

שבת קודש פרשת תצוה | מסכת כתובות דף כ"ה

לע"נ יצחק דוב בן יצחק אייזיק ויענטא בת אברהם

INSIGHTS FROM
OUR CHABUROS

Promoting
a Person

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

The Gemara concludes that if we witness a person participating in the mitzvah of 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 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.

PARSHA CONNECTION

In this week's daf the גמרא discusses כהונה at various times in history. There was a time when כהנים ate קדשים and תרומה דאורייתא and as we know that is unfortunately not true today, because of the חורבן and גלות. This gives rise to several questions regarding the beginning of the פרשה. ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתית למאור פסוק says: להעלת נר תמיד. Why does it say להעלת, and not להדליק which means to light? Why is it called נר תמיד, if it was only lit when we had a המקדש? Why does the next פסוק say לדורתם, since the מנורה was only lit before the חורבן? The מדרש תנחומא quotes אלשיך הקדוש which says that הקב"ה wants us to light in this world so that he will "light" for us in the next world. With this the אלשיך explains that the פסוקים are referring to this eternal light that resulted from lighting the מנורה in the משכן. That's why it says להעלת, to elevate because it refers to the eternal light which was created by fulfilling the מצוה of הדלקת המנורה. It is also permanent and called a נר תמיד, because the rewards in the next world are permanent. Furthermore it explains the word לדורתם, since this light is everlasting. May we merit that our מצות generate a permanent eternal light in שמים.

STORIES
OFF THE DAF

Rabbi Akiva Eiger
and the Nesivos

"...בבזקת 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, zt"l, and the Nesivos, zt"l, 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 mispallelim 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!"

HALACHA HIGHLIGHT

Siting the 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, 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 source(s) in the middle. Kehilos Yaakov³ writes that one is only required to mention the earliest source but it is proper derech ertz 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 עמ' פ"ז וארחות רביו ח"ג עמ' ק"ג

2. חכמת שלמה אר"ח ס"ל ק"ו

3. קהילת יעקב תולדות יעקב פט"ו

4. חידושי הגר"ש הימן ח"א עמ' רע"ג

5. שו"ת באר משה ח"ב סי' י"ט

6. מצאתי כל זה בפ"י הלכה שבספר מתיבתא לכתובות דף כה: "אמירת מראה מקום בשם אמרו"

POINT TO PONDER

The Gemara says that if we see someone getting נשיאות כפים or performing מילה in תרומה in תרומה in תרומה in תרומה it is proof that they are a כהן. On this רשב"ג adds that same was true for Alexandria in the past. Why is it relevant to us now to know what was once the case in Egypt?

Response to last week's Point to Ponder:

The Gemara discusses whether we can ascertain that someone is a כהן from a שטר, i.e., the שטר described him as a כהן and עדים signed the שטר. Why isn't it a problem of מפי כתבם?

The (סימן כח סק"ו) קצות החושן discusses this question and suggests that since מדאורייתא all families are assumed to be כשר and it's only because the רבנן instituted a מעלה ביוחסין, it is not a problem of מפי כתבם since the רבנן permitted מפי כתבם such in this instance.

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?

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The shavua matters is published by the Daf a week program under the rabbinical guidance of Harav Meir Stern shlita and Harav Shmuel Kamenetsky shlita

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