

OVERVIEW of the Daf

1) Teachings of R' Yehoshua ben Levi (cont.)

The Gemara continues to discuss the sins of Dovid HaMelech and the golden calf.

In a momentary digression the Gemara discusses the consequence of a mitzvah and a sin.

Reish Lakish points out a positive outcome of the son of the golden calf.

This principle is challenged and thus revised.

The premise that had the Jews not worshipped the golden calf there would be no death is challenged.

A discussion related to this matter is recorded.

Another Baraisa is cited that demonstrates Hashem's desire to reward the Jewish People for their fulfillment of the mitzvos.

Another Baraisa expositis an earlier-cited pasuk.

R' Yochanan in the name of R' Bana'ah teaches that when the Jewish People study Torah and perform chessed they maintain control over their yetzer hora.

The Gemara elaborates on this exposition.

2) Three days before a festival

Two unsuccessful challenges are presented to the Mishnah's statement that it takes three days for idolaters to find an animal to sacrifice.

R' Elazar's exposition to teach that gentiles may not offer sacrifices to Hashem that are missing a limb is challenged. ■

REVIEW and Remember

1. What brought Adam HaRishon happiness?

2. What four people are considered dead?

3. How long does it take for a person to grasp the thinking of his rebbi?

4. What type of blemish disqualifies an animal from being brought as a korban for a gentile?

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 Mr. and Mrs. Avi Goldfeder
 In loving memory of their mother
 מרת רחל לאה בת ר' אברהם צבי חיים ע"ה

Distinctive INSIGHT

The source for Bnei Noach not to offer animals lacking a limb

מנין למחוסר אבר דאסור לבני נח

Our Gemara discusses the animals which the idol worshippers used for their sacrifices. They had a rule not to offer an animal that was missing a limb. This rule originally was based upon the Torah's prohibition against Bnei Noach offering animals with this blemish as an offering to God. Although the idol worshippers later deviated and began to worship idols, and not God, they continued to observe this rule of not allowing their sacrifices to be from animals that were missing a limb. Our Gemara inquires to find the source in the Torah for this rule, which is that it was prohibited for Bnei Noach to offer animals for sacrifice if the animal was lacking a limb.

R' Elazar says that the source for this halacha is in the verse which describes the animals which Hashem commanded that Noach gather to bring into the ark to be saved from the flood. The verse (6:19) states that Noach was to collect "from all that were living – ומכל החי – from all flesh, take two of each." Noach was told to take animals whose limbs were intact, and the reason was in order for him to be able to offer a korban from these animals when he departed from the ark (see Bereshis 8:20).

Tosafos notes that the way this law is presented in the Gemara suggests that it is a formal prohibition for a gentile to offer an animal which is lacking a limb. This leads Tosafos, and Ritva, to ask why this law is not included among the seven Noachide laws, which are all punishable by death.

Tosafos suggests, and immediately rejects, the notion that this law is not part of the official seven Noachide laws because it is not written explicitly. This cannot be the reason, says Tosafos, because the clear command to Noach to only offer a animal which possesses all its limbs is enough of an indication that it was prohibited to do otherwise (מכלל הן אתה שומע לאו). Furthermore, their mitzvah not to steal and not to commit adultery are each derived from verses which are commandments to act in a correct manner. The source for not stealing is the verse (Bereshis 2:16), "Eat from all fruits of the garden," and the source not to commit adultery is learned from the verse (Bereshis 2:24), "and man shall cling to his wife."

(Continued on page 2)

HALACHAH Highlight

Studying the laws of Sukkos and Shavuos thirty days before Yom Tov

שואלין בהלכות הפסח קודם הפסח שלשים יום

One should inquire about the laws of Pesach, thirty days before Pesach

Beis Yosef¹ is of the opinion that it is only in anticipation of Pesach that one must prepare by studying its laws thirty days in advance. In anticipation of Sukkos and Shavuos the halachos are not so numerous and it is sufficient to prepare only minimally. For sukkos only a day or two of preparation are needed and since there are no halachos unique to the day of Shavuos it is sufficient to study them on the day of Shavuos itself. Although there are many laws related to the building of a sukkah and the four species, nevertheless, since proper fulfillment of these mitzvos is easy, a sukkah only needs two walls and a little bit for the third and most times one can easily obtain a kosher set of the four species, it is unnecessary to study all of the halachos in depth so far in advance of the Yom Tov. Another reason is that it is clear from our Gemara that the reason thirty days are needed is to allow for people to examine the animals for the Korban Pesach for blemishes. That is necessary only for Pesach when every person will be offering a korban but not in anticipation of the other Yomim Tovim where only communal korbanos are brought.

Bach² and Magen Avrohom³ disagree, and maintain

(Insight...continued from page 1)

Accordingly, the verse which teaches to bring an offering from a fully-limbed animal should have been an adequate source for the halacha not to offer a deficient animal.

Tosafos answers that the nature of this mitzvah is that if a non-Jew promises to bring an offering from an animal which is missing a limb, we tell him to bring a complete animal instead. This is an obligation which demands him to be active (קום ועשה), and this category of mitzvah is not listed among the Noachide laws. ■

that even for Shavuos and Sukkos one must study the relevant halachos thirty days in advance. They cite, for example, the Mishnah in Bechoros (57b) that refers to **בפרס** **העצרת ובפרס ההג** and the Gemara explains that the term **פרס** refers to half of the thirty days which were spent studying the laws of Yom Tov in anticipation of the coming Yom Tov. Clearly, in the time of the Mishnah people would study the laws of the upcoming Yom Tov thirty days in advance. Chasam Sofer⁴ suggests that according to Beis Yosef during the time of Beis HaMikdash people would prepare thirty days in advance of all the Yomim Tovim because of the korbanos that would be brought. After the destruction of the Beis HaMikdash it is only necessary to prepare thirty days in advance of Pesach since that is the only Yom Tov that has so many halachos. ■

1. בית יוסף ארו"ח ס"י תכ"ט ד"ה תניא.

2. בי"ח שם ד"ה תניא.

3. מג"א שם סק"א.

4. חתם סופר ד"ה שואלין. ■

STORIES Off the Daf

"The Poor Man is like a Dead Man"

"עני חשוב כמת..."

A certain poor person came to Rav Yosef Shaul Nathanson, zt"l, to solicit a donation. The rav who had no money on his person was forced to go into the next room to bring his contribution, leaving the poor man alone for a minute or two. The moment he returned he immediately noticed that his watch was gone. Obviously, the poor man had stolen it hoping the rav would not notice.

The rav decided to warn the poor man by cracking a joke. "Now I understand the words of our sages in Avodah Zarah 5 that a poor person is comparable to a dead man. Just as the halachah prohibits leaving the deceased alone, so too, one may not leave a poor man unattended for a moment lest he steal a valuable object..."¹

Rav Yechezkel of Kozmir, zt"l, explained differently. "People generally honor a poor man who graces their home, but only the first time. If the poor man returns, he is treated like an unwanted nuisance and is shown the door as quickly as is feasible. The only exception to this rule is when the

homeowner forgets that this poor man has already visited. In this case, he treats him like a first-time visitor and honors him as is fitting.

"Our sages tell us that it is a decree that the dead are forgotten after twelve months. This helps us understand why they compared a poor man to a dead person. The language of the Gemara then reads, **עני חשוב** — When is a poor man treated on his second visit as an honored guest? **כמת** — when he has been forgotten, like a dead man."² ■

1. גן יוסף, ע"י ק"י

2. חמדה גנוזה, ח"ב, ע"י קכ"ט ■