

OVERVIEW of the Daf

1) Transporting a korban with the left hand (cont.)

R' Sheishes' lenient ruling concerning the validity of transporting a korban with the left hand is successfully challenged from a Baraisa.

The Gemara notes that R' Sheishes used the Baraisa to challenge a ruling of R' Chisda.

2) R' Pappa's inquiries (cont.)

Is it acceptable for one kohen to take the chafinah and pour it into the hands of a second kohen?

3) Can the second Kohen Gadol take the chafinah of the first?

R' Yehoshua ben Levi asked: If one Kohen Gadol takes a chafinah and dies, can the replacement Kohen Gadol use that same chafinah?

R' Chanina responded with a comment that seemingly indicates that R' Yehoshua ben Levi was older than R' Chanina.

The Gemara questions whether, in fact, R' Yehoshua ben Levi was older than R' Chanina.

After demonstrating that R' Chanina was the older of the two, the Gemara revises R' Chanina's comment.

The Gemara demonstrates that R' Chanina would not have asked this question; rather, he meant to say that R' Yehoshua ben Levi's question indicates that he holds like those who disputed R' Chanina's interpretation of the relevant verse.

Addressing the Gemara's initial question, R' Pappa, states that it depends on whether we hold that the Kohen Gadol fills his hands a second time in the kodesh kodoshim. If he does, the second Kohen Gadol could use the chafinah of the first, and if not he may not.

R' Huna the son of R' Yehoshua maintains if chafinah is performed a second time the second Kohen Gadol may not enter with chafinah of the first kohen.

The Gemara successfully demonstrates that the Kohen Gadol does chafinah a second time in the kodesh kodoshim.

4) Can the second Kohen Gadol use the blood of the bull of the first?

The Gemara inquires whether a second Kohen Gadol may use the blood of the bull of the first Kohen Gadol who died.

Two sets of Amoraim dispute this issue.

The lenient opinion is unsuccessfully challenged. ■

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מרת שרה בת ר' ברוך ניסן ע"ה

Distinctive INSIGHT

Defining the act of "לקיחה—taking"

או דלמא ולקח והביא בעינין והא ליכא

One of the queries of Rav Pappa is whether a kohen may scoop out the ketores with his fists, and then place that collection of ketores into the hands of the Kohen Gadol. Must we have the same person "take" and "bring" the fistfuls of ketores, or may we have one kohen "take" and collect the ketores, while the Kohen Gadol would be the one who "brings" the ketores to the קדש קדשים?

The Bikurei Yaakov notes that if we say that the Torah requires the Kohen Gadol to both "take" and "bring" the ketores, it would mean that in order to fulfill the Torah's command of "ולקח—and he shall take," it would not be good enough to simply have the ketores in his hand at some point. Rather, the Kohen Gadol would have to actively reach and take the ketores into his own hands. This has significance upon the definition of the word ולקח in other contexts, as well. For example, what would be if a person picked up the four species before daybreak on the first day of Sukkos, and it remained in his hands until sunrise? Here, the person is holding onto the mitzvah items, but he has not performed an act of לקיחה. Or, if one person hands the four species group to his friend, and the receiver accepts it without doing an act of taking. In both of these cases, the mitzvah of ולקחתם לכם has not been fulfilled, because the act of "taking" according to the definition in our Gemara is lacking. Avnei Nezer (O.C. #490) writes that this would be unacceptable, for לקחה has not taken place.

Chazon Ish (149:2) takes issue with this interpretation. He explains that in general, when the Torah says ולקח it can

(Continued on page 2)

REVIEW and Remember

1. Is it acceptable for one Kohen to use a handful of incense originally taken by another?

2. What medical procedures override Shabbos?

3. Explain בפר ולא בדמו של פר.

4. What animal can be used for the redemption of a firstborn donkey?

HALACHAH Highlight

Can a kohen treat his patients?

ומאי שנא רבי חנינא משום דבקי ברפואות הוא

And why [was the question presented to] R' Chanina? Because he was an expert in medicine.

Hagahos Mordechai¹ cites an incident in which a student who was a kohen washed the hands of Rabbeinu Tam. Another student questioned the permissibility of this act based on the Yerushalmi² that rules that one who derives benefit from a kohen is guilty of deriving personal benefit from sacred property. Rabbeinu Patar suggested that it was permitted because a kohen has the right to forgo honor due to him. This opinion is cited by Rema³. Gaon Chida⁴, however, demonstrates that most Rishonim disagree with Rabbeinu Patar's position and maintain that even if a kohen declines his honor it is still not permitted to derive benefit from him. Mishnah Berurah⁵ recommends a strict approach on this issue.

Teshuvos Zera Chaim⁶ was asked whether it is permitted for a person to be treated by a doctor who is a kohen. According to the opinion that a kohen may forgo his honor, it is certainly permitted. However, would it be permitted according to those who follow a strict position? He answers by noting that R' Chanina was a kohen⁷ and our Gemara clearly states that he was an expert at healing. How could R' Chanina treat patients if it would be prohibited for them to receive the treatment? We see, therefore, that it is permitted.

The reason it is permitted for a kohen to forgo his honor and treat patients can be explained in one of two ways. Either the leniency is based on the ruling that when a kohen is paid

(Insight...Continued from page 1)

be fulfilled by holding the object, even without having picked it up. It is specifically here, by chafinah, that it must be picked up, for the Torah says that it must be taken and collected from the pile of ketores in the vessel. The only question is whether or not the Kohen Gadol must do this himself. ■

for his service the prohibition against deriving benefit from sacred property is not violated⁸. A second rationale for leniency could be based on the ruling of Rambam⁹ that one who knows how to heal others is Biblically mandated to do so. Since the Torah imposes the obligation to heal, even upon a doctor who is a kohen, there is no prohibition for the patient to be the beneficiary of this act. ■

1. הגהות מרדכי גיטין סי' תס"א
2. ברכות פ"ח ה"ה וז"ל "מניין המשתמש בכהונה מעל רבי אחא בשם שמואל אמר ואמרה להן אתם קודש לה' והכלים קודש מה כלים המשתמש בהן מעל אף המשתמש בכהנים מעל"
3. סי' קכ"ח סי' מ"ה וז"ל "אסור להשתמש בכהן, אפילו בזמן הזה, דהוי כמועל בהקדש אם לא מחל על כך"
4. שירי ברכה סי' קכ"ח אות ס'
5. סי' קכ"ח ס"ק קע"ה וז"ל "אבל אם מחל מותר שכבוד הכהונה [כמו לפתוח ראשון או ליטול מנה יפה ראשון וכדומה מדברים שאנו מחויבין לכבדם] ניתן להם רק להנאתם לפיכך בידו למחול וליתן רשות לישראל להשתמש בו ויש מי שאומר שאינו יכול ליתן רשות להשתמש בו אלא"כ יש לו איזה הנאה כגון בשכר או אפילו בחנם לאדם חשוב שהוא חפץ לשמשו ונהנה מזה אבל אם אין לו שום הנאה מזה אין יכול למחול דאע"ג דכבוד יכול למחול שימוש ענין של הוא וטוב להחמיר לכתחלה"
6. סי' כ"ז ומובא דבריו בפניני הלכה עמ' כ'
7. גמ' בכורות נא: שהיה מקבל מעות לפדיון הבן
8. מ"ב שם
9. פירוש המשניות להרמב"ם נדרים פ"ד מ"ד ■

STORIES Off the Daf

The healing power of Shabbos

דתנן כל האוכלין אוכל אדם לרפואה

Asick man once came to Rav Yitzchak Shlomo, zt"l, the Rebbe of Zvil, on Shabbos. He asked for advice: "What can I do to become well?"

The Rebbe responded, "If you will eat the Shabbos meals for the honor of Shabbos, you will have a complete recovery."

The Rebbe explained the source of this idea. "The Mishnah states that one may eat and drink anything for medical reasons. Yet this statement can have an

alternate reading — '...all who eat, eat for healing, and all who drink, drink for healing.' Every morsel we eat and everything we drink on Shabbos in honor of the Shabbos has the power to bring us to good health!"

Rav Chayim HaKohen from Aram Tsova, zt"l, writes that most illness is due to sin—either the person's own, or in the case of the righteous, the sins of others. Generally, these sins prevent the added soul of Shabbos from illuminating the sufferer. But by yearning for the holiness of Shabbos and sincere repentance, the light of Shabbos can enter into a person and bestow its vitality and healing. One of the most powerful ways of connecting to the holiness of Shabbos is by eating,

because the three meals represent the spiritual reward of the World-to-Come. The Yosher Divrei Emes, zt"l, explains further that the point of the meals on Shabbos is not to over-indulge, as some mistakenly believe. The Zohar HaKadosh writes that Shabbos is "the day of the neshamah." On Shabbos, the Source of all creation is revealed and all of creation—especially man, its pinnacle—yearns for its Creator. This reconnection to the Source draws vitality even into the material, and this is why Hashem commanded us to enjoy material things such as food on the Shabbos. The pleasure we take in really delight in Hashem, and one who focuses on this when eating can draw healing to any ailment! ■