

A בס"ד
Intro
Today we will learn בע"ה of דף 1 מסכת ר"ה.
Some of the topics we will learn about today include:
The continuation of a discussion from the previous daf about the איסור of תאחר, including various situations, questions and halachos related to this איסור.

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.

פיגול
If while bringing a Korban, has thoughts to eat this Korban after its designated time, this is called פיגול, and the Korban becomes invalid.

B בכור
The firstborn male of an ox, goat or sheep has קדושת בכור, and it must be given to a Kohen. It cannot be redeemed. In the time of the Bais HaMikdash, if the animal had no מום, the בכור is brought as a Korban during its first year. If the animal had a מום, it was slaughtered and eaten during its first year and it is ממוון כהן.
Today when there is no Bais HaMikdash, a Kohen must care for a Bechor until it develops a מום. Alternatively, he may sell it, even if it has no Mum, to a non-Kohen, who may then eat it after it develops a Mum.

בתי ערי חומה
Houses located in a city that had been walled from the time of Yehoshua are called Batei Arei Chomah. If one sells such a house, he has the right to purchase it back within one year of selling it. If he does not redeem it during that time, then it is "Chalut", and becomes the permanent property of the purchaser

עליה לרגל
Aliya LaRegel is the Mitzva to go up to Yerushalyim on each of the שלש רגלים, as stated in the Torah
שלש פעמים בשנה יראה כל זכורך את פני האדון ה' א-לקי ישראל

C שמחת יום טוב
There is a special mitzva of Simcha and Oneg on Yom Tov as the pasuk says: ושמחת בחגך. As Rebbe Yehoshua teaches in our gemara, we are meant to divide our Yom Tov days, חציו להשם, וחציו לכם. Half of ones day should be spent in Torah and Tefilla, and the other half of the day should be dedicated to Oneg Yom Tov through eating and drinking special Yom Tov foods. Even the clothing that one wears on Yom Tov, should be nicer and finer than one's Shabbos clothing, to fulfill the mitzva of Simchas Yom Tov.

A The איסור of תאחר, including various situations, questions and halachos related to this איסור

בל תאחר

פיגול

B בכור
בתי ערי חומה

עליה לרגל

C שמחת יום טוב

1 So let's review.....

The gemara now brings a Braisa which will expound on and interpret another pasuk in the Torah regarding the איסור of בל תאחר.

The pasuk states
מוצא שפתיך תשמור ועשית כאשר נדרת לה' א-לקיך נדבה אשר דברת בפיו

2 The gemara learns:

ת"ר מוצא שפתיך זו - מצות עשה
It is a positive Mitzva to fulfill a pledge made to צדקה
תשמור - זו מצות לא תעשה
It is also a מצוה לא to fulfill a pledge made to צדקה
ועשית - אזהרה לב"ד שיעשון
If someone does not fulfill their pledge Bais Din is commanded to enforce collection of the pledge
כאשר נדרת - זה נדר
If someone made a pledge by saying הרי עלי, and do not fulfill it, they transgress both a negative and positive mitzva.
לה' אלהיך - אלו חטאות ואשמות עולות ושלמים
If someone is obligated to bring קרבנות and does not do so they are עובר both a positive and negative mitzva.
נדבה - כמשמעו
If someone made any pledge to donate to the Bais HaMikdash, they are obligated to fulfill it
אשר דברת - אלו קדשי בדק הבית
Pledges made to בדק הבית, which is for the upkeep of the Bais HaMikdash, one is obligated to fulfill this.
בפיו - זו צדקה
Even pledges made to help the poor, one is obligated to fulfill, and if one is delinquent in fulfilling this obligation, he transgresses a מצוה from the תורה.

3 The gemara questions the apparent redundancy of this דרשה, as we have learned each of these items in the previous Braisa

מוצא שפתיך זו מצות עשה למה לי
As we have already learned previously from the pasuk ובאת שמה והבאתם שמה
That one also violates a מצוה עשה by delaying a pledge.

Similarly:

תשמור זו מצות לא תעשה למה לי
As we have already learned out the לאו of delaying a pledge from the pasuk לא תאחר לשלמו

ועשית אזהרה לב"ד שיעשון
We have already previously learned out from the pasuk יקריב אותו
that we force a person to fulfill a pledge to Tzedaka that he previously made.

And so this entire drasha seems to be superfluous ?

1 *The בל תאחר of איסור*

מוצא שפתיך תשמור
ועשית כאשר נדרת לה' א-לקיך נדבה
אשר דברת בפיו

מן יבין
מוצא שפתיך • מצות עשה
תשמור • מצות לא תעשה
ועשית • אזהרה לב"ד שיעשון
כאשר נדרת • נדר
לה' א-לקיך • אלו חטאות ואשמות עולות ושלמים
נדבה • כמשמעו
אשר דברת • אלו קדשי בדק הבית
בפיו • זו צדקה

3 *The gemara questions the redundancy of this דרשה...*

<p>ועשית</p> <p>אזהרה לב"ד שיעשון</p> <p>?</p> <p>אמבאי?</p> <p>יקריב אותו</p>	<p>תשמור</p> <p>מצות לא תעשה</p> <p>?</p> <p>אמבאי?</p> <p>לא תאחר</p> <p>כששלמו</p>	<p>מוצא שפתיך</p> <p>זו מצות עשה</p> <p>?</p> <p>אמבאי?</p> <p>ובאת שמה והבאתם שמה</p>
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4 The gemara answers
 חד דאמר ולא אפריש וחד אפריש ולא אקריב
 One **לימוד** is referring to where he made a pledge but did not separate or prepare it, whereas the other is referring to where he did put aside his pledge, but simply did not bring it to the Bais HaMikdash. In each case, he is **עובר** a series of איסורים as the gemara itemized above.

4

<p>וחד אפריש ולא אקריב</p> <p>He put it aside but did not bring it to the Bais HaMikdash</p>	<p>חד דאמר ולא אפריש</p> <p>He made a pledge but did not separate or prepare it</p>
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5 וצריכא
 And each one is necessary
 דאי אשמעינן אמר ולא אפריש
 If the gemara had only addressed the case of pledging without separating, we would have thought that the איסור is violated because he did not fulfill his words at all, as opposed to אפריש ולא אקריב, where he did separate the pledge but does follow up and bring it, because דרחמנא בי גזא היכא דאיתיה, since he has already separated the sacrifices or donations, they remain in the domain of holiness even if not actually given over.

5

וצריכא

<p>אי אשמעינן אפריש ולא אקריב דקא משהי ליה גביה</p> <p><i>We would have thought the איסור is violated since he's physically holding back the final fulfillment of his pledge</i></p>	<p>דאי אשמעינן אמר ולא אפריש</p> <p><i>We would have thought the איסור is violated since he did not fulfill his words at all</i></p>
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On the other hand...
 אי אשמעינן אפריש ולא אקריב דקא משהי ליה גביה
 If the gemara only addressed the case of where he separated his pledge, yet was delinquent in bringing it to the Bais HaMikdash, we would have thought that only in such a case is there an איסור, since he is physically holding back the final fulfillment of his pledge, whereas if he merely pledged verbally, לא, אימא דיבורא לא, כלום הוא words alone would not invoke a violation of the לאו.
 לאו, קמ"ל, that he is **עובר** even for a verbal pledge alone.

6 Therefore the gemara needs to teach both cases separately.

The Braisa had taught:

בפיך זו צדקה
 That even for delaying a pledge to צדקה - to help poor people, one is in violation of the איסור of תאחר.

Rava clarifies, and says:
 וצדקה מיחייב עלה לאלתר

If someone makes a pledge for funds for the needy, one need not pass three Yomim Tovim to violate the איסור of תאחר, but rather he is **עובר** immediately if he does not fulfill his pledge - דהא קיימי עניים, as דהא קיימי עניים have an immediate need for these funds and they are immediately accessible to him.

Rava then adds that while regarding the איסור of תאחר, one is **עובר** only after 3 Yomim Tovim have passed, however he is **עובר** the עשה of שמה עשה, after just one Yom Tov.

6

The Braisa had taught:

בפיך • זו צדקה

*For delaying a pledge to צדקה
 one is in violation of תאחר*

Rava clarifies...

**וצדקה
 מיחייב עלה לאלתר**

**One need not pass 3 Yomim Tovim
 to violate תאחר**

דכא קיימי עניים



7 Moreover, says Rava
 כיון שעברו עליו ג' רגלים בכל יום ויום עובר בכל תאחר
 After one has been delinquent in bringing his קרבן for three successive Yomim Tovim, subsequently, each additional day that one delays bringing his קרבן his is עובר an איסור of בל תאחר.

The gemara then presents a Braisa which qualifies the איסור of תאחר בל תאחר further:

אחד בכור ואחד כל הקדשים כיון שעברו עליהם שנה בלא רגלים רגלים בלא שנה עובר בכל תאחר
 The איסור of תאחר בל תאחר goes into effect, either after three Yomim Tovim have passed, or after 1 year, even if three Yomim Tovim have not yet passed.

7

כיון שעברו עליו ג' רגלים
 בכל יום ויום
 עובר בכל תאחר

בריות:

אחד בכור ואחד כל הקדשים
 כיון שעברו עליהם
 שנה בלא רגלים, רגלים בלא שנה
 עובר בכל תאחר

8 This is understandable according to the opinion that the three Yomim Tovim must be in order beginning with Pesach, then such a situation could occur, if, for example, one made a pledge right after Pesach, then it would take almost two years to pass before three Yomim Tovim pass again from Pesach.

However, according to the opinion that the three Yomim Tovim need not be in order, how can a full year pass without having three Yomim Tovim pass?

8

Understandable according to the opinion

The 3 Yomim Tovim must be in order beginning with Pesach

If one made a pledge after Pesach, it would take almost 2 years before 3 Yomim Tovim pass again from Pesach

However, according to the opinion

The three Yomim Tovim need not be in order

How can a full year pass without having three Yomim Tovim pass?

9 After some discussion, the gemara concludes that this would be a case of a leap year, and following the view of Rebbe who holds that a year consists of 365 days, and not a calendar year, as we see by the law of בתי ערי חומה, where Rebbe holds that שנה תמימה is defined as a count of 365 days,

Or according to רב שמעיה, who holds that the Yom Tov of Shavuot can fall out either on the 5th, 6th, or 7th of Sivan, depending whether the months of Nisan and Iyar have 29 or 30 days.

In such a case, conceivably if Shavuot falls on the 5th of Sivan in year 1, and on Isru Chag, the 6th of Sivan one makes a נדר to bring a קרבן, and the following year Shavuot falls out in the 7th of Sivan.

In such a case, a year of 365 days can pass by without having passed three Yomim Tovim, according to the view of רבי שמעיה.

9

This would be a case of a Leap Year

Or according to רב שמעיה

Shavuot can fall out either on the 5th, 6th, or 7th of Sivan

Depending whether Nisan and Iyar have 29 or 30 days

Following Rebbe

A year consists of 365 days, and not a calendar year



10 Rav Zeira questions the following:

יורש מהו בבל תאחר
 If someone inherited his father's possessions, is he obligated to bring the pledges that were made by his deceased father?
 כי תדור נדר אמר רחמנא והא לא נדר
 Is the *איסור* of תאחר בל contingent on actually making the pledge, which the יורש did not do
 או דלמא ובאת שמה והבאתם שמה
 Or perhaps the obligation falls on the יורש, as he has inherited the property and just as he is obligated in the mitzva of ובאת שמה, he is also obligated in the mitzva of והבאתם שמה, which would include the יורש

10 Rav Zeira questions the following:

יורש מהו בבל תאחר?
Is he obligated to bring the pledges made by his deceased father?

או דלמא ובאת שמה והבאתם שמה

כי תדור נדר אמר רחמנא והא לא נדר

?

11 Answers the gemara...
 דתני רבי חייה מועמך פרט ליורש
 בל תאחר איסור of יורש from the

11

דמני רבי חייה

מועמך - פרט ליורש

12 Rav Zeira then asks:
 אשה מה היא בבל תאחר
 Is a women חייב in the איסור of תאחר ?
 Perhaps she is exempt as she is not obligated in the עולת ראיה as is a man, or perhaps since she is included in the mitzva of Simcha on Yom Tov, as Rashi explains, ושמחת בחגך אתה ובנך ובייתך the word ביתו refers to ones wife.

12 Rav Zeira asks:

אשה מה היא בבל תאחר?

Perhaps she is exempt as she's not obligated in the עולת ראיה

Or perhaps since she's included in Simchas Yom Tov she would be liable

?

- 13 To which אביי answered
 ותיפוק ליה דהא איתה בשמחה
 in fact, since a women is included in the mitzva of Simcha of
 Yom Tov, she would indeed be liable for the איסור of אסור as
 well.

13

אביי answered
 ותיפוק ליה
 דהא איתה בשמחה
*Since a women is included
 in Simchas Yom Tov,
 she would be liable for אסור as well*