



OVERVIEW of the Daf

1) Establishing a person's kohen status (cont.)

The Gemara suggests an alternative explanation why Hatirshasa, mentioned in a previously cited Baraisa, was not afraid that questionable kohanim eating terumah would be elevated to the status of kohanim.

This explanation is unsuccessfully challenged.

The assertion that the questionable kohanim in the incident involving Hatirshasa did not eat Biblical terumah is unsuccessfully challenged.

Three unsuccessful attempts are made to demonstrate that a person who recites Birkas Kohanim is elevated to the status of a kohen.

2) Establishing a person's status based on which aliyah he received when called to the Torah

A number of incidents are recorded where a person's status was determined by which aliyah he received when he was called to the Torah.

The Gemara reports that Rabbi and R' Chiya issued similar rulings. One elevated a person to the status of a kohen based on his father's testimony and the other elevated a person to the status of a Levi based on the testimony of his brother.

It is asserted that Rabbi was the one who issued the ruling related to Kehunah.

The proof is accepted.

(Continued on page 2)

REVIEW and Remember

1. What are the different methods for a person to establish that he is a kohen?

2. When did the mitzvah of challah begin?

3. Is receiving the first Aliyah for the Torah reading definitive proof that one is a kohen?

4. What caused Reish Lakish to become angry with R' Elazar?

Distinctive INSIGHT

Promoting a person from נשיאות כפים to יוחסין

קתני מיהת נשיאות כפים. מאי לאו ליוחסין? לא—לתרומה

The Gemara concludes that if we witness a person participating in the mitzvah נשיאות כפים, we may rely upon this and we may give him teruma to eat, even according to the opinion which holds that teruma in our days is דאורייתא.

Accordingly, we must say that the opinion which holds that we cannot promote from נשיאות כפים to יוחסין must also hold that we cannot promote from teruma to יוחסין. This must be true, because once we allow a person who participates in נשיאות כפים to be given teruma, if this would automatically allow the person to be promoted from teruma to יוחסין, the result would be that נשיאות כפים directly leads to יוחסין, which we do not want to allow. Maharsha therefore notes that the Gemara here is reversing an earlier assumption from 24b. There, the Gemara advanced an inquiry whether we allow a person to be promoted from יוחסין to נשיאות כפים. In its analysis, the Gemara thought that this question could be understood even according to the opinion that we allow a person who eats teruma to be promoted to יוחסין, and that perhaps teruma was a better indication that a person is a legitimate kohen than if a person blesses the people (see Distinctive Insight to Kesuvos 24). Here, the Gemara no longer agrees with this premise.

However, Ramban suggests that even if we do not allow promoting a person from נשיאות כפים to יוחסין, we could still promote from teruma to יוחסין. Although this would expose us to the risk that once he is promoted from נשיאות כפים to teruma, we would then further advance him from teruma to יוחסין, Ramban simply explains that we do not have to set up a precaution of a situation which is so remote, although it could technically occur. ■

HALACHAH Highlight

Citing the sefer that provided a source

שמעת מילי דבר נפחא ולא אמרת לן משמיה

You heard these words from bar Nafcha and did not say them to me in his name?

Within the general issue of citing a teaching without mentioning the author (See Daf Digest #891, Yevamos Daf 97) there is the question of whether it is necessary to mention the sefer where one found a source. One of the reasons it is necessary to mention the name of the author of a teaching is that it lends more authority to the teaching; accordingly, it would seem to be unnecessary to cite an author who merely references a source since the one citing the source does not lend any more authority to the source. On the other hand, another reason for citing the author of a teaching is that it is akin to theft from the author and that rationale would seemingly apply to mentioning the author who references a source.

Chazon Ish¹ rules that it is unnecessary to mention the sefer where one found a Gemara or passage from another sefer since using that cited source is no different than a servant who brings a sefer to one who needs it. Chochmos Shlomo² has a different approach and writes that if one finds one sefer citing another sefer citing an earlier source, one should mention the first and last sources but it is not necessary to mention the

(Overview. Continued from page 1)

The Gemara notes that if Rabbi issued the ruling concerning kehunah R' Chiya must have issued the ruling related to the case of the Levi.

R' Chiya's position on this matter is challenged. ■

source(s) in the middle. Kehilos Yaakov³ writes that one is only required to mention the earliest source but it is proper derech erez to mention the sefer in which one discovered the earlier source.

Chiddushei Grash Heiman⁴ writes that if one hears one rabbi cite another rabbi one must mention both names but he is uncertain whether it is necessary to mention a rabbi who cited something printed in a sefer. Is it necessary to mention the rabbi who first cited the sefer or since it is printed is it unnecessary? Be'er Moshe⁵ also addressed this question and concluded that although it is appropriate to mention the name of the person who initially cited the source if one does not cite that person it is not considered a transgression⁶. ■

1. חזו"א מעשה איש ח"א עמי פ"ז וארחות רבינו ח"ג עמי קי"ג.
2. חכמת שלמה או"ח סי' קנ"ו.
3. קהילת יעקב תולדות יעקב פט"ו.
4. חידושי הגר"ש הימן ח"א עמי רע"ג.
5. שו"ת באר משה ח"ב סי' י"ט.
6. מצאתי כל זה בפניני הלכה שבספר מתיבתא לכתובות דף כה :
"אמירת מראה מקום בשם אמרו." ■

STORIES Off the Daf

Rabbi Akiva Eiger and the Nesivos

"...בחזקת שהוא גדול..."

We see on today's daf that if there is no kohen present, a gadol receives the first aliyah. It stands to reason that the greatest person should be honored for the first available aliyah as well, which means that the greatest yisroel present should be called up for שלישי. The custom used to be for the Rav to receive שלישי every Shabbos as a sign of the community's respect. The same holds true for choosing the recipient of שלישי when we only read three aliyos. The protocol is that the greatest person who has not yet been called up receives the aliyah.

Once, Rabbi Akiva Eiger, זת"ל, and the Nesivos, זת"ל, were in the same town for Shabbos and they chose to daven Minchah in the same shul. The poor gabbai didn't know whom to call for שלישי, so he approached the two great sages and asked them what he should do.

In the meantime, a certain talmid chochom who was irked at the delay approached the bimah himself and proclaimed: "Ya'amod Rabbi Akiva Ben Moshe, שלישי!"

Rabbi Akiva Eiger approached the bimah and made the blessing in a broken and low voice, obviously very distressed that he had outshone the Nesivos. The Rav's anguish was so great that as soon as the davening finished, he fainted! The other mispal-

elim were horrified and tried unsuccessfully to wake him.

The Nesivos then approached Rabbi Akiva Eiger's prostrate form and whispered something in his ear, which caused him to revive immediately. As soon as the gadol got up smiling, it was clear that his distress had completely disappeared. The assembled group of men wondered what message had been able to revive him.

The Nesivos explained, "I merely told him that there was no insult to me at all since they hadn't chosen him because they felt he was greater. As you know, he is the Rav of Posen which is a far larger community than Lissa where I preside. He was honored for his more distinguished community, not for his personal greatness!" ■