

OVERVIEW of the Daf

1) Two fathers of two sons (cont.)

Shmuel explains that when the two fathers gave five selaim each to the same kohen they could demand a refund of five selaim if they draw up a power of attorney for one to represent the other in their claim.

This explanation is unsuccessfully challenged.

2) Two males and a female

R' Huna cites a Baraisa that addresses the case of two women married to two husbands and they gave birth to two males and a female.

The reason this case is not mentioned in the Mishnah is explained.

3) **MISHNAH:** The Mishnah discusses the laws that apply when a bechor dies before or after his pidyon haben.

4) A bechor who dies on day 30

The Gemara explains the point of dispute between Rabanan and R' Akiva concerning a bechor who dies on day 30.

R' Ashi notes that regarding the laws of mourning day 30 is the same as day 29.

5) **MISHNAH:** The Mishnah discusses when we assume that a deceased father redeemed his bechor and when we assume that he did not. A dispute is recorded how to prioritize redeeming one's self and one's son.

6) One who redeemed his son before day 30

Rav and Shmuel disagree about the status of a child who was redeemed before thirty days.

The Gemara qualifies and explains the dispute and then declares that the halacha follows Shmuel that the bechor is not redeemed.

Two unsuccessful challenges to Shmuel's position are recorded.

It is related that R' Yehudah corrected a Baraisa to say that a bechor redeemed before thirty days is not redeemed since the halacha follows Shmuel's opinion.

7) Prioritizing redeeming one's son and one's self

A Baraisa presents the dispute whether one should first redeem himself or his son.

R' Yirmiyah qualifies and explains the dispute.

8) **MISHNAH:** The Mishnah teaches that the currency used for pidyon haben amongst other Biblical financial obligations is the currency used in Tzur.

9) Tzur currency

Different Amoraim identify the currency available in their time that was equal to the currency of Tzur. ■

Distinctive INSIGHT

Reciting Shehecheyanu at a pidyon haben

לאחר ל' יום אף על פי שלא נתן יתן

The Mishnah rules that if a firstborn son dies after thirty days from birth, and he had not been redeemed, the father must still give a kohen five shekalim. Tosafos cites the Gemara in Pesachim (121b) which teaches that when fulfilling the mitzvah of redeeming his son, a father recites two berachos. One beracha is for the mitzvah itself, "for the mitzvah to redeem a son," and the other is "shehecheyanu." In this case, Tosafos poses an inquiry whether the second beracha of shehecheyanu should be said. On the one hand, the beracha is appropriate because the mitzvah is being performed. Shita Mikubetzes explains that the other possibility is that the beracha is not appropriate in this case, because this event of redeeming the son who has died is a tragic one, and the moment is fraught with sorrow and pain.

Shulchan Aruch (Y.D. 105:12) rules that due to the doubt regarding the beracha, the beracha of shehecheyanu should not be said, but the beracha "for the mitzvah of redeeming a son" should be said.

Shach (ibid. #17) points out that we know that when a person hears that his father has died and he is in line to receive inheritance, the son should recite two blessings. In response to the news of the death he should say the blessing that God is "the true Judge," and for the news of the inheritance he should recite shehecheyanu or hatov v'hameitiv. This is the halacha in Shulchan Aruch (O.C. 223:2). We see, notes Shach, that the blessing of shehecheyanu may be recited even in a case which involves pain and sadness. Shach answers that the difference is that in the case of inheritance, the son is in line to receive money, as opposed to the case of the redemption, where the father is not set to receive any money. Yet, Shach does not explain why

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REVIEW and Remember

1. What is the point of dispute between Tanna Kamma and R' Akiva?

2. What is the status of a child who was redeemed before thirty days?

3. How do we determine the halacha when there is a dispute between Rav and Shmuel?

4. How does R' Yirmiyah explain the dispute between Tanna Kamma and R' Yehudah?

Today's Daf Digest is dedicated
By the Okner family
In memory of their grandmother
Mrs. Minnie Kaplan

HALACHAH Highlight

The presumption that a child is redeemed on day 31

לאחר שלשים יום בחזקת שנפדה

If the father dies after 30 days the child is presumed to have been redeemed

The Mishnah teaches that if a father dies after his bechor reached his 31st day it is presumed that he redeemed his son since we assume that the father redeemed his son in accordance with halacha. If, however, we are told that the bechor was not redeemed then the bechor is obligated to redeem himself. Rashi¹ explains that even if the son is told by others that when his father was on his deathbed he stated that he did not redeem his son the bechor must redeem himself and actual direct testimony is not necessary for this matter since the presumption is not so strong. Mitzpah Aisan² challenges Rashi from the Gemara in Shevuos (45b) that teaches that an employer is assumed to have paid his employee on time even if the employee takes an oath that he was not paid because it is presumed that a person would not violate the prohibition of paying an employee late. Why can't the same assumption be made regarding pidyon haben and we should assume that the father redeemed his son unless there is direct witness testimony to the contrary?

Teshuvos L'horos Nosson³ answers that this question indicates that the obligation to redeem one's bechor does not have to be done specifically on day 31 as opposed to paying one's employee on time which must be paid on the day that his wages are due. When the Torah states (Bamidbar 18:16) that a

(Insight...continued from page 1)

the moment of receiving money is cause for this beracha, while the celebration of fulfilling a mitzvah is not enough to warrant reciting of this beracha.

Several reasons are given by the Rishonim why the beracha of shehecheyanu is said when a pidyon haben is performed. Tosafos says that we should not be surprised that we say shehecheyanu at a pidyon but not at a bris. (Rambam holds that shehecheyanu is said at a bris.) The difference is that a bris is relatively common, but the mitzvah of pidyon is relatively rare.

Rambam and Ra"n explain that pidyon is a mitzvah opportunity which presents itself only occasionally (מזמן לזמן).

Hagahos Maiminos says that this beracha is said at a pidyon due to the great Simcha which pervades the moment. Ba'al HaMaor says that the beracha is said because the pidyon takes place after thirty days, when the child is no longer in the category of risk after birth (יצא מספק נפל). ■

bechor should be redeemed when he is 30 days old the intent was not that he must be redeemed specifically on day 31; rather the intent was that beginning with day 31 there is an obligation for the father to redeem his bechor. Normally, the redemption is performed on day 31 due to the principle that once a mitzvah opportunity arrives one should not delay its fulfillment. The prohibition against delaying the fulfillment of a mitzvah, however, is not such a strong presumption and as such Rashi writes that if the father states before he dies that he did not redeem his son he is believed. ■

1. רש"י ד"ה עד.

2. מצפה איתן לסוגייתנו.

3. שו"ת להורות נתן ח"ו סי' צ' סק"ד. ■

STORIES Off the Daf

A Mitzvah Celebration?

חמש סלעים של בן

Today's daf continues to discuss the halachos of pidyon haben.

There is a question which often comes up for those who need to redeem their firstborn son. Most often they only think of it when they are already in the hall, davening minchah before the big event: should they say tachanun or not? This is often decided by the chazzan, sometimes arbitrarily.

When this question reached the Minchas Yitzchak, zt"l, he ruled that ta-

chanun must be said. "Although we find that a bris defers tachanun, we never find discussion of a pidyon haben doing so. This is because there is a mitzvah to make a meal and a matter of halachic simchah during a bris. But regarding a pidyon ha'ben, even the meal is mentioned only by the Rema as a custom. Clearly pidyon ha'ben does not defer tachanun."¹

But Rav Shlomo Zalman Auerbach, zt"l, disagreed. "We only find discussion of tachanun regarding whether the minyan which the father, sandek or mohel davens at need to say tachanun. But if there is a minyan in the hall where the pidyon is held they definitely do not say tachanun."²

Interestingly, the Chida, zt"l, writes an amazing segulah of one who redeems his firstborn son. It is all the more noteworthy when we consider how often it was that children did not survive to adulthood, God forbid. "We have a tradition in our hands from the elders who received it from earlier authorities regarding one who redeems his son by giving five selaim to the kohen as a complete gift which is not returned. They can feel secure that the child will live and will be protected from all serious illness. He will certainly grow up to be a man!"³

1. שו"ת מנחת יצחק, ח"ה, סי' י"א

2. הליכות שלמה

3. מדבר קדמות, מערכת פ', אות י" ■