

OVERVIEW of the Daf

1) Frankincense (cont.)

The Gemara continues to challenge the statement of the Baraisa that the only item that is offered completely on the Altar is frankincense.

2) Clarifying the Mishnah

The Gemara clarifies the Mishnah's ruling concerning gold. The Mishnah's ruling concerning silver is clarified.

A Baraisa presents an opinion that is more lenient than our Mishnah concerning one who vowed to bring copper.

A Baraisa discusses one who pledges iron to the Beis HaMikdash.

3) MISHNAH: The Mishnah discusses one who pledges wine or oil without specifying the quantity.

4) Wine

A Baraisa further elaborates on one who pledges wine.

5) Oil

Rabanan suggest one explanation for the dispute in the Mishnah.

R' Pappa offers an alternative explanation of the dispute.

R' Huna the son of R' Nosson unsuccessfully challenges this explanation.

6) "The day with the greatest"

A Baraisa clarifies the phrase in the Mishnah of "the day with the greatest."

7) MISHNAH: The Mishnah addresses additional cases of one who vows to bring a korban but does not specify all the details related to the korban or does not recall what was specified.

8) Olah

The Gemara explains that there is no dispute between the Tannaim who seemingly argue about whether the minimum of an olah is a lamb or a bird since each one refers to the situation in his town.

A Baraisa related to the Mishnah is cited.

9) Cattle

The Gemara analyzes the Mishnah's ruling related to one who vows to bring something from cattle and it emerges that the first and last rulings reflect Rabbi's position and the middle ruling reflects the opinion of Rabanan.

10) Collection boxes

A Mishnah teaches that there were six collection boxes in the Beis HaMikdash.

Different explanations are suggested why there were six donation boxes. ■

Distinctive INSIGHT

Donating metals to the Mikdash

ברזל, תניא אחרים אומרים לא יפחות מכליה עורב

The Mishnah (106b) listed many examples of voluntary donations which a person might offer, and the necessary amount of each that must be donated to fulfill one's obligation. The list included commodities used for offering on the Altar, as well as examples of a person expressing the willingness to donate precious and non-precious metals.

A Baraisa in the Gemara discusses the case where a person offers to donate iron. The Baraisa rules that this person must donate a "raven chaser," which is a panel which measures one amah by one amah square.

Rashi explains that this was a square panel of sharp iron with sharp nails protruding from it. This panel was installed on the roof of the Sanctuary to prevent ravens from landing on the roof. The precise definition of the word "כלה" could mean to banish, to prevent or to finish off. The idea was that this device resulted in the ravens' being prevented from landing on the roof and they were thereby banished from it.

Rashi explains that the iron plate itself was sharp. Tiferes Yisroel (to Middos 4:6) points out that that seems to be unnecessary, being that it was studded with sharp nails, and these alone should have been adequate to function to repel the ravens.

Tosafos (ד"ה כליה עורב) mentions that some Rishonim explain that this object was a sharp piece of iron which was installed on top of the railing of the roof of the Mikdash. It was placed there to prevent ravens from landing on the parapet of the roof.

Others (Rabeinu Chananel, Aruch, Rosh) explain that this was some sort of statue or figure which was placed on the roof in order to frighten away birds. The goal was to prevent the birds from dropping items of impurity on the roof of the Mikdash.

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REVIEW and Remember

1. What is derived from the word אזרח?
2. What is the point of dispute between Tanna Kamma and Rabbi?
3. Is the cost of the nesachim included in one's pledge to bring a korban for a fixed amount of money?
4. Why were there specifically six collection boxes?

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By Dr. and Mrs. David Mael
In loving memory of their father
ר' יחיאל מיכל בן ר' יהושע, ע"ה

HALACHAH Highlight

Fulfilling a pledge to donate נרות by giving electric lights

שחור והביא לבן ... לא יצא

If he vowed to bring a black bull and instead brought a white one ... he did not fulfill his pledge

There was once a fellow who pledged to give candles – נרות – to his Beis HaKnesses. Shortly thereafter electric lights became available and he inquired whether he could fulfill his pledge by donating electric lights which provide a better quality light than candles. It was suggested by the one posing the question to the author of Teshuvos Chelkas Yaakov that one should not be able to fulfill his pledge to donate candles by donating electric lights. The proof to this position is our Mishnah. The Mishnah teaches that one who vows to bring a black bull and brings instead a white bull or vice versa has not fulfilled his vow. Tosafos¹ explains that the reason one's vow is not fulfilled when he brings a bull that is the wrong color is that black and white bulls are in fact different from one another. The Gemara Nazir (31b) teaches that black bulls are better for eating and white bulls are better for working. Accordingly, since the lights produced by candles and electric lights are different from one another one who pledged candles cannot fulfill that vow with electric lights.

Chelkas Yaakov² responded that since generally candles are donated for the benefit of the deceased there is certainly a difference between candles and electric lights. In many places they specifically use candles rather than electric lights based on the verse (Mishlei 20:27), נר ה' נשמת אדם – A man's soul is the light

(Insight...continued from page 1)

Still others explain that the roof of the Mikdash was covered with these one-amah-by-one-amah squares of iron. Each one had a poker-type protrusion which was pointed at the top sticking up from it. These panels formed a barrier which kept birds away from the roof so that it would not become covered with filth from birds.

Nesivos HaKodesh notes that earlier, R' Elazar b. Azarya ruled that when a person states that he will donate brass, he must donate a piece of brass at least the size of a hook or needle. This was adequate to be used to clean out the cups used as candles of the Menorah. Yet, here, when he states that he will donate iron, the person must bring a piece large enough for a complete panel for the roof. Why can't he just give a piece of iron big enough for a small pin? He answers that perhaps they did not use pins of iron to clean the Menorah, but only of brass. ■

of God. Therefore it is clear that candles and electric lamps are different from one another and one cannot fulfill his vow by giving electric lights. Additionally, he asserts that it is not even necessary to resort to the principle established in our Mishnah. The words of a vow are always determined by the way people understand the words that were used and people do not use the term נרות to refer to electric lights. That term is used for candles. Based on this approach he even entertains the possibility that one would not be able to fulfill his pledge with olive oil since people do not use the term נרות to refer to oil lamps. ■

1. תוס' ד"ה שחור.

2. שו"ת חלקת יעקב יו"ד סי' קמ"א. ■

STORIES Off the Daf

A Square Ring of Silver

"אבתרא דלא סגו פריטי דכספא..."

A certain young man from a chassidic family got engaged to a girl from a non-chassidic family. Although things went fairly smoothly, there was an altercation regarding which ring the chosson should use under the chuppah. The prospective father-in-law insisted they use a round ring of gold. The chosson explained that he wished to use a square silver ring—the custom of many chassidic gedolim. As is often the case in such situations, the two sides agreed to abide by the psak of a great posek.

When this question reached Rav Menashe Klein, he ruled that the chosson

could follow the chassidic custom. "Firstly, it is obvious that a ring of silver works as long as it is worth a peruta, as Tosafos explains in Menachos 107. There we find that the Mishnah discusses a place where silver perutos are not used. Tosafos there mentions that in other places we find that people do not make perutos out of silver at all. He explains that the word periti here is not meant to refer to a particular coin exclusively, and that it really refers to a different coin. The Rambam rules that one peruta equals the weight of a half a kernel of barley, and his view is shared and codified by others, including the Shulchan Aruch.¹ Practically, this means a weight of between one-fortieth and one forty-sixth of a gram of silver. Obviously, any silver ring is going to contain many times this amount."

Rav Klein then turned his attention to

the father-in-law. "Your claim about changing custom also is not a problem here, since this was the custom of many great tzaddikim—based on their understanding of the Zohar—for long generations. Although the Chinuch gives a reason why the custom was to marry a woman specifically with a round ring, the Rema in Even HoEzer writes: 'The custom is to marry with a ring. They have a reason for this in the Tikkunei Zohar.' Since this Zohar is itself the source for using a square ring, it seems clear that there is no reason to question one who wishes to marry with a square ring of silver!"² ■

1. יד החזקה, ה' שקלים, פ"א, ה"ג, וה' טוען ונטען, פ"ג, ה"ז. ע"י רא"ש בבכורות, פ"ח, סי' ט', בשם הגאונים, טור חו"מ, סי' פ"ח בשם ר"ת. עוד ע"י ש"ע, יו"ד, סי' רצ"ד, ס"ו, ואה"ע, סי' כ"ז, ס"י.

2. שו"ת משנה הלכה, ח"י"ב, סי' שכ"ב. ■