

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara concludes the presentation of the exchange between R' Gidal in the name of Rav and R' Yosef concerning the last halacha of the Baraisa.

הדרן עלך השג יד

2) **MISHNAH:** The Mishnah discusses the correct way to calculate one's weight or the weight of a limb when one vows to donate his weight to the Beis HaMikdash.

3) Clarifying the Mishnah

R' Yehudah explains the Mishnah's first ruling.

The novelty of this ruling is explained.

The novelty of Rechava's cited ruling is explained.

A similar ruling is cited and explained.

It is noted that the story cited in the Mishnah seems to contradict the Mishnah's previous ruling.

The Gemara answers that the Mishnah is missing a section that provides proper context for the story.

4) Pledging one's height

R' Yehudah issues two rulings related to one who pledges his height to the Beis HaMikdash.

R' Yehudah distinction between "my height" and "my full height" is unsuccessfully challenged.

A series of inquiries related to pledging one's height are recorded and left unresolved.

5) Calculating the weight of a limb

A Baraisa elaborates on the disagreement between R' Yehudah and R' Yosi concerning the correct way to calculate the weight of a limb.

The assumption that the term **יד** refers to the arm until the armpit is unsuccessfully challenged.

The assumption that the term **רגל** refers to the lower leg is unsuccessfully challenged.

Following the discussion, R' Pappa and R' Ashi debate whether the ankle is connected to the heel.

6) **MISHNAH:** The Mishnah discusses how much one must pay if he pledges the value of his arm.

7) Appraising a limb

Rava asserts that a limb is appraised using the method used for appraising damages.

Abaye challenges this assertion and suggests his own method of appraising the value of a limb.

Rava begins a series of related questions. ■

Distinctive INSIGHT

A pledge to give the value of one's weight to the Mikdash
 ואם אדם חשוב הוא אע"פ שלא פריש לפי כבודו אמדינן, ומעשה באמה של ירמטיא שאמרה משקל בתי עלי ועלתה לירושלים ושקלה ונתנה משקלה זהב

If a person pledges to give the value of his weight to the Mikdash, if there is a specific local custom to define what this means, he must follow that custom. If there is no local custom, he can give the value of his weight of anything. Furthermore, if the person specifies his intent, we follow his intent. If he is a very wealthy person, Rambam rules (Hilchos Arachin 2:7) that his intent is obvious to give a significant gift, so we evaluate it to be from the most expensive of gifts. Therefore, he must give his weight in gold. Rambam concludes by clarifying, "it all depends upon the speaker's financial standing and his intent."

Ridba"z notes that Rambam holds that the only case where a person must give his weight in gold, even without his having specified so, is where the person is exceedingly wealthy, similar to the case of the mother of Yirmatya. However, an average person or a even a typical wealthy person may fulfill his obligation by giving the value of his weight in any substance that is weighed in that place.

Sefer Zevach Todah confirms that although a simple reading of Rambam does suggest this inference, yet the final concluding comment of Rambam can lead us to say otherwise. "It all depends upon his financial standing," can mean that if the person has some wealth, although he is not exceedingly wealthy, he would still not be exempt by giving the value of his weight in pitch, although he would not have to give his weight in gold. The precise item to be evaluated would be determined based upon the person's individual financial situation.

Kesef Mishna also focuses upon the concluding remarks

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REVIEW and Remember

1. How does one determine the weight of his arm?

2. What is not included in the sale of a house?

3. What is included in the definition of "leg"?

4. How does one calculate the value of his arm?

HALACHAH Highlight

Wearing tefillin if part of one's arm was severed
 דאורייתא קיבורית כולה

Biblically it includes the entire bicep

The Gemara discusses three different instances where the definition of one's arm is important. One who pledges the weight of his arm, the sanctification of one's hands before serving in the Beis HaMikdash, and placement of one's tefillin on his arm. According to the Gemara's conclusion, pledges are defined by the way in which people use a term and as such the pledge of the weight of one's arm includes the entire arm until the armpit. Biblically, the term arm includes one's hand, forearm and bicep, thus tefillin are placed on one's bicep. Halacha l'Moshe miSinai teaches that the sanctification of one's hands only requires water to be poured over his hand until the wrist.

Poskim debate what should be done if part of the arm upon which one dons tefillin becomes severed. Tosafos¹ rules that one should put tefillin on the part of the arm that remains and even recites a beracha when he dons his shel yad. Or Zarua² maintains that if a part of a person's arm was severed he is exempt from donning tefillin. Rema³ concludes that being that the matter is subject to debate he should don tefillin on the part of the arm that remains but he should not recite the beracha. Vilna Gaon⁴ asserts that the related discussion in the Gemara Menachos (37a) is limited to where the part of the arm that includes the bicep was also severed but when the bicep is intact all opinions agree that he should don tefillin with a beracha. The rationale is that there is no source

(Insight...continued from page 1)

of Rambam, "It all depends upon his financial standing." He writes that Rambam is teaching that if a person is very wealthy, but he is known to be quite stingy, he does not have to pay the value of his weight in gold, because it is clear that his intent was not to give such a large gift. Rambam's wording is precise in this matter, as he writes, "If he is a very wealthy man and he meant to give a large gift, he pays his weight in gold." We see that it is not only his financial status which determines his intent, but his personal temperament, also.

Gri"z (see Shiurei R' Meshulam Dovid HaLevi) explains that Rambam means to teach that we do not need to know that this wealthy person intended to give gold, but it is enough to know that he meant to give a large gift. Once it is clear that he wishes to be generous, we automatically say that his open-handedness will be fulfilled by giving his weight in gold. ■

to exempt a person from tefillin if the lower part of his arm was severed since our Gemara teaches that according to the Torah the term "arm" includes the bicep so he can fulfill his Biblical obligation to don tefillin on his "arm" as long as the bicep remains. This opinion is cited by Beur Halacha⁵ but he adds that it is preferable for a person in this circumstance to recite two berachos as he dons his shel rosh rather than recite the first beracha as he dons his shel yad. ■

1. תוס' מנחות ל"ז. ד"ה אין לו זרוע.
2. אור זרוע תפילין ס"י תקע"ז.
3. רמ"א או"ח ס"י כ"ז סעי' א'.
4. ביאור הגר"א שם.
5. ביאור הלכה שם ד"ה בלא ברכה. ■

STORIES Off the Daf

"A Treasure in the Home"

סבא בבית פאחא בבית סבתא בבית סימא בבית

It is sad that since the sin of the Eitz HaDaas, men and women exist under the effects of specific curses. Although these effects of the curse were removed at Sinai—and a residue of this tikkun remains with us today, as is clear from Maseches Avodah Zara—what was fixed was mostly broken when the golden calf was fashioned.¹

Rav Yisrael of Alexander points out that one of the curses is not for one's

entire life. "In Arachin 19 we find that having a grandfather in one's house is most often a burden. Conversely, having a grandmother in the house is like having a treasure in the home. The reason for this distinction is that women were cursed differently than men. God said to women: 'בעצבי תלדי בנים'. Clearly her curse primarily had to do with her childbearing years. Once she is older, most of the curse has dissipated. But a man was cursed differently: 'בזעת אפך'. This curse does not relent in any way as he gets older."²

Someone asked the Tiferes Sholom of Radomsk, zt"l, an interesting question, "A shadchan suggested an only

child as a shidduch for my son. I checked this out and it is a fairly good proposal, but I wonder if there is any potential problem with marrying an only child?"

The Tiferes Shlomo replied "A parent who has several children spends some time with one child and the rest with the others. An only child has a bit of a drawback since one can assume the grandparents will spend all of their time in their child's home. And our sages tell us that having a grandfather in the home is trouble in the home!"³ ■

1. ע"י ע"ז כ"ב, שבת קמ"ו, יבמות ק"ג
2. מאורן של ישראל, בחקותי
3. גן יוסף, ע"י ר"ב ■