

## OVERVIEW of the Daf

### 1) Applying blood to the horns of the Altar (cont.)

The Gemara succeeds at matching the authors with the two opinions about whether the bull and goat blood were mixed before they were applied to the Altar.

A second Baraisa is cited and the Gemara identifies its author.

### 2) Receiving the blood of a korban

Rami bar Chama asked R' Chisda: If a kohen places one bowl inside another and receives the blood of a korban, what is the law? Does one bowl become an interposition between the kohen's hand and the bowl receiving the blood?

Two unsuccessful attempts are made to answer the question.

A second version of the question and response is recorded.

### 3) Placing palm bast into the receiving bowl

Rami bar Chama asked R' Chisda: Does palm bast placed in the receiving bowl constitute an interposition?

Perhaps due to the fact that it is porous it is not an interposition.

Two versions of R' Chisda's response are recorded.

**4) MISHNAH:** The Mishnah describes the procedure of applying the blood to the Golden Altar and what was done with the blood after all the sprinklings and applications were completed.

### 5) Sprinkling blood towards the paroches and applying it to the Golden Altar

A Baraisa points out a contrast between the way the blood of Yom Kippur and the blood of the Kohen Gadol's chatas are brought.

A second Baraisa teaches the way the blood of the Kohen Gadol's chatas is sprinkled.

### 6) Applying the blood to the Golden Altar

A Baraisa records two opinions regarding the order in which the blood was applied to the corners of the Golden Altar.

The Gemara notes that according to both opinions the blood was not applied to the first corner that he encountered. Shmuel identifies the source for this halachah.

It is suggested that the point of dispute was whether they subscribe to the position that all turns should be to the right.

This suggestion is rejected and an alternative explanation of the dispute is presented. ■

## Distinctive INSIGHT

*The full one was placed in the empty one*

נתן את המלא בריקן

The Kohen collects the blood of the bull into a consecrated vessel, and he brings it into the kodesh to sprinkle from it. Rami bar Chamma asked Rav Chisda whether the procedure would be valid if the Kohen collected the blood while holding one container stacked into another. If the Kohen would hold the bottom container while the blood is collected in the upper bowl, does one bowl create an interposition for the other bowl? Or perhaps this not a problem, because the Kohen is still holding onto a bowl, and this does not represent an interruption as would be a foreign object.

Rav Chisda brought a proof from our Mishnah. After sprinkling the blood of the bull and of the goat each in the Kodesh Kodoshim and towards the curtain in the Sanctuary, the Kohen pours the blood of the bull into the container of the blood of the goat. He then "takes the full one, and places it into the empty one." This seemingly suggests that the Kohen will now be holding a double bowl as he continues and places the combined blood onto the Gold Altar. Now, while placing this blended blood onto the Altar, the Kohen is required to hold onto the bowl of blood ("And he shall take from the blood of the bull and the blood of the goat..." - Vayikra 16:18, this indicates that he must be holding the bowl). We therefore see that holding one bowl within the other is the prescribed procedure, and yet it is acceptable! This would prove that the outer bowl does not serve as an interposition to the inner bowl which contains the blood.

The Gemara responds that the Mishnah could be interpreted to mean that after pouring the blood of the bull into the bowl with the blood of the goat, the Kohen then pours the entire contents of the bowl back into the empty bowl (and not that the full bowl itself was stacked into the empty bowl). This explanation describes how the blood of the two animals would be best mixed.

Rambam rules that one bowl does not act as an interposition for the other, and accordingly, he could learn the Mishnah as did Rav Chisda, where we have a double bowl. Yet he also rules that the combined blood of the two animals is poured up and back, to blend it well. Nevertheless, Rambam learns that the answer of the Gemara was not only meant as a mere response (דיחוי), but the truth actually was that the blood had to be blended well. ■

Today's Daf Digest is dedicated by Mr. and Mrs. Avi Goldfeder

In loving memory of their mother

מרת רחל לאה בת ר' אברהם צבי חיים ע"ה

# HALACHAH Highlight

## Do not pass over mitzvah observance

דאמר ריש לקיש אין מעבירין על המצות

As Reish Lakish said: We do not pass over mitzvos.

Rav Avrohom Danzig<sup>1</sup> characterizes the principle of **אין מעבירין על המצות** as follows: It is prohibited to delay the opportunity to perform one mitzvah in order to perform another mitzvah; rather, one should perform the first mitzvah that arrives. It is certainly inappropriate to push off the first mitzvah altogether in order to perform a second mitzvah. Rav Dovid ben Zimra<sup>2</sup> (Radvaz) proposes that the basis for the restriction stems from our ignorance of the reward of mitzvos. Because we do not know the extent of the reward for a particular mitzvah we must perform each mitzvah as it presents itself.

Rav Chaim Chizkiyah Medini<sup>3</sup> cites a difference of opinion regarding the guidelines of the explanation proposed by Radvaz. Does the rationale apply even if the two mitzvos fall clearly into two different categories? For example, does this principle apply when the first mitzvah is Rabbinic in origin and the second mitzvah is Biblical? One position entertains the possibility that the rationale of Radvaz applies in all circumstances, even if one mitzvah is Rabbinic and the other is Biblical. Others disagree and maintain that the principle is in force only if the two mitzvos are equal, they are of similar origin, frequency and ke-

# REVIEW and Remember

1. Explain the Gemara's inquiry: מין במינו חוצץ או אינו חוצץ?

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2. Why would I think that the palm bast would not constitute an interposition?

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3. How was the blood applied to the Golden Altar (two opinions)?

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4. How does Rami bar Yechezkel prove that one should always turn to the right?

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dushah. If, however, they are not equal mitzvos, e.g., one is Biblical and the other is Rabbinic, one should pass over the Rabbinic mitzvah to perform the Biblical one. ■

1. חיי אדם כלל ס"ח סע' א' וז"ל "קיי"ל אין מעבירין על המצוות, ר"ל מצוה שתבוא לידו תחלה, יעשה ולא יניחנה מפני שרוצה עכשו לעשות אחרת ואח"כ יעשה זה. וכל שכן שיניחנה לגמרי כדי לעשות אחרת. והוא איסור מן התורה, שנאמר ושמרתם את המצות, קרי ביה "המצות" בחירק, שלא תחמץ ותיישן" וע"ש שהקשה על הרב"ז (ח"א סי' תקכ"ט) שכתב שהוא רק מדרבנן דאין מעבירין על המצוות
2. שו"ת רדב"ז ח"ד סי' אלף פ"ז שכתב "אבל מה שראוי לסמוך עליו היא דאין מעבירין על המצוות הלכך המצוה הראשונה שתבוא לידו שא"א לעשותה והוא צבות בבית האסורים קודמת ואין משיחין אם המצוה שפגעה בו תחלה היא קלה או חמורה שאי אתה יודע מתן שכן של מצוות וזה פשוט מאד אצל"
3. שדי חמד מערכת יר"כ סי' א' אות י' ד"ה ורבין ע"ש ■

# STORIES Off the Daf

## Mixing the two together

עירה מזרק מלא לתוך מזרק ריקן

At a siyum of Maseches Yoma, Rav Meir Shapira of Lublin, ז"ל, said: "Chazal learn from the verse **ולקח מדם הפר ומדם השעיר** that the blood of the bull and the goat must be mixed before they can go on the Altar. The Torah is teaching us that one who is greater must mix with his fellow Jew who is smaller. It is forbidden to keep one's distance, because

only through this mixing do we atone and obtain forgiveness for our various shortcomings."

Rav Kalmanovitz, ז"ל, the future Rosh Yeshivah of Mir, was originally encouraged to enter chinuch by the Chofetz Chaim, ז"ל. When he expressed an unwillingness to sacrifice his own study for the time-consuming task of running a yeshivah, the gadol expressed a contrary view.

The Chofetz Chaim said, "If you sit and learn alone, how much can you possibly complete in your lifetime? Let us say you could learn the entire shas ten or twenty times. But if

you open a yeshivah, it is quite possible that you will facilitate the learning of a thousand cycles of shas! There is no better way to reach spiritual heights than by helping the public grow in Torah and avodas Hashem. This is similar to a shoemaker. How many pairs of shoes can he possibly make in a week? But if he opens a shoe factory, he can manufacture in one week as many shoes as it would have taken years for him to produce alone! Similarly, if you open a yeshivah and combine your efforts with those of the students, the shas will be learned hundreds of times!" ■

