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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. If a person gives a prostitute animals that were dedicated to be brought as korbanos, they may still be brought.

The Torah states that a animal given to a prostitute in exchange for her services cannot be brought as a korban. However, our Gemora quotes a Mishna that says that if the animal had already been dedicated to be a specific korban, it can still be brought as that korban. This is derived from the verse, “For any vow,” which excludes animals that a vow had already been made upon (that they were dedicated to be a korban). [Of course, it is forbidden to go to a prostitute in all circumstances.]

2. There is an argument whether or not one may sell a portion in his korban pesach in order to have money with which to do business.

The verse states, “If the house will be lessened from having a sheep (then he and his neighbor should take etc.)” The Tanna Kamma of a braisa states that this means that one can sell a stake in his korban pesach if he doesn’t have enough money to buy the things needed for the korban pesach (i.e. wood for a fire to roast it). However, he

cannot sell a share in it to have money with which to buy things (see definition below). Rabbi argues that this is also permitted.

3. There is an argument among the amoraim regarding the exact argument above.

One opinion is that while everyone agrees that one can wood for the korban pesach with the money received for the partnership, their argument is whether or not one can purchase matza and maror with this money. The second opinion is that everyone agrees matza and maror can be purchased. The question is regarding whether or not one may buy a shirt with this money.

4. There is an argument whether or not kodshim kalim (explained below) is considered the “money of heaven” or a person’s money.

Rabbi Yosi Ha’Glili is often quoted in our Gemora as stating that kodshim kalim (kodshim with lighter rules, can often be eaten by a regular jew, in Yerushalayim (not just in the Beis Hamikdash, etc.) are considered one’s personal money, despite the fact that it is holy and has restrictions. Others hold



that it is considered like “money of Heaven” and not money that one fully owns.

5. When a woman becoming pure after being a nidah or having given birth goes to the mikvah, they go at night.

This is derived from the verse, “Seven days she shall be a nidah,” implying that she only becomes pure when going to the mikvah after the seventh day, meaning at night. Even though this verse is stated by a nidah, a woman after birth is compared to a nidah (and therefore has the same law).

INSIGHTS TO THE DAF

Our Gemora mentions the concept “A person does not forbid something that is not his.” Is this indeed a general rule? What if someone slaughters another person’s animal in the name of avoda zara? Does he forbid the animal from benefit, as is the law of a regular sacrifice of avoda zara? What if someone pours another person’s wine in the name of avoda zara?

The Gemora in Avoda Zara (54a-b) explains that while we generally say that a person cannot forbid someone else’s possessions, that is only if he does not do an action to the object in question.

However, if he would, for example, slaughter someone’s animal in the name of an avoda zara, it would indeed become forbidden from benefit.

Interestingly, Tosfos in Avoda Zara (58b) states that while the same is technically true for a gentile who pours someone else’s wine for avoda zara, if we see that the gentile poured the wine in order solely to anger the Jew that he made his wine forbidden, the wine is permitted. He even cites that after such an incident, an old pious Jew went and drank from the barrel, in order to show the gentile that his actions were meaningless.