

OVERVIEW of the Daf

1) Clarifying the dispute (cont.)

The Gemara continues to clarify the source of R' Yehudah's opinion.

2) Defining a poor person

R' Avahu clarifies the Mishnah's ruling related to the son who inherits from his father a fortune.

The novelty of the Mishnah according to this explanation is explained.

R' Chisda explains the Mishnah's ruling related to the person whose wealth was at sea.

3) MISHNAH: The Mishnah continues to clarify the method of calculating how much a person who takes an erech vow must pay.

4) Clarifying the Mishnah

A Baraisa is cited that clarifies the Mishnah's ruling that the vower donates according to value of the subject at the time of the vow.

5) MISHNAH: The Mishnah discusses how we calculate a person's age for erech matters.

6) Clarifying the Mishnah

The Gemara asserts that the gezeirah shavah cited in the Mishnah is based on extra words.

It is noted that the Mishnah's method for calculating a person's age is inconsistent with Rabbi's approach to making these calculations.

The Gemara explains how to reconcile Rabbi's opinion and the Mishnah.

The earlier cited Baraisa regarding tzara'as is clarified.

A Baraisa clarifies the rationale behind R' Elazar's position in the Mishnah.

The exposition is explained.

A Baraisa discusses the correct way to calculate years for many halachos.

The sources for all these halachos are presented.

There is a disagreement between R' Gidal in the name of Rav and R' Yosef concerning the relevance of the last halacha of the Baraisa.

R' Yosef explained to Abaye that there is no disagreement regarding halacha between the two opinions and they merely differ as far the correct interpretation of the Baraisa is concerned.

Support for this interpretation is presented.

The exchange between the two opinions concerning their respective interpretations of the Baraisa is recorded. ■

Today's Daf Digest is dedicated
 In memory of
 ר' משולם פייש בן ר' יהוסף, ע"ה

Distinctive INSIGHT

Determining the first year of an animal's life

תנו רבנן שנה האמורה בקדשים וכו' מעת לעת. שה האמורה בקדשים מנלן? אמר רב אחא בר יעקב אמר קרא כבש בן שנתו, שנתו שלו ולא של מנין עולם

The animal brought for the tamid must be in its first year of life. Tosafos points out that if it were true that the year for determining the age of an animal for an offering was objectively set at Rosh Chodesh Tishrei, it would be impossible to bring a tamid offering on Rosh HaShana. Any animal born before Rosh HaShana would already be a two-year-old animal, and an animal born on Rosh HaShana would be too young, because an animal must be at least in its eighth day of life before it is eligible to be brought as an offering. Therefore, it is evident that the age of an animal is based upon a year beginning from its day of birth. Why, then, is a posuk cited to teach this halacha?

Tosafos answers that we do not need the posuk to teach that counting a year is a subjective count from the animal's birth. Rather, the posuk teaches an additional lesson, that the count is from the precise hour of the animal's birth. This is similar to the law of redeeming a house in a walled city (later 31a) where two pesukim teach that the deadline is a year from the day of purchase. One verse teaches that we count to the day itself, and the other teaches that we count to the precise hour of purchase.

R' Akiva Eiger notes, however, that our Gemara clearly states that the posuk is brought to teach that we count an animal's age based upon its own birth date, and that we do not use the "world calendar." How does Tosafos change the Gemara's simple reading to refer to hours, rather than days?

R' Akiva Eiger explains that we find a disagreement in Rosh HaShana (10a) regarding cases when we count using the world calendar, advancing to the next year at Tishrei, if we can do so even after a single day (the view of R' Meir), or do

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REVIEW and Remember

1. What halachos are derived from the phrase והוא עד?
2. What is the erech of a child on his 30th day?
3. How are years calculated for the age of an animal to be brought for an offering?
4. Is there a disagreement between R' Yosef and R' Gidal?

HALACHAH Highlight

Determining when a child becomes bar-mitzvah

כולן מעת לעת

All are calculated from "time" to "time"

The Gemara lists a number of instances in which a year is calculated based on its own year rather than the beginning of the calendar year which is the first day of Tishrei. Mishnah Lamelech¹ wonders whether for halachic matters that depend upon a person's age whether it is sufficient to reach the target date or whether it is measured to the hour. For example, does a person become bar-mitzvah on the day of his birthday regardless of whether he was born early in the day or late in the day or perhaps he is not a bar-mitzvah until he passes the hour in which he was born. He infers from Rashi² that all the examples enumerated in the Baraisa are calculated to the hour rather than simply to the day. This same opinion is found in She'iltos and Ha'emek She'alah³ asserts that if earlier Poskim had been aware of the position of She'iltos they would not have been so forceful in their rejection of this position.

Shach⁴ disagrees with this position and contends that it is not necessary to calculate to the hour and once a child reaches the day of his birthday he is already a bar-mitzvah. Mishnah Berurah⁵ in the name of Magen Avrohom also maintains that it is unnecessary to calculate to the hour and reaching the birthday is sufficient. Teshuvos Maharsham⁶ references both opinions and writes that the issue is subject to debate. For this reason there are some people who record the exact time their son is born so that they will have a record of it for the year that he becomes bar-mitzvah. Moadim U'zemanim⁷ notes that accord-

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we need a minimum of 30 days before we can count Rosh Chodesh Tishrei as the next year (view of R' Elazar). We see that the earlier question of Tosafos was presented from the perspective of R' Meir. Only according to him could an animal born even the last day of the year already advance to its second year on Rosh Chodesh Tishrei. According to R' Elazar an animal less than thirty days old does not automatically advance to its second year when Tishrei arrives, and these animals could be the ones offered for the tamid.

Therefore, our Gemara which uses the posuk to teach that the age of an animal is counted from its birth is according to the view of R' Elazar, which we follow according to the halacha, who does not automatically learn this from the halacha of the tamid on Rosh HaShana. The question of Tosafos is based upon the view of R' Meir, who does not need a posuk to teach that the counting is subjectively based upon the animal's own date of birth, as this is determined from the rule of the tamid on Rosh HaShana, and the verse therefore teaches the law of counting from the hour of the animal's birth. ■

ing to Rashi and She'iltos if a boy was born in the afternoon, on the day of his bar-mitzvah he should don tefillin in the afternoon after the time of day of his birth so that he should fulfill the mitzvah of tefillin according to all opinions. ■

1. משנה למלך פ"ב מהל' אישות הכ"א.
2. רש"י ד"ה מעת לעת.
3. העמק שאלה סוף פרשת בחקתי אות ב'.
4. ש"ך חו"מ סי' ל"ה סק"א.
5. מ"ב סי' נ"ג ס"ק ל"ג.
6. שו"ת מהרש"ם ח"ג סי' קכ"א.
7. מועדים וזמנים ח"ד סי' רפ"ח. ■

STORIES Off the Daf

Gold and Precious Stones

"אין לשכירות אלא לבסוף..."

Once the Maharil Diskin, zt"l, attended a siyum made by two people together; one completed Makkos, while the other finished Bava Basra. The Maharil explained the greatness of Torah at the siyum. "Torah is compared to paz, fine gold, and also to precious stones. Gold has a marked advantage over gems. A piece of fine gold can be broken and is worth whatever it weighs. But a precious stone is measured in carats. The more carats, the more its value increases expo-

entially. But if broken it is usually worth very little compared to an unbroken stone.

He concluded, "Torah has both of these qualities, although a tractate that is longer is worth more exponentially, even one daf from any tractate is also a very precious acquirement."¹

Yet the halachos of a siyum maseches are certainly singular. Why make a party specifically at the end of every tractate? Why not after a certain minimal amount of dapim? The Amshinover Rebbe, zt"l, offered a fascinating explanation of this custom. "The reason we make a meal after learning a tractate through is to see how much the person who learned the tractate was affected by what he learned.

This is a kind of test: did the Torah he learned also teach him how to eat in a holy manner?"²

But the Avnei Nezer, zt"l, offered an explanation from a statement on today's daf. "We make a meal after completing a tractate to allude to the immense bounty of Divine blessing brought down by the learner at the end of each tractate. This can be compared to the words of our sages that one is only obligated to pay for a rental at the end of his time in residence. One's efforts to complete a tractate only come to fruition when he completes his sojourn through the entire tractate!"³ ■

1. בנשישים חכמה, ע' קנ"ו, אות א'
2. ימי זכרון—כסליו, ע' צ"ב
3. שם משמואל, ראה, ע' ע"ו. ■