

## OVERVIEW of the Daf

### 1) Receiving less blood than the minimum amount (cont.)

The Gemara concludes its question whether, in fact, according to R' Elazar, blood is not sanctified if less than the minimum amount is gathered in a single utensil.

The answer to this challenge is presented.

R' Elazar's indication that he derives the halachos of one minchah from another is unsuccessfully challenged.

### 2) The Kohen Gadol's chavitin

R' Yochanan and R' Elazar disagree whether the Kohen Gadol's chavitin could be sanctified in halves.

R' Acha explains the rationale behind R' Yochanan's position that it cannot be sanctified in halves.

R' Elazar's position is unsuccessfully challenged.

A contradictory ruling of R' Yochanan is noted.

A resolution is given and a Baraisa is cited that supports this answer.

The Gemara demonstrates that Rav follows R' Yochanan's position.

The full text of Rav's statement is recorded followed by R' Chanina's dissenting opinion concerning the sanctification of half a measure if one intends to complete the minimum quantity.

R' Chanina's position is unsuccessfully challenged.

It is noted that Shmuel agrees with Rav's position.

Shmuel's position is unsuccessfully challenged.

### 3) A Minchah sanctified in the Sanctuary

R' Elazar rules that a minchah sanctified in the Sanctuary is valid.

This ruling is unsuccessfully challenged.

### 4) A Shelamim slaughtered in the Sanctuary

R' Yochanan rules that a shelamim slaughtered in the Sanctuary is valid.

This ruling is challenged. ■

## REVIEW and Remember

1. What is the point of dispute between R' Yochanan and R' Elazar?

2. How do we know that Rav agrees with R' Yochanan?

3. What is the point of dispute between Rav and R' Chanina?

4. What is the status of a shelamim slaughtered in the sanctuary?

## Distinctive INSIGHT

### Sanctifying half of the flour at a time

הפריש חצי עשרון ודעתו להוסיף, רב אמר אינו קדוש ור' יוחנן אמר קדוש וכו'

The Kohen Gadol brings a full one-tenth of an eiphah (an isaron) of flour, half of it offered each morning, and the other half in the afternoon. The proper procedure is to take the entire amount and place it into a sanctified service vessel (כלי שרת), and then take half of it at a time for the offering. R' Yochanan says that it cannot become sanctified unless the entire amount is placed into a vessel to sanctify it, and not if only part is placed in the vessel. R' Elazar holds that just as half of it is offered at a time, so too, it can be sanctified in parts.

The Gemara contrasts the opinion of R' Yochanan regarding the minchah of the Kohen Gadol with another statement of his, this one regarding a regular minchah. The smallest amount of flour that can be offered is an isaron. If a person designated half this amount and placed it into a service vessel, and he intends to later add more flour to complete the necessary quota, Rav holds that the first portion is not yet sanctified. R' Yochanan holds that the first portion is already holy, even before the second installment is added. Now, asks the Gemara, if R' Yochanan said that the actions of the Kohen Gadol in placing half his quota of flour for his daily offering cannot become sanctified without it all being there, why does he not use that as a basis to deny the sanctity of the deficient amount of flour for a commoner as well?

The Gemara answers that R' Yochanan holds that where the intention of the person is to add more flour to this same vessel and to complete the necessary amount, then the initial placement is already holy. The case of the Kohen Gadol where the first portion is not holy is a case where the intention is to add another amount later in the afternoon in a different vessel, after the first portion might have already been offered. There, the sanctification of the deficient amount is denied.

Shitta Mikubetzes notes that the question of the Gemara to contrast these two statements of R' Yochanan has to be understood. The answer which the Gemara gives seems too obvious to have been overlooked. Is it not obvious that the second case clearly states that the intention was to add more flour, as opposed to the case of the Kohen Gadol? The Shitta explains that the Gemara realized

# HALACHAH Highlight

## Performing chalitzah by an agent

ור' אלעזר אמר מתוך שקרבה לחצאין קדושה לחצאין

R' Elazar says that since it is offered in halves it can be sanctified in halves

**M**aharsham<sup>1</sup> was asked whether a woman may send an agent to perform chalitzah on her behalf. It is obvious that a man may not send an agent in his place since for the man it is considered a mitzvah that is done with his body which precludes the use of an agent. Regarding the yevamah, however, it is not as obvious. Avnei Nezer<sup>2</sup> offered the following reason why a woman may not send an agent to perform chalitzah on her behalf. The Gemara Bechoros (19b) teaches that there is a hekesh that equates men and women as far as chalitzah is concerned. For this reason a female who is yet a minor does not perform chalitzah since the Torah excludes a male who is a minor from doing chalitzah. Consequently, just like a man may not send an agent to act on his behalf for chalitzah, so too a woman may not send an agent to act on her behalf for chalitzah.

Maharsham rejected this proof based on a principle found in Pnei Yehoshua<sup>3</sup>. Pnei Yehoshua maintains that something that is derived from logic is not subject to a hekesh. If the application is logical it applies, but if it is not logical it is not applied just based on a hekesh. Accordingly,

(Insight...continued from page 1)

that the intention to add more flour was indeed a factor. Yet, it felt that the offering of the Kohen Gadol is automatically understood to be one where more flour will be forthcoming, as the procedure is to bring half in the morning and half in the afternoon. If a portion of the flour can be sanctified if the intention is to add more, the partial flour for the offering of the Kohen Gadol should have been sanctified even without specific intent to add more later. ■

the law that a man may not send an agent to perform chalitzah is not the result of an exposition; rather it was a conclusion that was drawn based on logic. Accordingly, it may not automatically be applied to a woman just by virtue of the fact that there is a hekesh.

Avnei Nezer pointed out that Tosafos<sup>4</sup> does not seem to subscribe to this principle. R' Elazar maintains that the Kohen Gadol could sanctify half of his chavitin flour, and Tosafos writes that the same principle could be applied to other Menachos. We see that although the halacha regarding chavitin is derived from logic, nevertheless, that logic could be applied to other cases as well even if the same logic does not apply. This seems to undermine the principle as established by P'nei Yehoshua. ■

1. שו"ת מהרש"ם ח"א סי' י"ד.
2. שו"ת אבני נזר אה"ע סי' רכ"ג אות ל"א.
3. פני יהושע קידושין ג': ד"ה תוס' בא"ד וא"ת.
4. תוס' ז': ד"ה אס. ■

# STORIES Off the Daf

## Hidden Thoughts

"מה עולה טעונה צפון"

**W**e see on today's daf that a korban olah is brought on the northern side, which is צפון in Hebrew.

The Avnei Nezer, zt"l, explains why a korban olah is sacrificed in the north based on the words of the Ibn Ezra explaining the name צפון. The north side is called צפון, hidden since (in the northern hemisphere) it gets the least amount of sun and is in a sense hidden from the sun.

"This is also why we slaughter the olah in the north. Just as the north

side is hidden from the sun, thoughts are also hidden and must therefore be atoned for in the north."<sup>1</sup>

The Alter of Kelm, zt"l, further discussed the avodah of purifying one's thoughts. "Just as gold is very precious but is worthless until it is separated from the dross which is the majority, the same is true of the human psyche. Although we have an abundance of proper feelings and good character traits these cannot shine forth properly until the dross of bad middos and illicit desires are removed. Before one has smelted gold it remains dull and lusterless; the same is true regarding good character traits.

"Although we know how to smelt gold, many are puzzled at how they can

remove the bad within themselves. The answer is that we must stand strong in the furnace of temptation, when we are pushed to follow our heart's desires. The first and most important place of tests which burn away bad desires is in one's thoughts. We must remove illicit thoughts especially of licentiousness. In terms of middos one who has a bad temper must accustom himself to speak softly. A person who feels unhappy about his friend's success should work to save another from harm.

"In this manner he will slowly remove the bad and the wondrous middos will shine through and be recognizable to all."<sup>2</sup> ■

1. שם משמואל, פרשת צו
2. חכמה ומוסר, ח"ב, ע' רי"א ■