



## OVERVIEW of the Daf

### 1) Suffering (cont.)

Another version of the teaching related to suffering is recorded.

A Baraisa teaches that even the greatest of people would not have been able to withstand strict justice.

R' Yehudah Nesiah and Rabanan disagree about the correct interpretation of a pasuk.

The significance of this question is clarified.

### הדרן עלך יש בערכין

2) **MISHNAH:** The Mishnah elaborates on the method of calculating how much a person must pay when he takes an erech vow.

### 3) Clarifying the Mishnah

The language of the Mishnah is clarified.

The reason a poor person who vows the erech of a wealthy person pays the value of a poor person is explained.

R' Yitzchok explains the Mishnah's ruling related to one who pledges to pay the korban of a poor metzora.

R' Yitzchok's explanation is unsuccessfully challenged.

4) **MISHNAH:** The Mishnah discusses what happens when a person who took an erech vow changes. Another leniency that applies to erech vows is recorded.

### 5) Clarifying the dispute

The sources for Tanna Kamma's rulings related to one whose financial circumstances changed after an erech vow.

The reasoning behind R' Yehudah's position is explained.

Numerous unsuccessful challenges to this explanation of R' Yehudah are presented. ■

## REVIEW and Remember

1. What is the point of dispute between R' Yehudah Nesiah and Rabbanan?

2. What is **השג יד**?

3. What does a person pay for an erech pledge if he was poor became rich and then poor again?

4. What is the point of dispute between R Shimon, R' Yehudah and R' Eliezer ben Yaakov?

## Distinctive INSIGHT

*In what cases is a poor person eligible for a discount?*

אבל בקרבנות אינו כן הרי שאמר קרבנו של מצורע זה עלי מביא קרבן עני, עשיר מביא קרבן עשיר

The Gemara presents two situations where someone makes a pledge based upon someone else's status. In the halacha of arachin-valuations, if a poor person offers to donate the value of a rich person, the amount he pays depends upon his own financial abilities, and not that of the rich person about whom he spoke. Therefore, we use **הישג יד**, or a scale based upon his limited financial resources, to determine his obligation. If the speaker cannot afford the full amount of the value of the rich person, he may be able to fulfill his obligation by paying a single shekel.

Another situation of an obligation based upon someone else's status is where someone pledges to bring an offering similar to that which another person is about to bring. A metzora must bring asham, olah and chattas offerings when he comes to purify himself. The asham must be brought from an animal. If the metzora can afford it, the olah and chattas are also brought from animals, but if he cannot afford it, these may be brought as two birds. If someone else declares about a metzora, "I will bring the offering that he will bring," the speaker must pay the value of the offering that metzora will bring. If the metzora happens to be poor, the speaker is obligated to bring the offering of a poor metzora. If the metzora is rich, the speaker must bring the offering of a rich metzora, even if the speaker himself is poor. This is unlike arachin-valuation where a pledge is adjusted based upon the speaker's status. Chachamim hold that the verse (Vayikra 14:21-22) written regarding a metzora teaches that only the metzora himself has the option of bringing a less expensive offering if he is financially challenged, but a poor person who pledges to give the offering of a wealthy metzora is not eligible for a poor man's discount.

Rebbe holds that the verse teaches us that the rules for metzora and valuation are the same. We always adjust the

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# HALACHAH Highlight

## Fulfilling only part of a mitzvah

עשיר והעני נותן ערך עשיר

If he was wealthy and became poor he gives the erech of a rich man

If on the night of Pesach one has less than a k'zayis of matzah should he eat what he has or is there no benefit? Do we say that just like when it comes to prohibited foods one who eats less than a k'zayis has violated a prohibition even though he is not punished by Beis Din the same as true regarding the fulfillment of a mitzvah or perhaps when it comes to fulfilling mitzvos there is no value to half a mitzvah. Shvus Yaakov<sup>1</sup> maintains that there is no concept of fulfilling only part of a mitzvah but Gaon Chida<sup>2</sup> contends that just like there is a concept of partially violating a prohibition so too there is a concept of partially fulfilling a mitzvah, therefore, if one has less than a k'zayis of matzah he is Biblically obligated to eat it even though he will not fulfill the mitzvah entirely. Within the position that one is obligated to eat the matzah there is a disagreement whether the beracha should be recited. Aruch Hashulchan<sup>3</sup> writes that the matzah should be eaten but the beracha is not recited but Sha'agas Aryeh<sup>4</sup> maintains that one would even recite the beracha.

Teshuvos B'tzeil Hachochmah<sup>5</sup> suggests that our Gemara is a proof to Gaon Chida's position. The Mishnah teaches that one who made an erech vow while wealthy and before fulfilling his vow lost his wealth remains obligated to fulfill his vow as someone who is wealthy and he is not appraised by the kohen as one who vowed when poor whose obligation is discounted in accordance with his means. Tosafos Yom Tov<sup>6</sup> asserts that they will take from the person what he has towards

(Insight...continued from page 1)

obligation to pay based upon the speaker's standing, and even in the case of metzora, a poor person speaking about a rich metzora would only pay for birds for the olah and chatas.

Rebbe agrees that in a case where a rich person declares to give his own value, and a poor person hears him and says, "I will give what he must give!", the poor person would pay the value of a rich person. The poor person here did not commit himself to an arachin pledge, but rather to match the donation pledged by the rich person. Here, Rebbe holds that arachin-valuations are similar to those of metzora, so he pays precisely the full amount what the rich person would pay.

Tosafos and Ra'aved explain that Chachamim and Rebbe disagree in this case, with Chachamim saying that here, too, the poor person is eligible for a discount. ■

his vow and the remaining amount will remain a debt that he will fulfill when he acquires the necessary funds. The question is how they could collect from him only part of his obligation if it may turn out that he will never have the necessary funds to pay off this debt. If that were to happen he will have never fulfilled his pledge and there was no reason to have taken funds from him in the first place. It must be that even partial fulfillment is considered fulfillment of the mitzvah and that is why they will collect from him what they can even though they may never collect the remainder. ■

1. שו"ת שבות יעקב ח"ב סי' י"ח.
2. מחזיק ברכה סי' תע"ה.
3. ערוה"ש או"ח סי' תע"ז סעי' ג'.
4. שאגת אריה סי' ק'.
5. שו"ת בצל החכמה ח"ה סי' ס"ד.
6. תוס' יו"ט פ"ד מ"ב ד"ה נותן. ■

# STORIES Off the Daf

## The Conductor and His Passengers

חד אמר דור לפי פרנס וחד אמר פרנס לפי דור

When discussing the Gemara on today's daf, Rav Yaakov Yosef of Polonoye, zt"l, explained that the generation and the leaders are deeply interconnected. "The verse states, **כי גמר חסיד כי פסו', אמונים מבני אדם** — for the goodly man ceases; for the faithful fail from among the children of men.' This can be understood to mean: the reason why there are no truly pious people leading the commu-

nity is because the simple folk are lacking in faithfulness. Since the generation is weak, the leaders are weak. But the inverse is also true; if there are weak leaders, then the generation is also feeble. This can also be understood from the same verse. It is also the meaning of the Gemara in Arachin 17. There we find an opinion that the generation is according to the leaders. Another opinion is that the leaders are according to the generation."<sup>1</sup>

The Pardes Yosef, zt"l, explains this with a parable. "This can be understood by comparing the passenger of a train with the conductor. The passengers need not focus on the running of the train.

They can be otherwise occupied and there is no problem at all. But the conductor must put his entire self into running the train properly. One wrong move and he could cause a terrible tragedy. Similarly, it is the rav's job to uplift those in his community and guard them from straying. Although the community chooses their rav—their level therefore reflects who he is—it is also the rav's job to ensure that his community does not sink into oblivion. A rav must always be vigilant to stave off signs of failing religious observance in his flock!"<sup>2</sup> ■

1. תולדות יעקב יוסף
2. פרדס יוסף, פי ויקרא, ד' ג' ■