

## From the school

## מבית הספר –

### OVERVIEW

The גמרא relates the story of יוחנן אוכל חלות and includes his recounting that they took him out of the הספר בית. Our תוספות explains the relevance of this detail.

נקט שלא לומר שהוא עבד<sup>1</sup> כדאמר בסוף פירקין<sup>2</sup> (לקמן דף כח,א):

The גמרא mentioned the fact of מבית הספר והוציאנוני; in order that one should not say that he is an עבד כנעני, as the גמרא states in the end of this פרק.

### SUMMARY

Eating תרומה is no proof that one is a כהן unless we can dismiss the concern that he may be an עבד.

### THINKING IT OVER

Since תוספות is being very particular as to the details of this story; how will he explain the relevance of that which he mentioned 'ומורכב על כתיפו של אבא'<sup>3</sup>?

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<sup>1</sup> וכהן כי יקנה נפש קנין כספו הוא יאכל (ויקרא [אמור] כב, יא) as it is written תרומה as it is permitted to eat עבד כנעני An עבד כנעני is the קנין כספו of the כהן, and an עבד כנעני is בו.

<sup>2</sup> The גמרא there comments on the משנה which states that a גדול is believed to testify that which he saw as a קטן that a person left the בי"ס and was טובל to eat תרומה. The גמרא there comments that we are not concerned that this person was an עבד (who is [also] permitted to eat תרומה), because as ריב"ל ruled that it is אסור to teach תורה to one's עבד. The fact the he was in the בי"ס studying תורה proves that he is not an עבד.

<sup>3</sup> See מקדש דוד (ח"ג) טהרות סי' מו אות ב'.