

## OVERVIEW of the Daf

### 1) Clarifying R' Eliezer's opinion (cont.)

The Gemara concludes its rejection of R' Assi's interpretation of a Baraisa.

The assertion that according to R' Yehudah all opinions agree that one who intends to leave over the blood of a korban until the next day invalidates the korban is challenged from a Baraisa.

The interpretation of the Baraisa that constitutes this challenge is unsuccessfully contested.

2) **MISHNAH:** The Mishnah lists various steps that one may skip in the process of bringing a Mincha that do not invalidate the korban.

### 3) Clarifying the Mishnah

The Gemara searches for the exact meaning of the Mishnah's first two cases.

Two explanations are offered to explain what the Mishnah intended regarding the case of breaking the Mincha into large pieces.

It is noted that the explanation that the Mishnah allows a non-kohen to pour oil onto the Mincha is inconsistent with R' Shimon's position as cited in a Baraisa.

R' Nachman reconciles our Mishnah with R' Shimon's position.

Rava rejects this resolution.

A second version of this conversation is recorded but the conclusion according to both versions is that it is unlikely that the Mishnah reflects the view of R' Shimon.

### 4) A non-kohen pouring the oil of the Mincha

The rationale of Rabanan who permit the oil of a Mincha to be poured by a non-kohen is explained.

R' Shimon's response to this exposition is explained. ■

## Distinctive INSIGHT

*He cherished him greatly*

והיה חביב לו ביותר עד לאחת

The Baraisa tells us the story of when Rebbe went to R' Elazar b. Shamua to inquire and clarify several aspects of doubt he had in his learning. According to another version, Rebbe went to clarify several questions from R' Elazar b. Shamua about things he had heard from him. In any case, when Rebbe arrived, he found the Tanna, Yosef the Bavli, sitting in front of R' Elazar and studying with him. The term used "עד לאחת" is very unusual. According to Rashi, Rebbe reported that Yosef the Bavli was exceptionally beloved to R' Elazar (היה חביב לו), and they spoke about many topics, until they began to speak about a specific question (עד לאחת) regarding Zevachim. According to a second explanation, Rashi says that everything Rebbe said was cherished very much by Yosef the Bavli, until they spoke of a particular halacha in the topic of Zevachim (עד לאחת).

Tosafos cites Megillas Sesarim of Rabeinu Nissim who also says that this term means "very much," thus indicating that Yosef HaBavli was cherished very much in the eyes of R' Elazar.

Tosafos also mentions an alternative explanation, and that is that the term "אחת" refers to one's soul. One's soul is also called one's "יחידה," because it is special and unique. R' Elazar loved Yosef HaBavli as a cherished and dear friend, as a soul-mate.

Ben Yehoyada points out that a person may love something for one of two reasons. A person might value something because it is pleasant and beneficial for his life. For example, someone might love apples or grapes, because

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## REVIEW and Remember

1. Where did Rebbi go to inquire about his uncertainties?  
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2. What is the status of a minchah if the oil was not poured?  
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3. What does the Mishnah mean when it discusses a mincha broken into large pieces?  
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4. At what point in the process of bringing a minchah must the service be done by a kohen?  
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Today's Daf Digest is dedicated  
In memory of the yahrzeit of our mother  
Chava Yetta Bracha bas Harav Yechezkel a"h

# HALACHAH Highlight

## *A non-observant kohen doing a pidyon haben*

כל כהן שאינו מודה בעבודה אין לו חלק בכהונה

Any kohen who does not recognize the service does not have a share of the kehuna

The Gemara teaches that a kohen who does not recognize the service of korbanos (מודה בעבודה) does not have a share of the kehuna. This principle raises two questions regarding the propriety of having a kohen who is not observant serve as the kohen for a pidyon haben. The first question is whether a kohen who is not observant is categorized as one who does not recognize the service. Secondly, if a non-observant kohen is categorized as one who does not recognize the service does that disqualify him from serving as a kohen for a pidyon haben?

Teshuvos Shevet Halevi<sup>1</sup> cites Rashi's definition of the kohen who does not recognize the service. Rashi<sup>2</sup> writes that it refers to one who declares that the service was not commanded by Hashem; rather Moshe Rabbeinu on his own initiative introduced the concept of offering korbanos. Accordingly, one who does not observe Shabbos who for many halachos is treated as one who denies the Torah altogether qualifies as one who does not recognize the service. Once he is considered someone who does not recognize the service it is logical to assume that any service that he does is profane and as such he does not have the ability to redeem a first-born child.

Teshuvos Moreshes Moshe<sup>3</sup> asserts that the law of

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these are good for his body. If they harmed his body, he would no longer love them. The other incidence of love for something or someone is the love and closeness one has for his son. Here, even if the son causes the father distress, the love of the father for the son is not lost, simply because he loves his son for who he is. The same can also be said about a son's love for his father, the admiration of a master for his trusted attendant and of a rebbe's pride and closeness to his student. The Gemara here reports that the tremendous regard of R' Elazar for Yosef the Bavli was singular and unquestionable.

Ben Yehoyada also suggests that the term "אחת" in this context may refer to the Torah, as we find (Bamidbar 15:29), "One teaching (Torah) it shall be for them." This indicated that R' Elazar loved Yosef the Bavli as he loved the Torah itself. ■

our Gemara that a kohen who doesn't recognize the service does not have a share of the kehuna is limited to one who denies the validity of the service of korbanos and does not apply generally to those who are not observant. However, even though someone who is not observant is not in the category of those who do not recognize the service, nevertheless, he is unfit to serve as the kohen for a pidyon haben. The basis of this ruling is Pri Megadim's statement<sup>4</sup> that a kohen who violates the sanctity of the kehuna forfeits the priestly gifts. ■

1. שו"ת שבט הלוי ח"ב סי' קע"ב.
2. רש"י חולין ק"יב: ד"ה שאינו מודה בעבודה.
3. שו"ת מורשת משה (קליעוס) סי' ס"ו.
4. פרי מגדים יו"ד סי' ס"א משי"ז סק"ט. ■

# STORIES Off the Daf

## *"Fortunate Are You, Torah Scholars!"*

"אשריכם תלמידי חכמים שדברי תורה חביבין עליכם ביותר..."

On today's daf we find that when Yosef HaBavli had a halachah that he had forgotten restored to him, he rejoiced. Rabbi Elazar ben Shamua was so delighted that he cried tears of joy and said, "Fortunate are Torah scholars upon whom the Torah is so beloved — מה אהבתי תורתך —"

The Chazon Ish, zt"l, teaches the lesson we should all draw from this. "The words of our sages are like good oil which penetrates to the bone. Their words ignite our hearts with a burning love of Torah that we enjoy the bliss of Torah like our sages.

"Yosef HaBavli was so filled with yearning for even one halachah that when a halachah he had lost was restored to him his face shined with joy. His rebbe, Rabbi Elazar ben Shamua, was so exulted that he literally cried tears of joy; his wondrous middos burst forth for all to see."<sup>1</sup>

Rav Nosson Lobert, zt"l, explains

why some who are very learned seem to lack this feeling of joy in their learning. "This can be understood in light of the Maharal in Nesivos Olam.<sup>2</sup> He explains that one who learns Torah due to ahavas haTorah forges a powerful bond with Hashem. The rule is that one who is filled with love for someone or something is one with who or what is loved for the duration that his love is aroused. And of course one who has complete dveikus with the Torah has dveikus with Hashem as well!"<sup>3</sup> ■

1. אמונה ובטחון, פי"ג
2. נתיבות עולם, נתיב התורה, פי"ז
3. שארית נתן, ע"ר נ"ו ■