



## OVERVIEW of the Daf

### 1) Bikkurim (cont.)

Rava bar Ada in the name of R' Yitzchok rules that one is liable for eating bikkurim from the time that they enter the Beis HaMikdash.

The Gemara identifies the Tanna that is the source for this ruling.

R' Sheishes rules that the placement of bikkurim is essential but the reading of the verses is not.

The Gemara identifies the Tanna that is the source for this ruling.

R' Ashi disagrees with the inference the Gemara drew from the R' Yishmael's opinion in the Beraisa and offers an alternative explanation of R' Yishmael's position.

The Gemara unsuccessfully challenges a part of R' Yishmael's reasoning.

Ravina clarifies another point in R' Yishmael's approach.

This explanation is unsuccessfully challenged.

### 2) Eating ma'aser sheni outside of Yerushalayim

It is noted that the most recent Mishnah seems to repeat that one receives lashes for eating ma'aser sheni outside of Yerushalayim.

R' Yosi bar Chanina explains the rationale behind the repetition.

The Gemara cites a Beraisa that identifies the source for the halacha that one is liable to lashes for eating ma'aser sheni while tamei.

### 3) Redeeming ma'aser sheni

The source that ma'aser sheni that is tamei can be redeemed is cited.

R' Bibi in the name of R' Assi presents the source that one can redeem ma'aser sheni that is tahor even one step outside of Yerushalayim.

This exposition is unsuccessfully challenged.

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## REVIEW and Remember

1. According to R' Yishmael, is one obligated to bring bikkurim to Yerushalayim nowadays?  
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2. Explain קדושה ראשונה קדשה לשעתה וקדשה לעתיד לבא.  
 \_\_\_\_\_
3. Why is the prohibition against eating ma'aser sheni that is not redeemed repeated?  
 \_\_\_\_\_
4. Is something held by a stick considered to be attached to the person carrying the stick?  
 \_\_\_\_\_

## Distinctive INSIGHT

### A convert reading the verses of bikkurim

אלא אמר רב אשי כיון דאיכא בכורי הגר דבעי למימר אשר נשבע ה' לאבותינו ולא מצי אמר, לא פסיקא ליה

Rav Sheishes cited a Beraisa to show that Rabbi Yishmael is the Tanna who holds that when a person brings bikkurim, the reading of the verses of "ארמי אוֹבד אבי וְגו'" are not critical (אין מעכבת בהן). In the Beraisa, Rabbi Yishmael tries to prove that it is not necessary for a person to bring ma'aser sheni to Yerushalayim today, when we no longer have a Beis HaMikdash. He proves this from a comparison to bechor, a first-born animal. The discussion develops, and R' Yishmael finally refers to bikkurim to prove his point, and in referring to it he states that bikkurim need to be placed near the altar (טעונין הנחה). Rav Sheishes notes that R' Yishmael did not mention anything about the requirement to read the verses of bikkurim, thus proving his contention that the reading of these verses, according to R' Yishmael, is not essential.

The Gemara deflects this proof, noting that it could be that reading the verses is essential, but it is not a standard procedure. A convert who brings bikkurim, for example, does not read the verses, because he cannot say "that land which you promised to our fathers." Therefore, R' Yishmael did not mention this factor, even though it might be a critical element of the procedure.

Ritva notes that although our Gemara says, as a matter of fact, that a convert does not read the verses when he brings bikkurim, and the Mishnah in Bikkurim (1:4) also says that a convert cannot declare that the land was given to his fathers, nevertheless, the Yerushalmi to Bikkurim (1:4) says that the halacha is according to R' Yehuda who says that a convert may, in fact, read the verses associated with bikkurim. The reason is that regarding Avrohom Avinu, the Torah (Berreshis 17:5) says, "I have placed you the father of many nations." This is also why a convert may recite all prayers, even those that state that Hashem is "our God and the God of our fathers." This is the halacha.

Rambam (Hilchos Bikkurim 4:3) rules that a convert brings bikkurim and reads the verses, based upon the premise that

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# HALACHAH Highlight

## Ma'aser sheni in our times

עולם קסבר קדשה לשעתה ולא קדשה לעתיד לבא וכו'

Actually, he holds that it was sanctified for its time but not for the future etc.

The Gemara teaches that just as the halachos regarding a first-born animal (בכור) do not apply when there is no Bais HaMikdash, so too, it is prohibited to eat maaser sheni without a Bais HaMikdash although it is obligatory to separate it from one's produce. It is also prohibited to redeem maaser sheni in Yerushalayim despite the absence of the Bais HaMikdash. For this reason Rambam<sup>1</sup> rules that one may not separate maaser sheni in Yerushalayim nowadays. The produce is taken out of Yerushalayim, ma'aser sheni is separated there and then redeemed. In the event that one did separate ma'aser sheni in Yerushalayim it must be left to rot.

Sefer Ir Hakodesh V'HaMikdash<sup>2</sup> elaborates on the dispute between Rambam and Raavad whether the original sanctity continues even after the Bais HaMikdash no longer exists and how they explain our Gemara. According to Raavad, who maintains that the original sanctity does not continue after the destruction of the Bais HaMikdash, the reason we do not eat maaser sheni nowadays is that we do not have walls around Yerushalayim. According to Rambam, who maintains that the sanctity of the city is still in place, the reason ma'aser sheni may not be consumed in Yerushalayim is, as our Gemara explains, ma'aser sheni is equated with the halacha of the firstborn and the absence of the altar is what prohibits the consumption of ma'aser sheni without a Bais HaMikdash.

The prohibition against redeeming ma'aser sheni in Yerushalayim also applies according to all opinions. According to Rambam the sanctity of Yerushalayim is in place and thus the

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R' Chanina and R' Oshaya inquire whether ma'aser sheni can be redeemed at the entrance to Yerushalayim.

A Beraisa is cited that proves that once the person or the ma'aser sheni has entered Yerushalayim the ma'aser sheni may no longer be redeemed.

R' Pappa inquires whether the halacha is different if the ma'aser sheni is carried on a stick and the Gemara leaves the question unresolved.

R' Assi in the name of R' Yochanan teaches that one is liable to lashes for eating ma'aser sheni outside of Yerushalayim only once it has entered the city.

A challenge to this ruling is presented. ■

(Insight...continued from page 1)

Avrohom Avinu was the father of many nations, including those from which the converts originate. Sefer HaChinuch (Mitzvah 606) also writes that a convert brings bikkurim and reads the verses.

The reason our Gemara states, as a matter of fact, that a convert does not read the verses, is that R' Yishmael and R' Yose hold like R' Meir, and not according to R' Yehuda. ■

prohibition against redeeming the ma'aser sheni in Yerushalayim remains in force. Even according to Raavad who holds that the original sanctity is no longer in force, the prohibition against redeeming ma'aser sheni in Yerushalayim applies. The sanctity that ceased upon the destruction of the Bais HaMikdash was the sanctity of the walls, but the sanctity that is a function of the place still applies. Since the prohibition against redeeming ma'aser is derived from the verse that states (Devarim 12:21), **כי ירחק ממך – המקום** – when you will be distant from the place – it still remains in force in our days. ■

1. רמב"ם פ"ב מהל' מעשר שני ה"ד.

2. ספר עיר הקודש והמקדש ח"א פ"ה. ■

# STORIES Off the Daf

## The greatness of Rashi Hakadosh

"והיכן מוזהר על אכילה..."

Once, a group of boys came to be tested by the Chazon Ish, zt"l. The Chazon Ish asked them to tell him what Rashi says about a certain point and they immediately replied. He then asked how Rashi knew to answer the question inherent in the verse. One student immediately answered, "Rashi knew this from ruach hakodesh!"<sup>1</sup>

The Chazon Ish responded to this explanation with great enthusiasm. "You are correct! Rashi wrote everything with

ruach hakodesh!"

The Shelah Hakadosh wrote: "Every comment of Rashi contains wondrous hidden things, since he wrote it all from ruach hakodesh. Just consider his commentary on Chumash which a simple reader will likely believe to be rather light. But if one looks in Mizrahi and the other works that explain Rashi, he will find astounding insights hidden in Rashi's simple seeming words. And the same is true of his commentary on gemara, since both come from the same source..."<sup>2</sup>

One small word in Rashi's commentary on today's daf gives a little insight into his greatness. During Rashi's last days, he never allowed any weakness or pain to pre-

vent him from writing his commentary on Shas. When he reached Makkos 19, he wrote a final statement that included the word "tahor"—pure. At that moment, his soul departed for the next world. His son-in-law, who continued his notation, wrote, "Our teacher's body was pure and his soul departed pure. He did not explain more."

Many great luminaries—including the Chidah—learn from this statement that Rashi wrote the last words of his commentary on Makkos 19 on the day he died and his soul departed while engaged in a final statement regarding purity.<sup>3</sup> ■

1. מעשה איש, ח"ג, ע"י נ"ח

2. שלי"ה הקדוש, מסכת שבועות, אות כ"ח

3. רש"י חייו ופעליו, ח"א, ע"י 125 ■

