



OVERVIEW of the Daf

1) Kohanim, levi'im and yisraelim

The Gemara continues to explain the necessity to emphasize that a mitzvah applies to kohanim, levi'im and yisraelim in numerous contexts.

The list of topics discussed is:

- Megilla
- Zimmun
- Erech vows

Rabbah suggests one explanation of our Mishnah's emphasis that kohanim, levi'im and yisraelim can declare an erach vow.

Abaye rejects this interpretation and offers an alternative explanation of the Mishnah.

Rava rejects this interpretation and suggests another possible interpretation.

2) Subject of an erach vow

The Gemara explains the intent of the word **הכל** that introduces the ruling that all people can be the subject of an erach vow.

A lengthy Beraisa is cited that, amongst other expositions, provides the source that someone who is repulsive or afflicted with boils can be the subject of an erach vow.

The Beraisa's reference to an unspecified erach vow is explained.

The Gemara explains how two expositions could be derived from the word **בערכך**.

The Gemara explains how two expositions could be derived from the word **נפשת**.

Additional expositions of the Beraisa are challenged and

(Continued on page 2)

Distinctive INSIGHT

Are the kohanim obligated in the mitzvah of the half-shekel? אלא שהכהנים דורשין מקרא זה לעצמן וכל מנחת כהן כליל תהיה לא תאכל, הואיל ועומר ושתי הלחם ולחם הפנים שלנו הם היאך הם נאכלין

The Mishnah taught that kohanim are included in the laws of pledges of valuation. The Gemara probes to understand why we might have thought that kohanim would be exempt, thus requiring the Mishnah to emphasize that they are indeed included in this halacha.

Rabba explains that the emphasis of the Mishnah is necessary according to the view of Ben Buchri, who holds that kohanim are exempt from the mitzvah of the half-shekel. The posuk which teaches the mitzvah of valuations tells us that the money owed to the Mikdash must be paid with the "holy shekel." Because the word "shekel" appears in this context, we might have thought that the mitzvah of valuations only applies to those who are obligated in the mitzvah of the half-shekel. According to Ben Buchri, kohanim who are exempt from the half-shekel might have been exempt from the mitzvah of valuations. This is why the Mishnah had to teach that kohanim are, in fact, obligated in the laws of pledges of valuations.

The source for the opinion of Ben Buchri that kohanim are not obligated to give the half-shekel is the verse (Shemos 30:13) which states that those who give the half-shekel are those who "pass over" and are involved in being counted among the people. Therefore, the tribe of Levi, including the kohanim, who were counted separately and not among the rest of the nation, should also not be included in the mitzvah of the half-shekel. R' Yochanan b. Zakkai disagrees with Ben Buchri, and he says that kohanim do have to give the half-shekel. He relies upon the word "זה" in the verse, which has the numerical value of twelve. This hints to us that this mitzvah applies to all twelve tribes. He understands the phrase of "passing over" in reference to those who passed through the Yam Suf as it split, and not in regard to passing into the process of being counted.

Sha'ar HaMelech (Shekalim 1:1) opines that the sources cited for Ben Buchri and R' Yochanan b. Zakkai suggest that they disagree not only about the obligation of kohanim in the mitzvah of the half-shekel, but also about whether a levi is obligated in this mitzvah. Levi also was not counted among the nation, so Ben Buchri would say that the levi'im are also exempt from this mitzvah. This is the understanding of Tosafos (Menachos 21b). Nevertheless, Sha'ar HaMelech cites Ramban who says that all agree that the levi'im were obligated in the half-shekel, and the disagreement of Ben Buchri and R' Yochanan is only in regard to kohanim. Sha'ar HaMelech questions the view of Ramban, as R' Yochanan learns that the kohanim are obligated from the word "זה," which has the numerical value of twelve, thus including the kohanim. But, if Ramban is correct, perhaps the twelfth tribe refers to the members of levi, and not to the kohanim at all. ■

REVIEW and Remember

1. Why is it necessary to emphasize that kohanim are obligated to make a zimmun?

2. Are kohanim obligated to donate a half-shekel to the Beis HaMikdash?

3. How did Chazal extract two expositions out of the word **בערכך**?

4. According to Rava, why was it necessary to emphasize that a tumtum and androgynous can be the subject of a vow of worth?

HALACHAH Highlight

The obligation to recite birkas hamazon

הכל מצטרפין לזימון כהנן לויים וישראלים

All combine to make a zimmun, kohanim, levi'im and yisraelim

Chazon Ish¹ questions the rationale behind the halacha that one may recite birkas hamazon until the food is digested. Is it because birkas hamazon is an expression of appreciation of the food that nourishes a person and as long as one hasn't digested his food he can still thank God for the nourishment or perhaps the beracha is recited because one ate food but Chazal ruled that one may recite birkas hamazon as long as the food was not fully digested. Chazon Ish infers from a ruling of Magen Avrohom² that the beracha is recited because food nourishes and once the food is digested he is no longer being nourished by that food and it is no longer appropriate to recite the beracha. Chazon Ish challenged this position from the Gemara Berachos (48b) that teaches that Moshe Rabbeinu enacted the recitation of the beracha of הַזֵּן when the מַן fell from the sky. This indicates that it is appropriate to recite birkas hamazon on מַן even though the Gemara in Yoma (75b) relates that the מַן was immediately digested. According to Magen Avrohom once the food is digested it is too late to recite birkas hamazon. Since they did recite birkas hamazon after eating מַן it must be that the birkas hamazon is recited for the act of eating itself.

Sefer Shmuos Chaim³ cites our Gemara as proof to Chazon

consequently further elucidated.

(Overview...continued from page 1)

3) Tumtum and androgynos

The Gemara questions why an exposition is necessary to teach that a tumtum and androgynos can be the subject of a vow of worth.

Rava suggests an explanation for this exposition.

Abaye unsuccessfully challenges this exposition.

The Gemara begins a challenge to Rava's explanation.

Ish's position. The Gemara explains that the Beraisa that states that everyone combines to make a zimmun even kohanim, levi'im and yisraelim primarily intends to teach that kohanim can be included in a zimmun. One may have thought that since kohanim eat korbanos to provide the owner with atonement birkas hamazon would not be recited; therefore, the Beraisa emphasizes that kohanim are also included in a zimmun. Since Sefer Ruach Chaim⁴ teaches that korbanos were also immediately digested by the kohanim and nevertheless, the Beraisa teaches that the kohanim would recite birkas hamazon, it is evident that birkas hamazon is not recited only while one is being nourished from the food; rather birkas hamazon is recited for having eaten food. ■

1. חזו"א או"ח סי' כ"ח אות ד'.
2. מג"א סי' רט"ז סק"א.
3. שמועות חיים ערכין סי' נ"ז.
4. רוח חיים אבות פ"ג מ"ג. ■

STORIES Off the Daf

An Atonement

והא כפרה היא

On today's daf we find that when a kohen eats, he atones for the sins of the Jewish people. Determining exactly what will atone for a specific wrongdoing in our times is no simple matter. How fortunate we are that God has given us great tzaddikim who can provide clear advice even now.

Once, during Cheshvan, a certain soldier was so busy that he began his duty long before dawn and only finished his mission late in the day. By the time he recalled that he had not donned tefillin that day, it was already well into the night, too late to put them on. Of course, he felt distraught about this oversight and won-

dered how it could be rectified.

Thankfully, the response of Rav Ovadiah Yosef, zt"l, to this heartwrenching question was carefully preserved. "The words of our sages—that teshuvah immediately rectifies the violation of a positive commandment—are well known. And everyone also knows that the main element of teshuvah is to cease committing the sin. It is therefore fitting to check your tefillin to ensure that, from now on, you will be able to fulfill this precious mitzvah properly.

He added, "I also suggest that you procure a pair of Rabbeinu Tam tefillin which you should wear daily after Shemoneh Esrei. But do not wear both Rashi and Rabbeinu Tam tefillin at the same time, as I have explained in Yabiyah Omer I:3."

Rav Ovadiah continued, "Since in the verse the words לך לאות על ידך are

followed by למען תהיה תורת ה' בפיך, we see that tefillin are inextricably bound with learning Torah. It follows that one way to rectify missing tefillin is to spend time every day learning Torah. I therefore suggest that you spend at least one hour a day learning Shulchan Aruch according to your ability—Shulchan Aruch, Ben Ish Chai, or the like—which will certainly shield and protect you from sin. You should also give coins to tzedakah to atone for your sin and redeem any fasts that you would have had to endure. You should give not less than eighteen small coins daily. If you miss a day for some reason, give double the next day.

Rav Ovadiah concluded, "In this manner, וסר עוונך וחטאתך תכופרי — 'Your iniquity will be removed and your sin will be expiated.'"¹ ■

1. הליכות מוסר, ח"ב, ע' תתשל"א-תתשל"ב