

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara refutes the suggested kal vachomer that would teach that it should be acceptable to kill a parah adumah with arifah.

This response is unsuccessfully challenged.

The Gemara begins to formulate a kal vachomer that would teach that it should be acceptable to kill an eglah arufah by slaughtering.

The kal vachomer is refuted.

2) **MISHNAH:** The Mishnah contrasts eligibility requirements for kohanim and levi'im.

3) Eligibility for kohanim and levi'im

A Baraisa elaborates on the eligibility differences between kohanim and levi'im.

Another Baraisa is cited that presents the sources for these halachos.

The exchange between the differing opinions is recorded.

Another Baraisa related to the qualifications for kohanim and levi'im is cited.

The Gemara identifies what characterizes old age and youth.

A related incident is presented.

A Baraisa presents a dispute regarding the minimum age for a kohen to serve in the Beis HaMikdash.

R' Chisda suggests the source for Rebbi's position that a kohen is not fit to serve until he is twenty.

The response of Tanna Kamma is presented.

How it is possible to use this pasuk to teach something regarding kohanim when it mentions levi'im is explained.

Another Baraisa discusses the disqualification of minors from serving in the Beis HaMikdash.

Two explanations of the Baraisa are suggested.

4) **MISHNAH:** The Mishnah contrasts the different ways that different utensils become tmei'im.

5) Tum'ah of utensils

A Baraisa further elaborates on the difference between the manner in which general utensils contract tum'ah and how earthenware utensils contract tum'ah.

Another Baraisa is cited to prove that earthenware utensils contract tum'ah from their airspace.

The source that an earthenware utensil transmits tum'ah to food and drink that is inside it, is identified. ■

Distinctive INSIGHT

At what age may a young kohen boy participate in birkas kohanim?

תנו רבנן נתמלא זקנו ראוי ליעשות שליח ציבור ולירד לפני התיבה ולישא את כפיו

The Baraisa teaches that once a young man arrives at the stage where his beard is beginning to fill in, he is eligible to lead the communal prayers on a permanent basis, and he may also then join with other kohanim to confer the priestly blessings.

The Rishonim note that this ruling seems inconsistent with the Gemara in Megilla (24a). There, we find that a minor may not serve as leader of the services and he may not deliver the priestly blessings. That Gemara, however, suggests that as soon as a young man becomes bar-mitzvah and achieves puberty he is immediately eligible for these roles, and we do not use the standard of his beard filling in as a guideline for his eligibility. Tosafos answers that although a young boy may immediately serve as leader of the services upon arriving at puberty, he may not be appointed as the permanent leader for the community, and he may not yet lead the services for Yom Kippur or the fast days until he is a bit older, when his beard fills in. The standard for this level of community leadership is when someone is "older and experienced."

Ramban and Rashba explain that if there is no one else

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REVIEW and Remember

1. What is the source that one may not slaughter the עגלה ערופה?
2. What is the difference between a kohen and a levi regarding the qualifications to serve in the Beis HaMikdash?
3. How can a verse discussing levi'im teach about kohanim?
4. In terms of contracting tum'ah, what is the difference between an earthenware utensil and utensils made of other materials?

Today's Daf Digest is dedicated

By Mr. & Mrs. Dennis Ruben in memory of their parents

ר' אברהם וואלף בן ר' בערל ז"ל
ר' חיים שלום בן ר' בנדיט מאיר ז"ל

HALACHAH Highlight

The age of the shaliach tzibbur for the Yomim Noraim

כ"ה ללמוד ושלשים לעבודה

Twenty five years to begin studying and at thirty years they may serve

The Gemara notes a contradiction between two verses regarding the correct age at which levi'im begin to serve in the Beis HaMikdash. One verse states that they begin to serve at age 25 years and a second verse indicates that they begin to serve at age 30. The Gemara reconciles these verses with the assertion that at age 25 the levi'im begin training to serve in the Beis HaMikdash, but they do not begin the actual service until they reach the age of thirty.

Darchei Moshe¹ in the name of Kol Bo writes that since tefilla was enacted to correspond to the service of the Beis HaMikdash, it follows that the one who will serve as sh'liach tzibbur should be the proper age to serve in the Beis HaMikdash. Therefore, the sh'liach tzibbur should minimally be 25 and preferably the sh'liach tzibbur should be at least 30. In Rema² he writes that a community should search for the person who is most worthy to serve as sh'liach tzibbur on the Yomim Noraim and amongst the qualities that a community should look for is that he should be at least 30 years old. Vilna Gaon³ points to our Gemara as the source for this ruling and explains that the Yomim Noraim parallel the service of the levi'im since these days relate to judgment. Teshuvos Divrei Yatziv⁴ elaborates on this concept further based on the Zohar and other kabbalistic works. He explains that kohanim correspond to chessed whereas levi'im correspond to gevurah,

(Insight...continued from page 1)

who is available for these roles a young boy may lead and deliver the priestly blessings, but he should not be appointed to these important tasks if someone else is available.

Tosafos also discusses the law of a young kohen boy and when he may begin to join the other kohanim in conferring the priestly blessings. Tosafos first notes that the Gemara in Sukka (42a) says that a minor who has been trained to deliver the priestly blessings may participate in the birkas kohanim, while our Gemara says that he must be of age.

Tosafos answers that an under-age kohen child may indeed join with other kohanim in performing this mitzvah, as by doing so he will be trained and educated in the mitzvah, and he will become accustomed to doing it properly. However, as a minor he may not do this mitzvah by himself, until he is bar-mitzvah and has shown signs of puberty. The Gemara that says that he may participate in this mitzvah only after his beard has filled in is referring to his being assigned to do this mitzvah on a permanent basis or on days when extra prayers are said, such as on Yom Kippur or on fast days. ■

or justice. Therefore, during the Yomim Noraim when the attribute of justice is at work we look for a sh'liach tzibbur who will properly represent us in this dimension. For that reason he should preferably have reached the age of 30 similar to the levi'im, as opposed to kohanim who do not have an age minimum other than that they must be adults. ■

1. דרכי משה או"ח סי' תקפ"א אות ב'.

2. רמ"א שם סעי' א'.

3. ביאור הגר"א שם.

4. שו"ת דברי יציב או"ח סי' ר"נ. ■

STORIES Off the Daf

A Mother's Warmth

"חמין ושמן..."

The Damesek Eliezer of Vizhnitz, zt"l, learned the most essential element in chinuch from a statement on today's daf. "In Berachos we find that a mother's main merit in Torah is built from sending her children to study Torah. In our days, a mother's contribution to chinuch is the determining factor in how one develops. This is because the mother is most often in the home and she determines how the children are guided.

On Chulin 24 Rabbi Chanina says that his strength in old age was because of the warm baths and moisturizing oils with which his mother tended him when he was a child. We can explain that the warm baths allude to providing a warm and nurturing environment, a love and enthusiasm for serving God. Oil alludes to Torah. The word for lubricating here is שסכתני, and it can also mean that she sent him to learn where he was taught to learn Torah and serve God with enthusiasm. How we are taught to view Torah when we are young shapes our attitude for life!"¹

The Chasam Sofer explained similarly, "My mother was known as Reizeleh

the Tzadekes. The Gemara in Chullin 24 about Rabbi Chanina also applies to my personal life. The warmth and 'oil,' the way in which my mother enriched my yiddishkeit during my younger years has stood with me until old age."

The Vilna Gaon had a somewhat different understanding. "The warm baths that Rabbi Chanina's mother gave him allude to her passionate words of rebuke to lead him on the proper path. Oil alludes to words of comfort and persuasion for the same goal. These two elements are what enable a child to hold strong even until old age."² ■

1. דמשק אליעזר, ליקוטים

2. המאור הגדול חולין דף כ"ד ■