



## OVERVIEW of the Daf

### 1) Making an animal susceptible to tum'ah

The reason it was necessary to explain that the blood from a disqualified korban is permissible for use is explained.

Tanna D'vei R' Yishmael quotes another exposition of the pasuk cited earlier.

### 2) Splattering blood

A Baraisa presents a dispute whether blood that splatters at the beginning of a slaughter renders a gourd susceptible to tum'ah.

R' Oshaya asserts that halacha should follow R' Chiya's opinion that the status of the gourds is in doubt.

R' Pappa elaborates on the dispute in the Baraisa and R' Oshaya's related assertion.

R' Ashi suggests an alternative explanation of the Baraisa.

### 3) Esteem for holy things

Reish Lakish inquires whether a dry lump from a mincha that makes contact with a source of tum'ah is itself tamei or can even make other things tamei. The essence of the question is whether esteem for holy things elevates something to the degree that it could make other foods tamei.

R' Elazar suggests a proof but it is rejected.

Two challenges to R' Elazar's position are presented and Abaye rejects each challenge.

R' Yosef unsuccessfully challenges Abaye's responses.

The Gemara asks for the source of the implication of the Gemara that esteem for holy things is a Biblical law.

One pasuk is analyzed as a possible source for this ruling but it is rejected.

It is suggested that the latter part of that same pasuk may be able to serve as the source for this ruling and this suggestion is accepted. ■

## REVIEW and Remember

1. what is the point of dispute between Rebbi and R' Chiya?

2. What is the implication of the word תולין?

3. Does juice coming out of grapes make them susceptible?

4. What is חיבת הקודש?

## Distinctive INSIGHT

*Using the concept of "the cherished status of the holy prepares for tum'ah"*

בעי רבי שמעון בן לקיש צריך של מנחות מונין בו ראשון ושני או אין מונין בו ראשון ושני

We learned that food items are not susceptible to contract tum'ah unless they first come into contact with one of the seven liquids prescribed for this function. Items designated as kodoshim can contract tum'ah even without coming in contact with these liquids, because the cherished status of being holy advances their status to being fully eligible for tum'ah as is.

If we have some dry flour from a minchah, and this flour has not come into contact with a liquid, it is nevertheless susceptible to contract tum'ah due to its holiness. Reish Lakish inquires how we are to understand the tum'ah which a holy object might acquire. On the one hand, perhaps this tum'ah follows normal procedures, and it can become a rishon, which in turn can effect a sheni, and so on. Or, do we say that the cherished nature of the holy is enough to have this flour be tamei, but it cannot transmit tum'ah any further?

Rashi explains that the case is where the flour was placed in a kli shareis (a service vessel of the Mikdash) as part of a minchah, and a proper amount of oil was added to blend with the flour. The Gemara in Menachos (101a) tells us that the concept of "the cherished nature of the holy prepares an item to become impure" only applies once something has been sanctified, such as the flour of a minchah once it is placed in a holy vessel. We know that it is not critical that the oil and flour of a minchah be blended fully. Therefore, our case is discussing a dry portion of flour that did not come in contact with the oil, so it did not become prepared for impurity by touching oil, which is a liquid.

Tosafos points out that we have a rule regarding kodoshim, and that is that all items found in one vessel are viewed as being combined and joined. The verse in Bemidbar (7:14) says, "one ladle," from which the Gemara (Chagiga 23b) learns that if one part of the contents of a vessel becomes tamei, it is as if everything in the container has come in contact with the tum'ah. This is apparently applicable to our case as well. If part of the flour has come into contact with oil and it is prepared for tum'ah, even the

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# HALACHAH Highlight

## The authority of Eliyahu HaNavi to render halachic decisions

תולין לעולם משמע

The term תולין indicates forever

**R'** Ashi proves from the word תולין that the halacha of whether slaughtering occurs from the beginning of the incision until it is completed or whether it occurs only at the end of the process is a matter that will remain unresolved. Rashi<sup>1</sup> writes that the matter will remain in doubt until the arrival of Eliyahu HaNavi who will clarify this halacha. Maharatz Chiyus<sup>2</sup> observes that Rashi's comment indicates that Eliyahu HaNavi is qualified to resolve halachic matters. This is difficult since we know that the Torah is not in Heaven as Rashi himself writes<sup>3</sup> and he leaves the matter unresolved. Teshuvos Ein Yitzchok<sup>4</sup> cites his son who proves from our Gemara that Eliyahu HaNavi is qualified to answer not only questions related to unknown facts (מציאיות) but he is in fact qualified to resolve even halachic uncertainties. This is in contrast with Mishnah LaMelech<sup>5</sup> who writes that Eliyahu HaNavi may only reveal to us unknown facts but may not resolve halachic uncertainties.

Teshuvos Chasam Sofer<sup>6</sup> also addressed the question of whether one may rely upon the opinion of Eliyahu HaNavi for halachic matters. He asserts that the body of Eliyahu HaNavi never ascended more than ten tefachim off of the

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dry flour in the vessel should be prepared for tum'ah, and standard rules should apply, even without using the special rule of "the cherished status of the holy prepares, etc."

In Tosafos HaRosh, Rabeinu Meir explains that the lesson that all the contents of a vessel are combined is not written in the verse in Bamidbar explicitly, and it is learned from a drasha. We therefore only apply this rule to the extent that it is taught, namely that everything in a vessel combines to become tamei, but not that everything combines to be prepared to become tamei. ■

ground and it was only his soul that ascended into heaven. In other words, his soul rose to heaven where it serves similar to an angel but his pure body remains here on earth. On the day when his arrival is heralded, it should be speedily in our days, his soul will return to the clothing of the body and at that point he will be no different than any other Torah scholar. Moreover since he has semicha that could be traced to Moshe Rabbeinu he will be able to give semicha to other scholars of that time. In the interim when just his soul appears, like at a bris milah, he is like an angel and not authorized to render halachic decisions but when he appears with his body he is qualified to render halachic decisions. ■

1. רש"י ד"ה לעולם.
2. מהר"ץ חיות לסוגייתינו.
3. רש"י שבת ק"ח. ד"ה מאי.
4. שו"ת עין יצחק תניינא ח"ב סי' ס"ו אות כ"ט.
5. משנה למלך פ"ט מהלי אישות ה"ו.
6. שו"ת חת"ס ח"ו סי' צ"ח ד"ה אבל. ■

# STORIES Off the Daf

## Our Betrothal with God

חבת הקודש מכשרה לה ומשויה לה אוכל

**T**he Chofetz Chaim, ז"ל, explains the importance of keeping Shabbos with a parable. "God calls Shabbos a gift. Can you imagine a bride receiving a ring from her groom to symbolize their engagement and returning the ring? Everyone understands that this is a definite sign that their engagement is over. Shabbos is like an engagement ring since keeping Shabbos shows that we are betrothed to God. One who violates Shabbos is like a bride who breaks her engagement by returning her ring. How can a person act in a way that breaks his engagement with

God, heaven forbid?"<sup>1</sup>

We have no idea of the greatness of Shabbos. The Ohr HaChaim, ז"ל, explains that no non-Jew—or even an angel—can fathom the deep connection to God that is imparted to Jews on Shabbos.<sup>2</sup> But many wonder when they will actually come to feel this deep connection on Shabbos themselves. Rav Shalom Shwadron, ז"ל, provides an answer to this pressing matter.

He said, "In the Shabbos zemiros we find, 'כל שומר שבת כדת מחללו הן הכשר', חבת קודש גורלו. We may wonder what does chibas hakodesh, a stringency of kodoshim that they are considered prepared to receive impurity even without liquid, have to do with keeping Shabbos? The key to this question is a statement on Chullin 36. There we find that due

to chibas hakodesh, even the wood and frankincense can become defiled. In light of this we understand the connection: כל שומר שבת כהלכתו — Everyone, even a person who does not yet feel the holiness of Shabbos, but keeps Shabbos — הן הכשר חבת קודש גורלו — his lot will be like that of the wood and frankincense which chibas hakodesh sanctifies, even though they are not food. Similarly, by keeping Shabbos even one who is not worthy to feel the light of Shabbos due to his own merit will eventually become מוכשר and capable, and he will merit to feel the holiness of Shabbos kodesh!"<sup>3</sup>

1. מאה מעשיות ומשלים לח"ח המובא בח"ח על סידור התפילה, ע' 143
2. אוה"ח הק', שמות, ל"א: י"ז
3. לב שלום, ויקרא ■