



## OVERVIEW of the Daf

### 1) The sanctification of a minor (cont.)

The Gemara proves that R' Yosi maintains that terumah nowadays is a Rabbinic obligation.

This proof is rejected.

2) **MISHNAH:** The Mishnah presents the three different developmental stages of a female and the signs that indicate that a female reached adulthood.

### 3) The developmental stages

The Gemara cites the source for the names used to describe the different developmental stages of a female.

Shmuel elaborates on R' Yosi's sign that indicates that a female reached adulthood.

A related incident is cited.

The practice of two other Amoraim in this regard is presented.

The term עוקץ is defined.

A Baraisa records different opinions concerning the sign that indicates adulthood.

R' Yochanan ben Berokah's opinion is clarified.

The word כף that appears in the Baraisa is defined.

Rebbi issues a ruling concerning the sign that indicates adulthood.

R' Pappa and R' Chinana the son of R' Ika dispute the context of Rebbi's statement.

4) **MISHNAH:** The Mishnah presents three opinions as to when a person is confirmed as an ayilonis or saris and the halachos that apply to these categories of people.

### 5) The age to confirm one is an ayilonis or saris

The Mishnah's statement that one must reach the age of twenty or eighteen to be confirmed as an ayilonis or saris is from a Baraisa.

R' Shmuel bar R' Yitzchok in the name of Rav resolves the contradiction and support for his distinction is cited.

The latest age at which one could be confirmed an ayilonis or saris is presented.

### 6) Calculating one's age

Rav and Ulla disagree about how to calculate the ages discussed in the Mishnah in our Perek.

Rav's method of calculation is challenged and Rav is forced to admit that the issue is subject to a dispute between Tannaim.

The sources for the Mishnah's different rulings are presented. ■

## Distinctive INSIGHT

### R' Yose's opinion regarding terumah and challah

שהרי שבע שכבשו ושבע שחלקו נתחייבו בחלה ולא נתחייבו במעשר

If a child in his year before adulthood makes an oath, the oath is valid. The Gemara conducted a discussion whether this is a Torah law or if it is only rabbinic. R' Yose said that if terumah is separated by a child whose oath is valid, the terumah designation is valid. Both of these laws are a function of the legal validity of a verbal statement of a child in the year before his adulthood.

The Gemara explains that the students who studied this statement of R' Yose assumed that he held that designating terumah from produce in our days is required by the Torah. Therefore, this led the students to conclude that R' Yose holds that the Torah considers that oath of a child just before adulthood to be valid, and that this is not just a rabbinic law. The child's verbal statements which are recognized by the Torah to issue an oath are also valid to designate terumah. If his oath was only recognized rabbinically, there would be no reason to say that he would have the power to designate terumah.

The Gemara refutes this assumption of the students, because it could be that R' Yose holds that taking terumah in our days is only rabbinic. In its analysis, the Gemara discovers that R' Yose holds that taking challah in our days is only rabbinic, and terumah may be the same. Nevertheless, this is not certain. The discussion concludes with the teaching of R' Huna b. R' Yehoshua, who found the students of Rav who were saying that even according to those who say that terumah in our days is rabbinic, challah remains a Torah law. They based this upon an observation of the first seven years of the Jewish

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## REVIEW and Remember

1. Is the obligation to separate challah nowadays Biblical or Rabbinic?  
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2. Why did Shmuel feel compelled to pay his maidservant for his shame?  
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3. At what point is someone declared an ayilonis?  
\_\_\_\_\_
4. What is the point of dispute between Rav and Ulla?  
\_\_\_\_\_

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# HALACHAH Highlight

## Davening ברכ עלינו at the end of the year

בת עשרים שנה שלא הביאה שתי שערות

A twenty-year-old who did not produce two hairs

The Mishnah teaches that once a girl reaches the age of twenty and did not produce signs of maturity she is categorized as an aylonis. R' Yosi ben Kipar in the name of R' Eliezer explains that thirty days in the twentieth year is already considered twenty years. The Rishonim disagree about the meaning of this qualification. Rambam<sup>1</sup> explains that it means that once a girl is within thirty days of her twentieth birthday it is already considered as though she has reached her twentieth birthday and she is categorized as an aylonis. Ra'avad<sup>2</sup> maintains that the Baraisa is teaching that once thirty days passed since her nineteenth birthday and she has not produced signs of maturity she is categorized as an aylonis. Lechem Mishnah<sup>3</sup> explains that Ra'avad's position is built on the principle that thirty days can be considered a year. Therefore, once thirty days have passed since her nineteenth birthday it is considered as though the entire year has passed and for halachic purposes she is already twenty. Rambam, on the other hand, maintains that twenty full years must transpire to categorize a girl as an aylonis. If more than thirty days remain until her twentieth birthday it is considered as though she is a year shy of her twentieth birthday. Once less than thirty days remains in the year it could be considered as though twenty full years have elapsed.

Rav Shlomo Kluger<sup>4</sup> was asked how it is possible in the last month of the year to daven ברכ עלינו את השנה הזאת—Bless for us this year, when there are fewer than thirty days left in the year and less than thirty days is not considered a year. He answered based on a Gemara in Rosh HaShanah (12b) that teaches that when one's actions indicate that his intent is for less

(Insight...continued from page 1)

nation in the Land of Canaan, when they were obligated in challah, but they were not obligated to take off terumah until after fourteen years of conquest and dividing the land. R' Huna b. R' Yehoshua corrected them, claiming that the halacha was the reverse of what they had said. He contended that even according to those who say that terumah today is a Torah requirement, challah is only rabbinic.

The students of Rav held that challah is a Torah law in our days, based upon the observation that the Jewish nation was obligated to take challah immediately upon entering the Land of Canaan, even during the first fourteen years of conquest and dividing the land. Rashi says that this is based upon the pasuk (Bemidbar 15:18) which describes the mitzvah of challah applying "as you enter the land." Rashi in Kesubos (25a) adds that R' Yishmael notes that the Torah usually says "When you come to the land - כי תבאו," but regarding challah it says "as you enter - בנבואכם." Mitzpeh Eisan notes that R' Huna later understands that this posuk indicates that the mitzvah of challah only applies with the entry of the entire nation, but the students of Rav explain that the entire nation was on its way in at that point, which was an adequate fulfillment of that requirement. ■

than thirty days we follow this indication. Therefore, since it is clear that his intent is for the days of the year that remain rather than a full calendar year he may refer to those remaining days as "this year." Alternatively, the words in tefila are understood as people speak rather than based on technical definitions and as such people understand that his intent is for the days of the year that remain. ■

1. רמב"ם פ"ב מהלי אישות ה"ד.
2. ראב"ד שם.
3. לחם משנה שם.
4. שו"ת האלף לך שלמה או"ח סי' נ"ו. ■

# STORIES Off the Daf

## Taking Challah

חלה בזמן הזה

Today's daf discusses the halachos of challah.

The Ohr Zarua, zt"l, explains that taking challah is a mitzvah usually done by women. "In most places where challah is discussed, so are women. The reason for this is that this mitzvah is set aside for women. As we find in Bameh Madlikin, there are three mitzvos that women must

fulfill; failure to do so can cause death: hilchos niddah, challah, and lighting the candles Friday night. The Midrash Shochar Tov explains in the mizmor 'קלי קלי', that this prayer was said by Esther. What she was saying is: 'God, why have You abandoned me? Have I ever failed to fulfill niddah, challah and lighting candles—the three mitzvos that you gave to women through Moshe?'

"Even though both men and women may not eat from baked goods before challah was taken from them, the mitzvah to separate challah is the women's obligation. Therefore even if the dough is the man's

property, he should not even appoint a messenger to take challah."<sup>1</sup>

The Hagahos Maymonios, zt"l, also discusses a women's special obligation to take challah. "This mitzvah was given to women because they are most often in the home. A woman should always pray while the mitzvah is in her hand. She should do the mitzvah according to halachah and then ask that the Merciful One should grant that she has children who are tzaddikim, with profound fear of heaven. And that they should know God."<sup>2</sup> ■

1. אור זרוע, ססי"י, רכ"ה
2. סוף הגהות מיימוניות לסדר זרעים ■