

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara concludes explaining how the Mishnah could be understood in consonance with the opinions of Rabbi and Rabanan.

2) Immersing utensils during twilight (בין השמשות)

A Baraisa records a dispute between Tanna Kamma and R' Shimon Shezuri whether the restriction against immersing utensils during twilight applies only for the twilight that starts Yom Tov or perhaps it applies during the week as well.

Rava and the disciples of the yeshiva disagree on the exact point of dispute between the two opinions.

3) Clarifying the Mishnah (cont.)

The Gemara explains what the Mishnah teaches when it rules that one may immerse "from one purpose to another and from one group to another."

4) MISHNAH: Beis Shammai and Beis Hillel dispute which korbons may be offered on Yom Tov and whether leaning on the animal is permitted.

5) Clarifying the dispute

Ulla maintains that the dispute in the Mishnah relates to obligatory korbons, but all opinions agree that voluntary offerings may not be offered on Yom Tov. R' Ada bar Ahavah agrees with this understanding.

Ulla's understanding is challenged from a Baraisa.

One answer is to amend the Baraisa.

R' Yosef offers an alternative resolution that does not involve amending the Baraisa.

A Baraisa is cited that relates directly to the issue of the permissibility of offering a Korban Todah on various Yomim Tovim, and that dispute is said to relate to the dispute between Beis Shammai and Beis Hillel in our Mishnah.

The Gemara explains the deeper meaning of each of the three opinions recorded in the Baraisa.

It is explained why the dispute between Tanna Kamma and R' Shimon ben Elazar of the Baraisa was framed specifically in the context of Sukkos rather than Shavuot.

The last halacha of the Baraisa teaches that one may not use a pledged Korban Todah for his Korban Chagigah even if he stipulated that when he took upon himself the obligation to offer the Korban Todah.

This principle is supported by a response R' Yochanan gave to an inquiry of Reish Lakish. ■

Today's Daf Digest is dedicated
Mr. and Mrs. Rafi Herzfeld
In memory of their father
ר' צבי בן ר' פיליקס, ע"ה

Distinctive INSIGHT

Guidelines of the halacha of בל תאחר

דתניא רבי שמעון אומר לא יאמר חג הסוכות שבו הכתוב מדבר ולמה נאמר לומר שזה אחרון

The Gemara concludes that the ruling of Rabbi Shimon is in regard to the halacha of בל תאחר. If a person promises to bring an offering, if the three festivals pass without his redeeming his pledge he is violation of delaying it—בל תאחר. Rabbi Shimon learns from the verses that we calculate the count of the three festivals only if they pass in order, beginning with Pesach. For example, if a person would declare his intention just before Sukkos to bring an offering, we would not begin counting the three festivals with Sukkos itself. Rather, we would only count beginning with the following Pesach, and the person would only be in violation of בל תאחר at the end of the next Sukkos. Although a total of four festivals have elapsed from the time of his statement, nevertheless, only three have elapsed in order.

Turei Even asks why the verse had to mention Shavuot at all. The Torah could have listed Pesach and Sukkos, thus teaching that Pesach must be the first holiday of this series, and Sukkos must be the third and final holiday in the series.

(Continued on page 2)

REVIEW and Remember

1. What is the reason for the restriction against immersing a utensil during twilight?
2. How does Ulla explain the dispute in the Mishnah between Beis Shammai and Beis Hillel?
3. According to R' Elazar the son of R' Shimon, why does a Korban Todah count towards the obligation of simcha but not for one's Korban Chagigah obligation?
4. Explain כל דבר שבחובה אינו בא אלא מן החולין.

Today's Daf Digest is dedicated
לע"נ מרת מלכה בת ר' הערש ע"ה
By the Schwabacher Family

Today's Daf Digest is dedicated
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

HALACHAH Highlight

Purchasing mitzvos with maaser money

הריני נזיר ואגלח ממעות מעשר שני מהו... נזיר ואינו מגלח

[Someone who declares,] "I am a nazir and I will pay for my haircut from maaser sheni funds," what is the halacha? ... He is a nazir but does not have a haircut [from maaser sheni funds.]

The Taz¹ explains that the question of whether one may use maaser funds depends on what was stipulated at the time the person committed to purchase the mitzvah. If when the person committed to purchase the mitzvah he stipulated that he would pay from maaser funds it is permitted, since the money is going to a tzedaka purpose. But, if the person did not make this stipulation at the time of the commitment, he may not use maaser funds. The reason is because without a stipulation it is considered as if he is paying his obligations (the money he owes for the mitzvah) with maaser funds.

The Maharam Shick² challenges the Taz's ruling from our Gemara. Our Gemara rules that if a person commits to become a nazir but stipulates that he will pay for his haircut with maaser sheni funds, he is a nazir, but he may not use the maaser sheni funds. Clearly then, one is not permitted to pay for obligations with maaser funds even if one stipulates at the time of the commitment. Some commentators explain that there is difference between the two cases. In the case of the nazir, as soon as he makes the declaration, "I will be a nazir," his statement is immediately binding. When he completes his sen-

(Insight...Continued from page 1)

It would then be obvious that Shavu'os is in the middle.

He answers that the halacha of **בל תאחר** would only apply if the person was capable of bringing his offering during Shavu'os, and he neglected to do so. If, for example, the person was in a state of being exempt (**אנוס**) at that time, the fact that Shavu'os has passed without his bringing his offering cannot be held against him. The fact that the Torah explicitly lists the holiday of Shavu'os therefore teaches that in this case, the person would not be in violation of **בל תאחר** until three festivals pass with his being in a state of **חיוב**, and with Pesach being first. ■

tence, "And I will pay for my haircut from maaser sheni funds," it is not effective because it is considered a stipulation after the commitment is in place. In our case, on the other hand, the commitment to purchase a mitzvah does not become immediately binding, since he is not committing money to **הקדש**. Therefore he can add a stipulation that will be honored.

Rav Akiva Eiger³ adds an interesting limitation to Taz's ruling. In the name of the Shelah he writes that the only part of one's commitment that may come from maaser funds is the part above and beyond what the next highest bidder committed to pay. For example, if Reuven bid \$100 for an Aliyah and Shimon bid \$150, Shimon may only deduct the additional \$50 of his commitment from maaser. ■

1. ט"ז יו"ד סי' רמ"א סק"א
2. שו"ת מהר"ם שי"ק יו"ד סי' ר"ל
3. חידושי רעק"א ליו"ד סי' רמ"ט ■

STORIES Off the Daf

Everyday wonders

אין מביאין תודה בחג המצות מפני חמץ שנה ולא בעצרת מפני שהוא יו"ט אבל מביא אדם תודתו בחג הסוכות...אימת אילימא ביום טוב עצמו והא אמרת ולא בעצרת מפני שהוא יו"ט אלא בחולו של מועד

On today's daf, we find that although the Todah is not to be brought on Yom Tov, it can be brought during chol hamo'ed Sukkos. Not only may it be brought, but Rav Elazar b'Rabbi Shimon taught that one also fulfills the mitzvah of rejoicing on the festival by doing so. The korban Todah is an expression of joy that emerges from gratitude in Hashem's miraculous salvation. Although one might think that this is all the more appropriate on the festivals themselves, the truth is

that Hashem's wonders are with us every single moment of every day.

A man once came to the Chazon Ish, zt"l, steeped in terrible worry and pain. He poured his distress out before the gadol.

"In natural terms," said the man, "there isn't a hope of recovery. It would take a miracle! But miracles don't happen every day," he lamented.

The Chazon Ish shot back, "Untrue! Miracles are indeed happening every single day!"

On another occasion, a very sick man came to consult with the Chazon Ish. The doctors had given him only four more days to live, and said that they couldn't guarantee him any longer than that.

The Chazon Ish heard the poor man's story and said, "Let me ask you. What did Hashem create on the first

day?"

The man responded, "Light." "And on the second day?" the Chazon Ish asked.

The man answered, "The firmament."

And so the Chazon Ish continued to ask him about the first four days of creation. And the sick man answered each question correctly.

The gadol then said, "If Hashem could create so many things during just four days, doesn't that mean that He could also create your remedy in four days, as well?"

Four days later, the newspapers declared that a wonderful new discovery called penicillin could now be obtained. The man's relatives sent an emergency shipment over from England, and he lived! ■