explains that this measure of oil represents the restoration of the metzora to a state of health and vigor. Since the physical disease tzora'as is a manifestation of Hashem's dissatisfaction and distancing, so to speak, the light-shedding oil symbolizes the renewal of the repentant metzora's connection to the living and illuminating Torah. We also see from the fact that one measure of oil had to suffice for a number of applications that the spiritual remedy needed to heal our spiritual illnesses sometimes require multiple applications!

The Chofetz Chaim, zt"l, once said: "Mussar is like a healing ointment ap-

plied to the body. Although one application sometimes suffices, the doctor will often prescribe many applications. Only then will the patient gain relief from his malady. So too, when the soul is submerged in materialism all crooked ways seem straight. One therefore needs to keep applying the appropriate spiritual remedy until the soul is healed."

The Chofetz Chaim, zt"l, continued, "This reflects that which I heard from a certain Gaon. He said that if one constantly speaks of teshuvah, he can hope that one day he will find his way to actually repentance. However, one who rarely speaks of teshuvah is likely to live out his entire life without repenting!" ■