

**A** בס"ד  
מסכת ר"ה דף ה  
Intro  
Today we will learn בע"ה דף ה.

Some of the topics we will learn about today include:

The continuation of a discussion from the previous daf about the תאחר of איסור, and an elaboration on the various types of pledges and donations for which one may be liable for this איסור if they are not fulfilled in a timely fashion.

Some of the key topics and concepts that we will learn about include:

בל תאחר  
If one makes a pledge to bring a קרבן or another נדבה to the Bais HaMikdash, he may not delay fulfilling the pledge. If three Yomim Tovim pass from the time he makes his pledge without the pledge being fulfilled, he has transgressed the לאו of תאחר לא לשלמו. There is a machlokes in our gemara as to how to properly calculate these 3 רגלים, in order to be in violation of this איסור.

**B** לינה  
There is a Halacha that when one brings a Korban to the Bais HaMikdash, they must spend the night in Yerushalayim and go home only in the morning, as the pasuk states ופנית בבוקר והלכת לאוהליך

ערכין  
This is a type of pledge where one says ערך פלוני עלי, in which case he obligates himself to giving an amount to Tzedaka based on predesignated amounts stipulated by the Torah for someone in that gender and age bracket.

**C** חרמים  
חרמים is a type of pledge where one donates a certain amount to the upkeep of the Bais HaMikdash.

תשלומים  
Every Jewish male is obligated to bring a Korban ראיה on each of the three Yomim Tovim. It is a machlokes if the obligation is specifically for the first day of Yom Tov, in which case if a person was not able to bring the קרבן on the first day, then each successive day is תשלומים, a replacement for the obligation of the first day, or if the obligation for the ראיה is to bring the Korban on any day of the Yom Tov.

**A**

*The בל תאחר of איסור and the various types of pledges for which one may be liable for this איסור*

**בל תאחר**

**B**

**לינה**

**ערכין**

**C**

**חרמים**

**תשלומים**

**1** So let's review...  
 The gemora continue examining the machlokes between 5 taanoim with regards to the בל תאחר of איסור  
 The בל תאחר and רבי שמעון בן אלעזר learned the laws of from the pasuk of בחג המצות ובחג השבועות ובחג הסוכות  
 The gemora asks:  
 תשלומין לעצרת מנא להו  
 What is the source for being able to bring the קרבנות of Shavuos for seven days ?

**2** נפקא להו מדתני רבה בר שמואל  
 דתני רבה בר שמואל  
 אמרה תורה מנה ימים וקדש חדש מנה ימים וקדש עצרת מה חדש למנויו אף עצרת למנויו  
 Just as we count the days of a month, and then celebrate the Korban of the new month on the following day of Rosh Chodesh, using the unit of counting, which is a day, to designate the time period for the Korban, so too on Shavuos, we use the counting period of a week, as Shavuos is designated by 7 weeks of counting, to designate the time period allowed for the Korbanos of Shavuos.

**3** The Braisa on the previous daf had mentioned a list of items which are all included in the בל תאחר of איסור.

These included:

- חייבי הדמין
- הערכין
- החרמין
- ההקדשות
- חטאות ואשמות
- עולות ושלמים
- צדקות ומעשרות
- בכור ומעשר ופסח
- לקט שכחה ופאה

The gemara now begins to examine this Braisa as well as bring sources to show how each of these items are included in this בל תאחר שלמו of איסור

The gemara begins with the Korban Pesach, and asks:

ופסח בר מיקרב ברגלים הוא  
 פסח זימנא קביעא ליה אי אקרביה אקרביה ואי לא אקרביה אידחי ליה

The Korban Pesach has a specific designated time to be brought, which is on Erev Pesach and then eaten on Pesach night at the Seder, and cannot be brought at a later date ?

**1** רבי שמעון בן אלעזר and ת"ק  
**תשלומין לעצרת מנא להו**  
 What is the source for being able to bring the קרבנות of Shavuos for seven days



- 3** The following are included in the בל תאחר of איסור
- חייבי הדמין
  - הערכין • החרמין
  - צדקות ומעשרות
  - ההקדשות
  - בכור ומעשר ופסח
  - חטאות ואשמות
  - לקט שכחה ופאה

ופסח בר מיקרב ברגלים הוא  
 פסח זימנא קביעא ליה  
 אי אקרביה אקרביה  
 ואי לא אקרביה אידחי ליה  
 The Korban Pesach cannot be brought at a later date!



4 Rav Chisda answers that פסח כדי נסבה  
 Your question is indeed valid, and Pesach was merely mentioned here because very often בכור ומועשר and פסח are grouped together.  
 Whereas Rav Sheshes explains that the פסח in this listing is referring to פסח שלמי, an animal that was originally designated as a Korban Pesach, but was then lost and replaced with another animal, and subsequently found. In such a case, this animal is brought as a regular Korban Shlamim.  
 And even though a regular שלמים is already mentioned on this list, however, one might think that הואיל ומחמת פסח קאתו - כפסח דמו קמ"ל  
 Since this is a replacement for a Korban Pesach, perhaps it would not have תשלומין - the same way that a קרבן פסח does not have תשלומין.  
 קא משמע לן, that in fact it does have up to three Yomim Tovim to bring this animal as a קרבן in the Bais HaMikdash, in the same way that a regular שלמים קרבן has.

5 The gemara continues and asks:  
 מנהני מילי  
 What are the Torah sources for each item mentioned in the Braisa ?

4

רב ששת	רב חסרא
מאי פסח	פסח כדי נסבה
שלמי פסח	

*This animal is brought as a regular Korban Shlamim*

*Even though one might think that פסח קאתו ומחמת פסח קאתו - כפסח דמו קמ"ל and does not have תשלומין קא משמע לן*

5

מנהני מילי





**7** The Braisa had also mentioned לא תאחר לשלמו הוא ולא חילופיו  
The gemara questions חילופי מאי  
After some discussion, the gemara explains, according to Rav Sheshes, that this is referring to חילופי עולה ושלמים  
for whom two Yomim Tovim already passed and then the animals acquired a מום, and so they transferred the קדושה of this animal to a non-blemished animal for which a third Yom Tov passed.  
סלקא דעתך אמינא הואיל ומכח קמא קאתי כמאן דעברו עליו ג' רגלים דמי  
One might think that since this animal came in place of another קרבן which was already delayed by two Yomim Tovim, the next Yom Tov would be considered its third קמ"ל  
That since this is a חילוף, a replacement, it has its own independent three Yomim Tovim.

**7** לא תאזור לשלמו  
כאן ולא חילופיו

?

חילופי מאי

חילופי עולה ושלמים

Two Yomim Tovim already passed for the blemished animal	One Yom Tov passed for the new animal
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סלקא דעתך אמינא הואיל ומכח קמא קאתי  
כמאן דעברו עליו ג' רגלים דמי  
קא נשמעין

**8** והיה בך חטא ולא בקרבן חטא  
That While a person who delays his קרבן is transgressing an איסור, the קרבן itself still remains kosher and may be sacrificed, even if brought after the designated time.  
The gemara then questions why the possik needs to teach this as we already know it from other pessukim.

**8** והיה בך חטא  
ולא בקרבן חטא  
the קרבן remains kosher

?

Why do we need this פסוק to teach this we already know it from other פסוקים

**9** The gemora agrees and therefore offers a different explanation: בך חטא ולא באשתך חטא  
Since we already learned elsewhere - בעון נדרים אשתו מתה - that if one is lax in keeping his vows, a penalty could be meted out against his wife c"v, as our gemara here cites in the name of Rebbe Yochanan and some say Rebbe Elazar: אין אשתו של אדם מתה אא"כ מבקשין ממנו ממון ואין לו שנאמר: אם אין לך לשלם למה יקה משכבך מתחתך  
One might think that ones wife would also be punished for the איסור of אסור, with one who is lax in keeping his pledges, קמ"ל that  
בך חטא ולא באשתך חטא

**9** והיה בך חטא  
ולא באשתך חטא

The gemora agrees and therefore offers a different explanation

אין אשתו של אדם מתה אא"כ מבקשין ממנו ממון ואין לו - שנאמר: אם אין לך לשלם למה יקה משכבך מתחתך  
One might think that ones wife would also be punished for the איסור of אסור  
קא נשמעין