



OVERVIEW of the Daf

1) Salt (cont.)

R' Mordechai concludes his refutation of Ravina's proof regarding the meaning of the words "korbanos" and "eating" as used by Shmuel.

2) Wood

A Baraisa is cited to prove that the wood used to burn private korbanos came from communal funds.

The Gemara explains the difference between R' Elazar ben Shimon's position and R' Elazar ben Shamma's position.

R' Elazar ben Shamma's position is unsuccessfully challenged.

Tangentially the term מוריגים is explained.

3) MISHNAH: The Mishnah presents a discussion about what happens when a *kometz* becomes mixed with other Minchas.

4) Blood of a korban that mixes with water

A Mishnah is cited that presents a dispute about what happens when blood of a korban becomes mixed with water.

R' Yochanan explains that both opinions derived their position from the same verse.

R' Yochanan's explanations of both opinions are successfully challenged.

It is noted that R' Yehudah's opinion regarding blood seems to be contradicted by R' Yehudah's ruling in our Mishnah. ■

REVIEW and Remember

1. What is the source that sacrificial wood comes from communal funds?
.....
2. What is the point of dispute between Tanna Kamma and R' Yehudah?
.....
3. What happens when sacrificial blood mixes with water?
.....
4. Explain עולין אין מבטלין זה את זה
.....

Distinctive INSIGHT

Combining the blood of the bull and the goat of Yom Kippur

הדבר ידוע שדמו של פר מרובה מדמו של שיעיר

On Yom Kippur, the Kohen used to take the blood of his bull and the blood of the goat into the Kodosh HaKodoshim, where he used to sprinkle from each of them towards the Holy Aron. He then went into the Sanctuary where he again sprinkled from each of these bloods toward the paroches, the curtain which separated between the Sanctuary and the Kodosh Kodoshim. The bloods were then combined. The kohen took from this combination and sprinkled from it upon the Golden Incense Altar. Regarding this procedure, the Torah says (Vayikra 16:18), "the kohen should take from the blood of the bull and the blood of the goat, and place it on the corners of the Altar." The Gemara notes that it is obvious that the volume of blood from the bull is much greater than that of the blood of the goat, so when they are combined, the smaller amount of blood of the goat would be cancelled out by the majority of blood of the bull. Yet, the combination is still referred to as blood of both the bull and that of the goat. This teaches us that for some reason, the blood of the bull does not cancel out the blood of the goat.

Rashi explains that the point of the Gemara is that the combination is still referred to as containing blood of the goat, even though we would have thought that its presence is no longer significant. Rashi to Temura (5a) adds that the Torah acknowledges that the sprinkling of this blend is done with blood of the bull and that of the goat to indicate that the blood of the goat is present. The Gri"z explains that if the Torah did not refer to the sprinkling as being done with the blood of the goat, we would have simply said that the presence of the goat's blood is no longer extant, but the Torah's command to sprinkle is fulfilled with this blend, which, due to its majority content, has now completely been transformed to be the bull's blood. Yet, Rashi notes that this is not the case. The Torah says that this blend contains blood of the goat. This is where we learn that the blood has not been cancelled out.

Sfas Emes asks regarding the proof of the Gemara that the blood of the bull does not cancel the blood of the goat. While it is certainly true that the volume of blood of the bull is much greater than that of the goat, how does the Gemara know that when the bloods were blended to-

(Continued on page 2)

Today's Daf Digest is dedicated
By Mr. and Mrs. George Saks
in loving memory of their mother, Malka bas Avrohom
and grandmother Chaya Baila bas Yitzchok Yaakov

HALACHAH Highlight

Making the cover for a Sefer Torah from an old garment

מה מזבח שלא נשתמש בו הדיט וכי

Just as the Altar was never used by a commoner

R' Elazar ben Shamua deduces from the fact that the Torah juxtaposes the Altar to the wood of the Altar, that just like the Altar must be built for the sake of offering korbanos and must never have been used for something else, so too, the wood of the Altar must be new and never have been used for another purpose. Consequently, one may not take wood that had been used for construction for the wood of the Altar. Sefer Agudah¹ writes that this exposition is the source that one should not take an old object and use it for a mitzvah. For example, one should not take an old garment and use it as a cover for a Sefer Torah. Darchei Moshe² cites this opinion and then adds the comment of Maharil. Maharil³ infers that according to Sefer Agudah one should use a new piece of material rather than an old one even if the old one would be more beautiful. Furthermore, although it is common for people to manufacture items for a Sefer Torah from old clothing, there is no basis to justify the practice. This position is quoted by Shulchan Aruch⁴ and Rema⁵ as halacha.

Sefer Mor U'ketzia⁶ disagrees with this position and asserts that there is an explicit Mishnah that permits the use of old clothing for a covering for a Sefer Torah. The Mishnah

(Insight...continued from page 1)

gether that all of the blood of the bull was mixed in to this blend? Perhaps only a portion of it was poured in, and being that the blood of the goat was not outnumbered, this is why its presence was not cancelled. Sfas Emes notes that the mitzvah of collecting the blood is to collect all of it, and the remaining blood is to be poured out on the base of the outer Altar. Accordingly, the remaining blood was to be that which remained after all the services prescribed for the bull, and none of the blood should be excluded from any of the services. ■

in Keilim (28:5) discusses the use of a kipah for the cover of a Sefer Torah, although a kipah was a piece of material used as a head covering for women. Be'er Ya'akov⁷ based on Teshuvos Chavos Yair also leans towards adopting a lenient position since halacha follows Tanna Kamma rather than R' Elazar ben Shamua and the juxtaposition between the altar and the wood of the Altar is used to teach something else. Furthermore, it is not clear that the principle expressed by R' Elazar ben Shamua could be applied to other cases that are not related to the Altar. ■

1. ספר אגודה בסוגייתנו סי ג'.
2. דרכי משה או"ח סי קמ"ז אות ה'.
3. שו"ת מהרי"ל סי קי"ד.
4. שו"ע או"ח סי קנ"ג ע"כ כ"א.
5. רמ"א סי קמ"ז ע"כ א'.
6. ספר מור וקציעה סי קמ"ז ע"כ א'.
7. באר יעקב (ברלין) סי קנ"ג. ■

STORIES Off the Daf

"You Are Called Adam"

"מכאן לעולין שאין מבטלין זה את זה..."

Rav Yehudah Freund, ז"ל, taught a very practical lesson from a statement on today's daf. "The verse states, 'ולקח מדם' — And he shall take from the blood of the bull and from the blood of the goat.' Although we take from both bloods and there is more of the blood of the bull than the goat, nevertheless, the Torah indicates that both maintain their individual presence in the mixture. From here we find that the bloods of two separate olah offerings do not nullify each other. In general, however, a majority type of blood in a mixture

does nullify the minority element. This is not like the opinion of Rav Yehudah who holds that when it comes to the olah when two bloods are mixed the minority is not nullified.

"My brother Yaakov taught a profound lesson from this halachah, based on the famous words of the prayer of Rav Elimelech of Lizhensk, which many recite before the morning prayers: 'שנסתכל על מעלת חברינו ולא בחסרונם' — May we only look upon the good qualities of our friends and not upon their weaknesses.'

"We can explain in light of this statement that the bloods do not cancel each other out. A Jew who ascends in the ways of Hashem—a ben aliyah symbolized by the olah—does not nullify his friend. Instead he sees only the good in others

and often praises them. People on a lower spiritual level who are not bnei aliyah are referred to as dam, blood. The deeper works explain that the name Adam is a contraction of א' דם. When a person acts as he should, he takes the blood of his body and binds it to Hashem, the 'Aluf or Master of the world.' But when one is on a low level he is merely dam, blood that is not connected to Hashem. People who are on this level of blood nullify each other. They tend to focus on the weaknesses of others, not on their good points. One who consistently fails to focus on the positive attributes of others, feeling more at home with criticism, must should know that he is not an Adam!" ■

1. אלופי יהודה, ח"יב, ע"מ"ה ■

