

OVERVIEW of the Daf

1) Transferring property to the Beis Hamikdash (cont.)

The Gemara continues to cite the Baraisa related to transferring property to or from the Beis Hamikdash.

The rationales for the different rulings are explained.

2) **MISHNAH:** The Mishnah discusses different categories of mitzvos and identifies which apply to men and which apply to women.

3) Clarifying the Mishnah's first ruling

R' Yehudah explains that the Mishnah's first ruling refers to those mitzvos that a father must do for his son.

A Baraisa that is consistent with the ruling of the Mishnah is cited.

The source that it is the father's obligation to give his son a bris milah is identified.

The Gemara then teaches that if the father did not have a bris milah performed on his son it is the Beis Din's responsibility and if Beis Din did not perform the bris milah the person is required to give himself a bris milah.

The source that women are not obligated to give their sons a bris milah is identified.

4) Redemption of the first born

The source that the father is obligated to redeem his son is identified.

The Gemara comments that if the father did not redeem his son it is the son's obligation to redeem himself.

The source that the mother is not obligated to redeem her son is identified.

A Baraisa discusses what should be done if a father needs to redeem himself as well as his son.

R' Yirmiyah identifies the exact case under dispute.

Another Baraisa discusses how to prioritize the mitzvah of going to the Beis Hamikdash for Yom Tov and redemption of one's son.

The rationales for the differing opinions are explained.

A Baraisa teaches that one who has five sons from five wives must redeem them all.

The novelty of the Baraisa is explained.

5) Torah study

The Gemara identifies the sources that a father must teach his son Torah, that the son must teach himself if his father did not, and that the mother is exempt from teaching her son Torah.

Part of this discussion also identifies the source that

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Distinctive INSIGHT

Bris milah is not a time-oriented mitzvah

דכתיב כאשר צוה אותו אלקים, אותו ולא אותה

The mitzvah to give one's son a bris milah is incumbent upon a father, but not upon the mother. This is determined from the verse which states "Hashem commanded him—*אֹתוֹ*," rather than "*אֹתָהּ*—her." Tosafos notes that the mitzvah of bris milah is a positive, time-oriented mitzvah (*מצות עשה שהזמן גרמא*), and women are exempt from all mitzvos in this category, unless there is a special verse which teaches that they are included. Why, then, asks Tosafos, was it necessary for the Gemara to cite a special source to exclude the mother from this obligation, when we would have assumed that she is excluded?

Tosafos answers that the mitzvah of bris milah does not fit into the category of a classic positive, time-oriented mitzvah, because although it cannot be done before the baby is in his eighth day, it can be performed anytime after that. Time is no longer a constraint after the eighth day. Therefore, women would have been obligated in this mitzvah, had it not been for the verse of "*אֹתוֹ*".

Two explanations are given to understand this answer of Tosafos. R' Chaim of Brisk explains that the mitzvah applies to a child who is eight days old or beyond. It is not that we must wait seven days in order to do the milah, which is the definition of a time-oriented mitzvah, but rather that until then the child is not old enough. This means that it is not the passage of time which is essential, but it is that the seven days must pass before the child can be an eight-day old child.

The *ילקוט מאירי* explains that a child does not have a bris milah until his eighth day because he is too weak to have it done until then. In other words, the seven-day wait is not a time constraint, but rather a technical necessity due to the child's weakness. Therefore, this is not a time-oriented mitzvah. ■

REVIEW and Remember

1. What are the positive mitzvos that a woman must perform?

2. What does the word "*צוֹר*" convey?

3. What is source that a woman is not obligated to teach her son Torah?

4. Why did the men in Bavel marry before they learned?

HALACHAH Highlight

Purchasing life insurance and setting up a retirement account

האב חייב ... וללמדו אומנות

A father is obligated to ... teach his son a trade

Rav Shmuel Halevi Vosner¹, the author of Teshuvos Shevet Halevi, was asked whether it is appropriate for a person to invest money so that he should have sufficient money set aside for when he is old or when he would like to marry off a child. On the one hand it seems prudent to put money away for the future when it is needed but perhaps it represents a weakness in the investor's trust in Hashem (בטחון). He began his response by noting a contradiction between two statements in our Gemara. Our Gemara states that a father is obligated to teach his son a trade but at the end of the Massechta (82a) R' Nehorai relates that he will leave aside all other trades and will teach his son only Torah. Sef-er Hamiknah² answers that someone who is absolutely righteous (צדיק גמור) and is able to trust Hashem with a full heart does not have to put any effort (השתדלות) into earning a living because Hashem will provide for his needs. Those who have not yet reached that level of trust in Hashem are obligated to take the normal steps to earn a living. He also notes that the Gemara relates that many people tried R' Shimon ben Yochai's approach of relying solely upon Hashem but they failed. The only way to succeed is for one to be absolutely certain of his trust in Hashem.

Accordingly, saving money is a mitzvah when it is for a

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women are exempt from the mitzvah of Torah study.

A Baraisa discusses how to prioritize resources available for Torah study between a person and his son.

A related incident is cited.

A Baraisa discusses whether one should first study Torah or take a wife.

R' Yehudah in the name of Shmuel states that one should marry first and R' Yochanan asserts that one should learn first.

The Gemara asserts that Shmuel's statement was made in reference to the Jews of Bavel whereas R' Yochanan referred to the Jews of Eretz Yisroel.

An incident related to marrying early is cited.

The Gemara records a related statement R' Chisda made about himself. ■

need that is likely to occur at some point in the future and when the need arises the money will not likely appear suddenly, i.e. money for retirement or to pay for a child's wedding. Only those people who have risen to highest levels of trust in Hashem can rely on Hashem to provide them with their needs when the time arrives. Rav Moshe Feinstein³ also addressed the question of the appropriateness of buying life insurance and he also responded that it is permitted and does not represent a weakness in a person's trust in Hashem since this is the normal way people prepare for the future. ■

1. שו"ת שבט הלוי ח"ד סי' א'.

2. ספר מקנה למשנה פ"ב.

3. שו"ת אג"מ או"ח ח"ב סי' קי"א. ■

STORIES Off the Daf

A millstone upon his neck

"רחיים בצוארו ויעסק בתורה..."

A young married man once met with the famous Ponevezher Rav, zt"l. The two introduced themselves and Rav Kahanaman began asking the young man a few questions about himself. After finding out what the man did for a living he asked, "Do you have a set time to learn each day?"

The young man replied with the famous words of Kiddushin 29: "רחיים בצוארו ויעסק בתורה?...? While

the 'millstone' of earning a living is on his shoulders, will he learn Torah?"

The Ponevezher Rav placed his arm around the young man's shoulder's and explained, "It is only if one places the millstone on his shoulders and above his head that it is impossible to learn. This means if one is completely occupied with only earning a living, he will not have any mental energy to learn. However, if one places the millstone to the side and avoids the confusion that incessant worry about making a living invariably brings, we can say that a millstone is upon him yet he finds time to learn..."¹

The Imrei Eish of Modzhitz, zt"l,

took a different, yet very important, message from this: "The gemara is teaching that even one who must go out and make a living to provide for his family should at least do business in accordance with Torah. This is another way to explain the statement על רחיים צוארו ויעסק בתורה—even if he has the millstone of providing a living for his family upon his shoulders, he must not ignore the Torah in business. On the contrary, he must take care to obey the Torah while he is occupied with making a living."² ■

1. הרב מפונוביז', חלק ג', עמוד י"ז

2. אמרי אש, חלק ב', עמוד תקפ"ז

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