



## Handling Two *Sifrei Torah*

The *Shulchan Aruch* (147:8) rules that on a day where we read from two *sifrei Torah*, one is not allowed to open the second until the first covered. The *Rama* adds that the first *sefer Torah* is not removed until the second one has been placed on the *bima*. He explains that this is to ensure there is no break between one *mitzvah* and the next. Why are we discussing this *halacha*? How does it relate to the *Mishnayot* we learnt this week? We will see that the source of this *halacha* is found in the *Mishnah*.

The *Magen Avraham* explains that this law is found in the *Or Zarua* that cites our *Mishnah* as the source. During the week, we learnt how the blood from the bull and goat were sprinkled in the *kodesh ha'kodashim*, in front of the *parochet* and on the *mizbeach ha'zahav*. The *Mishnah* records a debate how, when the *kohen* exited from the *kodesh ha'kodashim* with the blood from the goat, he would exchange it for the blood from the bull. *R' Yehuda* explains that there was only one stand to hold the blood. Consequently, he would take the bull's blood off first (with his right hand) and then put down the goat's blood. The *Chachamim* however explains that there were two stands. Consequently, the goat's blood was put down first, then the bull's blood was taken.

The *Or Zarua* derives our law from the opinion of *R' Yehuda*. Since the object (the blood) of the second *mitzvah* was taken prior to returning the first, we place the second *sefer Torah* on the *bima* prior to wrapping up the first.

The *Magen Avraham* however asks that the opinion of the *Chachamim* appears to contradict this law. Recall that the goat's blood was placed on the stand first, **prior** to taking the bull's blood! The *Magen Avraham* however suggests that perhaps that case is different. If, according to the *Chachamim*, the *kohen gadol* would take the bull's blood first, he would be doing so with his left hand. The blood however needs to be collected with his right hand. Consequently, it is preferable in this case to put the goat's blood down first thereby enabling the *kohen gadol* to use his right hand to take the bull's blood.

The *Minchat Yitzchak* (II 117:1) however is surprised why the *Magen Avraham* did not ask a stronger question. Granted that the proof is brought from the opinion of *R' Yehuda*, since

according to his opinion there was only one stand, the *kohen gadol* had no other option but to take the bull's blood first. Consequently, it is a weak proof for our law.

Perhaps we can this question based on a comment of the *Tosfot Yom Tov*. The *Gemara* asked why according to *R' Yehuda* there was only one stand. The *Gemara* initially answers that if there were two stands, *R' Yehuda* was concerned that the two containers would get mixed up. The *Gemara* initially assumes that the even if the stands were labelled, *R' Yehuda* would still be concerned that the *kohen gadol* would not be conscious of the labels and still end up with the bloods be switched in error. The *Gemara* ultimately rejects that suggestions, since we find that *R' Yehuda* was satisfied with the labels on the *shofarot* (money chests) in the *Beit HaMikdash*. So why then was there only one stand? The *Tosfot Yom Tov* suggests that according to *R' Yehuda* there was simply no need for a second stand. He could simply remove the bull's blood prior to placing the goat's blood on the stand.

Based on the *Tosfot Yom Tov*, perhaps the proof is not just from the order suggested by *R' Yehuda*. But rather if the order should have been reversed, then *R' Yehuda* would have used a second stand. The fact that a single stand was sufficient, demonstrates a preference for the next *mitzvah* to be taken prior to returning the first.

The continuation of the *Gemara* also seems to suggest that the order according to *R' Yehuda* is deliberate. The *Gemara* cites an incident where *Rava* corrected a *shaliach tzibur* that described two stands, yet the bull's blood being taken prior to the goat's blood. *Rava* commented that you are doing one (two stands) like the *Chachamim* and one (the order) like *R' Yehuda*.

Admittedly, the *Tosfot Yom Tov* however continues that the *Gemara*, just prior to the incident with *Rava*, concludes that on *Yom Kippur*, due to the fatigue of the *kohen gadol*, there was even a greater reason why we would be concerned for a mix-up despite labelling. It is for that reason then the *R' Yehuda* only allowed one stand. If that is the sole reason, the question of the *Minchat Yitzchak* still stands.

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**Revision Questions**

יזמא ד' ב' – ו' ב'

- What thread would they tie onto the goats? (ד' ב')
- Where would they tie the threads on each of the goats? (ד' ב')
- After slaughtering the bulls, where would the person mixing the blood stand? (ד' ג')
- Where would the *kohen gadol* place the shovel full of coals? (ד' ג')
- How was the shovelling of the coal different on *Yom Kippur*? (Two differences) (ד' ד')
- Give three differences in the shovel used on *Yom Kippur*. (ד' ד')
- What was the difference in the amount of incense burnt on *Yom Kippur*? (ד' ד')
- What was the difference in the quality of the incense burnt on *Yom Kippur*? (ד' ד')
- What was the difference in the way the *kohen gadol*, on *Yom Kippur*: (ד' ה')
  - Would ascend the ramp?
  - Would wash his hands and feet?
- Who argues, regarding the previous question, that the *kohen gadol* would act in this manner during the rest of the year as well? (ד' ה')
- How many extra piles of fires were on the *mizbeach* on *Yom Kippur*? (ד' ו')
- In which hands would the *kohen gadol* carry the shovel of coals and the spoon full of incense? (ד' ו')
- Where was the opening of the curtain that separated between the *kodesh* and *kodesh ha'kodashim*? (ד' ו')
- What would the *kohen gadol* do after burning the incense in the *kodesh ha'kodashim*? (ד' ו')
- During the second *Beit Ha'Mikdash*, when the *aron* was absent, how did the *kohen* know where to place the *ketoret*? (ד' ו')
- Where and how was the sprinkling of the bull's blood first performed? (ד' ו')
- Where would he place the remainder of the blood? (ד' ו')
- Which animal was slaughtered next? (ד' ו')
- What were the three places where the various bloods were sprinkled? (ד' ו')
- What was different about the blood that was sprinkled on the *mizbeach ha'zahav* to the blood sprinkled elsewhere? (ד' ו')
- What was different about the way the blood was sprinkled on the *mizbeach ha'zahav* to the way blood is ordinarily sprinkled on the corners of the *mizbeach ha'chitzon*? (ד' ו')
- What was done with all the left over blood after the required sprinkling? (ד' ו')
- What would the *kohen gadol* do if the blood spilt while in the middle of performing the sprinkling on the *mizbeach ha'zahav*? (ד' ו')
- Can the two goats be purchased on different days? (ד' ו')
- What happens if one of the goats dies after the lottery has been performed? (ד' ו')
- What is *R' Yehuda's* opinion regarding the previous question, and in what other case does he rule in a similar manner? (ד' ו')
- What would the *kohen* do just prior to sending out the *se'ir ha'mishtaleach*? (ד' ו')

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**Sunday -Thursday**  
10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Friday & Shabbat**  
10 minutes before *Mincha*  
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Melbourne, Australia

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
17 September כ"ו אלול	18 September כ"ז אלול	19 September כ"ח אלול	20 September כ"ט אלול	21 September א' תשרי	22 September ב' תשרי	23 September ג' תשרי
Yoma 6:3-4	Yoma 6:5-6	Yoma 6:7-8	Yoma 7:1-2	Yoma 7:3-4	Yoma 7:5-8:1	Yoma 8:2-3

