



## OVERVIEW of the Daf

### 1) Burning נותר on Yom Tov (cont.)

A fourth reason is presented to explain why burning נותר may not be done on Yom Tov.

2) **MISHNAH:** Guidelines for determining which part of the animal is considered edible are presented.

### 3) Clarifying the Mishnah

Rabbah notes an apparent contradiction in the Mishnah regarding the criteria for being considered food.

Rabbah asserts that there is a dispute contained within the Mishnah, whereas Rava asserts that there is no dispute, and he resolves the apparent contradiction.

A Baraisa is cited that supports Rava's understanding of the Mishnah.

### 4) Sinews that will eventually harden

According to R' Yochanan sinews that will eventually harden are considered to be an edible part of the Korban Pesach because we look at their present status, whereas according to Reish Lakish they are not considered edible because we look at what they will eventually become.

Reish Lakish unsuccessfully challenges R' Yochanan.

R' Yirmiyah noted a contradiction between two rulings of R' Yochanan.

R' Avahu demonstrated that the contradictory rulings reflect R' Yochanan's change of opinion.

5) **MISHNAH:** The Mishnah identifies when lashes are administered for a person who breaks a bone from the Korban Pesach and that there are no lashes for leaving leftovers from the Korban Pesach.

### 6) Clarifying the Mishnah

The Gemara presents the source for the ruling of the Mishnah that lashes are not administered for one who breaks the bone of a Korban Pesach which is tamei.

A Baraisa records a dispute between Tanna Kamma and

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## Distinctive INSIGHT

*The hardening of sinews, and the shrinkage of an Esrog*  
 איתמר: גידין שסופן להקשות רבי יוחנן אמר נמנין עליהן בפסח, בתר השתא אזלינן. ריש לקיש אמר אין נמנין עליהן, בתר בסוף אזלינן... הא הדר ביה רבי יוחנן לגבי דריש לקיש

Are sinews that are soft and edible in a young calf, but will later harden and become inedible as the animal matures considered as edible or not for the Korban Pesach? Rav Yochanan holds they are acceptable for consumption for the Korban Pesach, because we view their current status for validity. Reish Lakish says that we view the sinews in terms of their later status which will be inedible, and they cannot be used as meat, even in their fresh, tender state.

The conclusion of the Gemara is that Rav Yochanan agreed with Reish Lakish, and these sinews, even when tender, cannot be used for eating of the Korban Pesach. This is the ruling of Rambam in Hilchos Shechitah, Tur (Y.D. 55), Rema (ibid. 55:9). Everyone holds that we view an item even now only in terms of its later, changed status.

The תורה לשמה therefore rules that an Esrog which is exactly the minimum size (כביצה), and will invariably shrivel and shrink over Yom Tov due to natural drying cannot be used even on the first day of Yom Tov, when it is still large enough. The halachah already views the shrinkage as a current factor, and it is therefore too small to qualify as a kosher Esrog. ■

## REVIEW and Remember

1. What is the point of dispute between R' Yochanan and Reish Lakish concerning sinews that will eventually harden?
2. Why are two reasons are given to explain why lashes are not administered for one who leaves leftovers from the Korban Pesach?
3. Why is one permitted to register on the basis of the marrow of the animal's head?
4. How does one Baraisa support four different opinions?

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# HALACHAH Highlight

**When to perform a milah for a child born בן השמשות**  
 "לבדו", ולא מילה שלא בזמנה  
 "לבדו" – It only teaches us one may only perform a milah (on Shabbos and Yom Tov) in its designated time.

We learn from our Gemara that a milah not in its proper time is Biblically forbidden to perform on Shabbos. Therefore, a child born during בן השמשות (or ספק בין השמשות) may not have his bris performed on Shabbos. The Poskim argue as to what is considered בן השמשות for this halachah. R. Moshe Feinstein<sup>2</sup> is stringent not to allow a bris (until Sunday) if the child is born anytime from the beginning of sundown until the הכוכבים of Rabbeinu Tam. (This would apply whether the child is born during בן השמשות of Friday<sup>3</sup> or Saturday evening.) See below for further details.

The Mishna Berura<sup>4</sup> writes that when there are 3 small stars clustered together, and there is no red left in the horizon (on the side where the sun set), and the sky has become whitish (even though it is not black yet<sup>5</sup>) it is considered night. He adds that since we are not experts<sup>6</sup> when exactly this takes place, coupled with the fact that there are times when it is cloudy and one can not decipher this information, one should follow the opinion of Rabbeinu Tam. Therefore, for one living in Eretz Yisrael where night falls<sup>7</sup> much earlier than the shiur of Rabbeinu Tam, if a child is born on Friday night 25 minutes<sup>8</sup> after sundown or according to the Chazon Ish<sup>9</sup>, 35 minutes after sundown, we would perform the milah on Shabbos. In all these scenarios<sup>10</sup>, one should discuss the matter

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Rebbi regarding the conditions necessary to violate the prohibition against breaking the bone of a Korban Pesach.

Eight different explanations are presented, some of which are refuted and some of which are accepted.

A Baraisa is cited that supports four of the explanations.

## 7) Breaking the bone of the Korban Pesach

R' Yochanan and Reish Lakish disagree whether the bone may have flesh anywhere on the bone to violate the prohibition (R' Yochanan) or whether the flesh must be on the place where the break is made (Reish Lakish).

R' Yochanan challenges Reish Lakish's position. ■

- 1. בשו"ע סימן של"א ע"פ ה' ומה שכתבנו שגם בספק שמא נולד בביה"ט אינו דוחה שבת, כ"כ המ"ב שם בס"ק י"ד.
- 2. בשו"ת אג"מ אר"ח ח"ד סימן ס"ב בד"ה ולענין מילה. וז"ל שיש עכ"פ ספק מתחלת השקיעה וכו' ע"ל. וע"ש בד"ה אבל מ"מ שבג' רבעי מיל ראשונים שלר"ת, כתב שיש להחמיר, ושהרוצים למולו בשבת [כשנולד בזמן זה בסוף השבת] אין למחות בידם. אמנם שמעתי המגרי"י פ"ש זצ"ל אב"ד ירושלים, שלאלו המקילין לעצמם לעשות מלאכה במוצ"ק לפני זמן ר"ת, ע"כ שאינו אפילו כספק שבת אצלם, וא"כ גם אינם יכולים להחשיבו כספק להקו בו שמ"מ ספק הוא.
- 3. בסימן רצ"ג ס"ק ד' ובבה"ל שם בד"ה שיראו. וע"ע בבה"ל סימן רס"א ס"ב בד"ה שהוא שאם רואה שאין אדמימות ורואה סתם ג' כוכבים בינוניים ימתין ע"ב דקות לא זמניות. [ואם גם לא יודע אם נגמר האדמימות ברקיע יש דעה שימתין כשיעור ד' מילין ומניות.] וע"ע בבה"ל רצ"ג ס"א ד"ה עד
- 4. במ"ב רצ"ג ס"ק ד' ובה"ל שם בד"ה שיראו
- 5. בסוף בה"ל ד"ה שיראו, הנ"ל
- 6. וע"ע בגר"א באר"ח סימן רס"א ס"א
- 7. בשש"כ פמ"ו הערה מ"ה בשם הגרשו"א זצ"ל
- 8. בשש"כ שם בשם אמרי יושר ופאר הדור בשם החזו"א זצ"ל. וע"ע בפס"ת של"ה ה' בענין הנוהגים בא"י כר"ת לכ"ד, איך ינהגו לענין מילה ועי' בשו"ע יור"ד סימן ס"ד ובפת"ש שם אימתי ניקרא "שנולד" ■

# STORIES Off the Daf

## The means and the ends

אין בו כזית בשר אין בו משום שבירת עצם  
 Rav Hirsch, zt"l, explains that the bones are the element of the body that is placed at the disposal of the active parts of a creature—its flesh and blood. Through them, the will is able to activate the muscles, and they also serve to hold the whole together. They represent not activity, but the means through which activity is achieved. As long as the flesh is pure and still present, they have a value. Once they are disconnected from the flesh that is dedicated to a pure

and holy use, the bones become worthless. The highest ideal is that every bit of our being should be placed at the disposal of our goal of coming closer to Hashem—for what use is the physical if it is detached from its purpose?

The two great tzaddikim, Rav Shmelke of Nickolsburg and his younger brother Rav Pinchas, the Ba'al Hafla'ah, zt"l, used to learn together with superhuman diligence and intensity when they were both young. Once, immersed in their learning, they had both stayed awake for an extended time, but eventually the Ba'al Hafla'ah could stand it no longer. He left his shtender and crossed the room to get a pillow so that he could rest his head for a bit. After regaining

his strength, he would be able to return to his learning.

Rav Shmelke rebuked his younger brother straight away. "Pinchas, how could you stop learning the holy Torah? How could you throw away a taste of eternity for something as insignificant as a nap!?"

The younger brother stammered, "But, my brother, can't you see for yourself that I don't have the strength to go on!?"

Rav Shmelke thundered, "That's not what I see at all! With the energy you wasted getting your pillow, you could have stood and learned a little bit longer!" ■

