

## OVERVIEW of the Daf

### 1) The order of the daily service

Abaye listed the order of the daily service in the Beis HaMikdash according to the tradition of the yeshiva.

### 2) מערכה גדולה קודמת למערכה שניה של קטורת

The Gemara explains how we know that the arrangement of the large pyre precedes the arrangement of the pyre for the incense.

### 3) מערכה שניה של קטורת קודמת לסידור ב' גזירי עצים

The source is identified from which we learn that the arrangement of the pyre for the incense precedes the arrangement of the two wooden logs.

### 4) סידור ב' גזירי עצים קודם לדישון מזבח הפנימי

The reason the two logs are arranged before ash is removed from the inner Altar is that the two logs represent a preparatory activity.

Three explanations are presented to explain the exact meaning of the assertion that the logs are considered a preparatory activity.

### 5) ודישון מזבח הפנימי קודם להטבת ה' נרות

Abaye states that he does not know the reason the separation of ash from the inner Altar precedes the cleaning of the five lamps. Rava explains this order based on the principle of Reish Lakish who said that we do not pass over mitzvos, and when the Kohen enters the Sanctuary he will approach the inner Altar first.

Rava applies Reish Lakish's principle to tefillin.

### 6) והטבת ה' נרות קודם לדם התמיד

Based on the words בבקר בבקר, Abaye explains that five lamps are cleaned before the blood service of the tamid and the blood service of the tamid precedes the cleaning of the last two lamps.

R' Pappa unsuccessfully challenges this explanation.

Ravina questions whether the words בבקר בבקר are extra but R' Ashi demonstrates that they are extra.

### 7) דם התמיד קודם להטבת ב' נרות והטבת ב' נרות קודם לקטורת וקטורת קודם לאברים ואברים למנחה

The reason five lamps are cleaned before the remaining two is explained.

The Gemara explains why the cleaning of the two lamps precedes the incense, the incense precedes the burning of the limbs, and why the limbs precede the minchah. ■

## Distinctive INSIGHT

### Tefillin of the arm before that of the head

אמר רבא שמע מינה מדריש לקיש עבורי דרעא אטוטפתא אסור היכי עביד מדרעא לטוטפתא

Said Rava: We can conclude from Reish Lakish that to pass over the tefillah box for the head to take that of the arm is not proper. How should it be done? The tefillah box for the arm should be taken first.

Rashi explains that the Gemara is teaching how to go about placing the tefillin on the body. We first take the tefillah box for the arm, and then we place the tefillah box on the head.

Tosafos notes that the issue dealt with in the Gemara is *אין מעבירין על המצוות*—not to pass over a mitzvah. The explanation of Rashi is difficult, because the order of how to place the tefillin on the body, with that of the arm before that of the head, is prescribed by the Torah directly, and it is not based upon the principle of not passing over a mitzvah. Therefore, Tosafos learns that this Gemara is dealing with how to place the tefillin boxes in their bag for storage from day to day, in order to have access to the של יד before the של ראש ready for the next day. Alternatively, the Gemara can be speaking about how to touch the tefillin as they are being worn, where a person should touch the של יד before the של ראש because that is the order in which a person finds them.

Turei Even (Megillah 6b) asks that even according to Tosafos, we should not need a verse to teach that the donning of the tefillin of the arm must come before that of the head. Here, too, we should rely upon our rule which Tosafos himself recognizes as being applicable—*אין מעבירין על המצוות*, and one's arm is closer than one's head.

He answers that without a posuk, we would not use the rule which disallows passing over mitzvos. We might have said that being that the tefillah box of the head has much more kedushah, it should be placed on the body first. As the Gemara teaches (Menachos 32b), it is prohibited to take the parchment used for the tefillah box for the head and to transfer it to that of the arm, because we cannot go down in kedushah. We would have possibly thought that the tefillah box for the head is to be put on first. This is why we need a verse to verify that the tefillah box for the arm must be put on first. ■

# HALACHAH Highlight

## Do not pass over the opportunity to do a mitzvah

דאמר ריש לקיש אין מעבירין על המצוות. ופרש"י הפוגע במצוה לא יעבור ממנה. עכ"ל

As Reish Lakish said, one should not pass a mitzvah. Rashi explains that when one comes upon a mitzvah opportunity he should not pass it up.

**T**osafos<sup>1</sup> explains that when one has the opportunity to perform two mitzvos one should perform the mitzvah which presents itself first but if one will perform only one mitzvah it does not have to be performed at the first available opportunity. For example, Mishnah Berurah<sup>2</sup> writes that if a person is ready to perform the mitzvah of tallis and tefillin and it happens to be that the tefillin are closer, one is not permitted to reach over the tefillin in order to be able to put on the tallis first. Even though under ideal conditions the tallis is put on before tefillin, nonetheless, in this case the principle of *אין מעבירין על המצוות* applies and it is prohibited to pass over the tefillin to reach the tallis. If, however, one is not planning to wear tefillin now it is permitted to reach over the tefillin to get to the tallis. Birkei Yosef<sup>3</sup> writes that if a person's Shabbos tallis is on top of or in front of his weekday tallis or vice versa, it is permitted to reach over one to get to the other if the further tallis is the one that he wants. Magen

# REVIEW and Remember

1. How do we know that the afternoon tamid is the last service of the day?  
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2. What is the source of the principle *אין מעבירין על המצוות*?  
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3. Why is the cleaning of the Menorah divided into two steps?  
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4. Why are two lamps of the Menorah saved for last?  
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Avrohom<sup>4</sup> rules that if one is only watching a mitzvah being done the principle of *אין מעבירין על המצוות* does not apply, and one may interrupt watching one mitzvah to go and watch a different mitzvah. ■

1. סוף ד"ה אין. והמגן אברהם בסימן קמ"ז ס"ק י"א הביא את התוס' וכתב שלא מוכח לומר כדבריהם. אמנם הברכי יוסף אר"ח סימן כ"ה ס"ק ג' הוכיח ממ"א שם ס"ק ד' דס"ל לדינא כתוס' כאן. ולכאן כ"ז הוא דלא כרדב"ז ח"ד סימן י"ג שכתב ששופט שנותן להתפלל רק פעם אחת בשנה לא ימתין ליוה"כ אלא יתפלל עתה דאין מעבירין על המצוות. ודו"ק וצ"ע
2. מ"ב סימן כ"ה ס"ק ג'
3. ברכ"י הנ"ל ושע"ת שם ס"ק ב' וכה"ח שם ס"ק ח'
4. מ"א סימן קמ"ז ס"ק י"א, וכ"כ שם הא"ר, וכ"ה בכה"ח שם ס"ק ל"ב ■

# STORIES Off the Daf

## The order of the service

אביי מסדר מערכה

**T**oday's daf is concerned with the order of the service, which elements take precedence and why. The Likutei Halachos, zt"l, explains the relevance of these details to our personal service of Hashem. The service in the Beis HaMikdash alternated between "avodas p'nim" and "avodas chutz," service both within and outside the Sanctuary, which was the epicenter of spiritual life of the Jewish people

This fluctuation alludes to the phases of easier and more difficult times we all go through in our spiritual growth.

Sometimes we feel so close to attaining our goals, as if we are really in close proximity to the holiest place, but soon we suffer reversals that make us feel as though we've been pushed back, outside. All of our great leaders went through this kind of progress punctuated by setbacks, each in his own unique way and on his particular level. Only those who had the endurance to carry on despite these temporary reversals eventually grew to achieve their potential greatness.

Rav Shlomo Wolbe, zt"l, would often discuss the challenges of his eight years alone in Sweden. "Even Rabbonim who were once chareidim gave dispensations for actions that entail a penalty of kareis!" In later life, he would say that it was only the merit of his regu-

lar mussar study that kept him committed to uncompromising Torah observance and that gave him the strength to encourage others to do the same. But by his own admission, that mussar seder in Sweden did not come easily.

"After learning diligently for a period of time, I felt like I was making no progress at all, and felt that I should just give up. I wrote a letter to Rav Yechezkel Levenstein, zt"l, in Shanghai, and he answered me as follows: "First of all, you must accept that you are not an authority on the matter of your own spiritual growth—no one is! There is no doubt that the mussar is having a profound effect below the surface. If you will only hold strong and continue, you will eventually see yourself transformed!" ■

