



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Rosh Hashanah Daf Vuv

- A Braisa darshens a pasuk regarding paying one's obligations: "Motza sifasecha" – refers to a mitzvas assei to pay one's obligations. "Tishmor" – refers to a lo sassei if one does not. "V'asisa" – teaches that Beis Din should force one to pay. "Kasher nadarta" – refers to a neder. "Lashem Elokecha" refers to a chatas, asham, olah, and shelamim. "Nedavah" refers to a nedavah. "Asher dibarta" refers to things given to hekdesch for upkeep of the Beis Hamikdash. "B'phicha" – refers to regular tzedakah.
  - **Q:** How can we say that the mitzvas assei is learned from "Motza sifasecha", when a Braisa says we learn it from "U'vasa shama, v'haveisem shama"? **Q2:** How can we say that the mitzvas lo assei is learned from "Tishmor", when a Braisa says we learn it from "Lo si'achar l'shalmo"? **Q3:** How can we say that "V'asisa" teaches that Beis Din should force one to pay, when a Braisa says we learn it from "Yakriv oso"? **A:** Both sets of pesukim are needed. One refers to where a person made the promise to bring a korbon but had not yet designated an animal, and the other set refers to where he designated the animal but had not yet offered it. We would think that maybe only promising without designating is a problem, because he has not kept his word, but designating without offering is not a problem, because the animal, wherever it is, is considered to be in the possession of Hashem. We would also possibly say that only designating without offering is a problem, because he is keeping the animal in his possession, but where he never even designated it, it is not a problem because his mere words don't have real effect. Therefore we need both sets of pesukim.
    - **Q:** How can we say that this Braisa refers to a promise without a designation? One of the promises listed was a "nedavah", which means that one designates a particular animal as a korbon!? **A:** The case referred to by the Braisa as "nedavah" is where one actually made a neder (which obligates himself to bring a korbon) on the condition that he is not responsible if the animal is lost or damaged.
  - The Braisa said, "B'ficha" – refers to regular tzedakah. **Rava** said, one is chayuv to give the tzedaka immediately (without waiting for Yomim Tovim to pass), because poor people are waiting and in need of the funds.
    - The chiddush is that we should not say, since it is written among the korbanos, the Torah means to allow passing of the Yomim Tovim.
  - **Rava** said, as soon as one Yom Tov passes and one did not bring his obligated korbanos, he is oiver on the assei.
    - **Q:** A Mishna says that **R' Yehoshua and R' Papayus** said, that they once ate a Shelamim cow on Pesach, and ate its offspring as a Shelamim (which was born to the Shelamim, and therefore must be offered as well) on Succos. Now, we can say that it couldn't be brought on Pesach with the mother because maybe it was not yet 8 days old, but according to **Rava**, how could they have allowed Shavuos to pass by without bringing the korbon!? **A: R' Zevid in the name of Rava** said, the animal was sick on Shavuos, and therefore could not be brought then. **A2: R' Ashi** said, when the Mishna said that they ate the child on "chag", it meant the Yom Tov of Shavuos.
  - **Rava** said, once 3 Yomim Tovim have passed, a person is oiver for baal te'achar each and every day.

