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Arachin Daf 24

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

Although they said that pledges are exacted from those who owe for their *erech* vows, we nevertheless provide food for (*him for*) thirty days (*by letting him keep this*), clothing for twelve months, bed and bedding, shoes and his *tefillin*. [*If he does not own these items, we allow him to keep enough money so he may purchase them.*] This is provided for himself, but not for his wife or children. If he was a craftsman they give him two of each type of tools (*by letting him keep them*): a carpenter - they provide for him two planes and two saws. Rabbi Eliezer says: If he was a farmer they provide for him oxen; a donkey driver - they give him his donkey. If he had many of one kind and few (*one*) of another kind, we do not tell him to sell (*one*) of the many and buy some (*one*) of the few, but we give him two of the kind of which he has many and all of which he has few. If one consecrates his property, they assess (*the value of*) his *tefillin* (*and he redeems them*). (23b)

Sustaining Him

It is written: *But if he is too poor for your erech valuation*. This implies that we should sustain him from within the valuation (*and that is why we let him keep those things needed to sustain him*). However, the verse excludes his wife and children.

The *Mishna* had stated: If he had many of one kind and few (*one*) of another kind (*we do not tell him to sell (one) of the many and buy some (one) of the few, but we give him two of the kind of which he has many and all of which he has few*).

The *Gemora* asks: But isn't that obvious? Whatever has been enough for him until now, must be enough now as well!?

The *Gemora* answers: You might have said that until now, when he was in a position to lend tools to others (*for he had an extra one*), others would have lent tools to him as well, but now, since people will not lend him (*for he has no spares to lend to others*), these might not be sufficient (*and he should be allowed to sell one of the many to buy one of the few*); therefore we are informed that he cannot.

The *Mishna* had stated: If one consecrates his property, they assess (*the value of*) his *tefillin* (*and he redeems them*).

The *Gemora* relates: There was a man who sold all his possessions. He came before Rav Yeimar. He said to them: Take his *tefillin* off of him (*for everything was included in the sale*).

The *Gemora* explains the novelty of this ruling: You might have thought that there (*in the Mishna*) he thought that he was fulfilling a *mitzvah* (*by consecrating all his possessions to the Temple, and therefore he includes everything in his vow – even his tefillin*), but in the case of a sale, you might have thought that people will not sell something that is needed for the fulfillment of a *mitzvah* which is done on himself; therefore he teaches us otherwise. (24a)

Mishna

Whether a man has consecrated his estate, or whether he has consecrated the valuation of himself to the Beis Hamikdash, the Temple treasurer has no claim either upon the clothes of that man's wife, or upon the clothes of his children, or the colored



garments that were dyed for them (*for his wife and children*), or any new sandals that their father may have bought for them (*because they are not considered his property*).

Although they said that slaves are sold (*by the administrator on behalf of minor orphans*) with their clothes to increase their value, since if a garment worth thirty *dinars* is bought for him, his value increases by a *maneh*; so also a cow - if one waits until the market day, its value increases; so also a jewel - if it is taken to the large city, its value increases - the Temple can claim only in its place and at its time. [*If a poor man declared an erech vow and cannot afford it, he is assessed according to the current and local price; if he has a slave or a jewel, the treasurer may not postpone the collection by insisting that he take it to a big city and pay him the price it fetches there; rather, it is estimated at the local and current value, and the poor man may wait and sell it as he prefers.*] (24a)

WE SHALL RETURN TO YOU, SHUM HAYESOMIM

INSIGHTS TO THE DAF

The Yovel

A considerable part of our tractate, and especially the last ten *dapim*, discuss the *yovel*. The *yovel* is the fiftieth year after seven cycles of the *shemita*. After 49 years, during which there were seven *shemita* years, the *yovel* is announced. In this year “each person shall return to his holding and each person shall return to his family” (Vayikra 25:10). Houses and fields which were sold return to their owners and Jewish slaves leave their masters and return to their families. According to Rabbi Avraham Min HaHar (Nedarim 61a) and other Rishonim (Ibn Ezra, Vayikra 25:11, and Radak in *Sefer HaShoroshim*), the *yovel* is so called because at the start of that year we blow a shofar of a ram, which is called a *yovel*. Ramban rejects this explanation (Vayikra, *ibid*) as, in his opinion, blowing the shofar in the *yovel* is not only limited to a ram’s shofar. Therefore, he and other Rishonim (see Ibn Ezra, *ibid*, in his first explanation, and *Chezkuni*, *ibid*) explain that *yovel* comes from the term *yuval* (“brought”), that all those who sold their homes or fields are

brought back to them and the slaves are brought back to their families.

Counting the yovel: It is interesting to discover that just as we count 49 days to the ‘omer, the same applies to the era when the *yovel* is in practice, when the Temple exists: the *beis din* stood up every year on Rosh HaShanah night and pronounced “Blessed...who sanctified us with His mitzvos and commanded us concerning counting the *yovel*. Today is...years to the *yovel*” (see Rambam’s *Sefer HaMitzvos*, ‘asin 140; Raavad and Rash of Shantz in their commentary on *Toras Kohanim, Behar, parashah 2*; and see *Sefer HaChinuch* and *Minchas Chinuch*, mitzvah 330). The *beis din* sanctify the *yovel* at the start of the year and pronounce a special *berachah*: “Blessed...who has sanctified us with His mitzvos and commanded us to sanctify years; this year is sanctified for *yovel*” (see *Sefer HaChinuch*, mitzvah 332, and Meiri, Rosh HaShanah 8b).

Everyone must blow a shofar: A shofar must be blown on Yom Kippur in the *yovel* and according to many Rishonim, everyone must blow a shofar himself and does not fulfill the mitzvah by hearing a shofar blown by another! (See Rashba and Ritva, Rosh HaShanah 30a; however, *Tosfos HaRosh*, *ibid*, and Meiri, *ibid*, explain that there’s no difference between blowing the shofar on Rosh HaShanah and blowing it in the *yovel*). According to many Rishonim, this mitzvah is the source for the ancient custom to blow the shofar immediately after Yom Kippur (*Teshuvos HaGeonim Sha’arei Teshuvah*, 67, and many others) as a remembrance for blowing the shofar on Yom Kippur in the *yovel* (*Itur*, end of *Hilchos Yom HaKippurim*; etc.)