

## Inside the Daf

When מֹשֶׁה (Moses) came down from Mount Sinai he had the תּוֹרָה שְׂבָכָתָב (Written Torah) in his hand and the תּוֹרָה שְׂבָעַל פֶּה (Oral Torah) in his mind. Much later in history, the Oral Torah was written down in the מִשְׁנָה and גְּמָרָא.



Some of the Torah's laws are clearly written in the תּוֹרָה שְׂבָכָתָב, for example, the commandments not to steal, murder or worship idols.

Other laws are only hinted to in the written Torah and explained clearly in the תּוֹרָה שְׂבָעַל פֶּה. Since these rules are not written clearly it is as if they are "פּוֹרְחִין" or "בָּאֲוִיר" or "hovering in the air."

One example of a "hovering" law is that of הַתֵּרַת נְדָרִים, or "being released from vows." If someone makes a vow, he or she is bound to keep it. But an

"expert" is sometimes allowed to release them from their vow. The Torah doesn't *write* this clearly but says, "someone who makes a vow may not profane it" (see במדבר לג, Num. 30,3). This hints to the idea that only the person making the vow may not profane it, but someone else may. That "someone else" is an expert who releases the person from his vow.

Other laws in the Written Torah are like "a mountain being hung by a hair." This means they appear in the

written Torah but many of their rules are in the Oral Torah.

For example, the written Torah commands us to not work on the Sabbath. Usually, this means we cannot do an activity for its usual purpose, like digging a hole to use the pit that will be created. But from the Oral Torah we know that one may also not dig a pit to use the earth that will be dug out. The laws of the Sabbath are therefore like "a mountain being hung by a hair."

## WORDS OF THE DAY:

אִיבְעִית אֵימָא  
"IF YOU WANT I WILL SAY"

## מעילה



You have probably been told that you are not allowed to use certain things in your home. Maybe these things are valuable, or maybe they are things that only an adult should use.

Hashem also has things He does not want us to use. Anything that has been donated to the המקדש (Holy Temple) or dedicated for holy uses may not be used for personal needs. For example, if I donate an animal to the Temple, I may not use it to plow my field.

Using an object that has been donated to the Temple for one's personal needs is called, "מעילה."

If someone gives a messenger money that has been donated to the Temple, and tells him to buy a coat, if the messenger buys the coat for the sender then the sender, not the messenger, has committed מעילה. This is the case, even though it was the messenger who actually used the money to make an improper purchase.

"Chaim," said his father, "the principal called and told me that you encouraged a kid to climb a fence at school that you are not allowed to climb."

"Yes," admitted Chaim, "but it's his own fault for getting caught! He didn't have to listen to me."

"It's your fault, too, Chaim," said his teacher, "there are times in the Torah when the person who tells someone to do a sin is responsible for the sin. The גמרא teaches that if someone gives Temple money to a messenger and tells him to buy a coat for the sender with the money, if the messenger follows through, the sender is guilty of מעילה. We see how serious it is to encourage someone to sin."

A Mitzva Moment

## Did You Know...

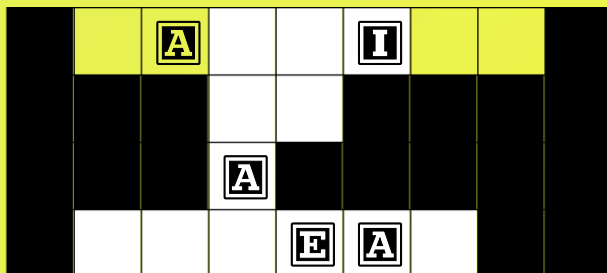
One who leaves the study of משנה for the study of the written Torah will find no peace. This is because there are many statements in the written Torah that are not clear. One who reads them will not be able to properly understand Jewish Law.



## Games



Use the letters below to fill in the phrase from today's daf



B N T R H G H Y D N G

## הגיגה דף י - Review Questions

1. What sort of laws are "hovering in the air?"
2. What is "מעילה"?
3. When will someone find no peace in his studies?