

## OVERVIEW of the Daf

### 1) Clarifying the Baraisa (cont.)

The Gemara continues to search for an explanation for the ruling in the Baraisa that when five people mixed up the hides of their Pesach offerings with each other and a blemish is discovered on one of them they are all exempt from having to bring a korban on Pesach Sheni.

**2) MISHNAH:** The Mishnah records the law for a father who makes the registration of his children on his korban conditional on being the first to arrive in Yerushalayim.

### 3) Clarifying the Mishnah

The Gemara suggests that one can derive proof to the principle of bereirah from our Mishnah.

R' Yochanan rejects this inference and two proofs are presented that support R' Yochanan's assertion.

**4) MISHNAH:** Details regarding registration for the Korban Pesach are taught.

### 5) Clarifying the Mishnah

The necessity for the first ruling in the Mishnah is explained.

Abaye explains that the dispute in the Mishnah applies only regarding one who wishes to withdraw from the korban but everyone agrees that one must register before the animal is slaughtered.

A Baraisa is cited that supports this explanation.

**6) MISHNAH:** The law of one who registered another to share in his portion is presented.

### 7) Sending away someone who is grabbing too much

The Gemara inquires whether it is permitted for the members of the group to send away one who is grabbing more of the korban than the others.

The Gemara, on its third attempt, demonstrates that a group can send away a member who grabs too much.

According to a second version, the Gemara's inquiry was whether the members of a group are permitted to divide into smaller groups or not.

The Gemara demonstrates that if there is a strong reason they may divide into smaller groups.

An incident related to this discussion is recorded.

### 8) Money given for registering for the Korban Pesach

A Beraisa is cited that teaches the laws of one who takes money for registering others onto a Korban Pesach.

Rava explains, regarding the last halachah of the Baraisa, that although nothing was accomplished concerning the attempt to purchase the korban olah or shelamim the money goes to a korban fund as a fine for participating in such a purchase.

A question is then presented against the first ruling of the Baraisa. ■

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## Distinctive INSIGHT

### Eating with proper etiquette in public

בני חבורה שהיו ידיו של אחד מהם יפות ראשין לומר לו טול חלקך וצא

According to the statement of our Gemara, Meiri concludes that if one member of the group participating in the Korban Pesach is eating gluttonously, the other members may give him his portion and dismiss him from the group. If any individual is not eating in an objectionable manner, he may not be ejected from the communal eating. However, the group as a whole may decide to disband with everyone taking his portion, and this can be decided even without a compelling reason.

The halachah is, however, that once a person begins eating from his portion of the Korban Pesach, he cannot continue eating it anywhere else. Therefore, if the members of the group do not want to eat together with this uncouth fellow, their only recourse is to give every member of the group their portion, and

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## REVIEW and Remember

1. Cite four differences between a Korban Pesach and a standard Korban Shelamim?
2. How did fathers encourage their sons to hurry to the Beis HaMikdash?
3. Is one member of the group permitted to take a larger portion of the korban than everyone else?
4. How did R' Huna convince R' Pappa that he should share the meal equally?

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# HALACHAH Highlight

**When must a guest listen to the owner of the house?**

בני חבורה שהיו ידיו של אחד מהן יפות רשאים לומר לו טול חלקך וצא.  
ידיו יפות אין, אין ידיו יפות לא

*If one of the group members has "nice hands," (eats gluttonously) they can tell him, "take your due portion and leave." (The inference made is,) Only if he has nice hands can they tell him to leave, otherwise they can not.*

The Maharsham<sup>1</sup> explains in the name of his father, zt"l, that that which the Gemara said on daf 86b "the guest must comply with whatever the owner of the house tells him, except<sup>2</sup> when the owner tells him to 'go out' " is defined in our Gemara. Our Gemara informs us that if one's hands are not "nice" (i.e. one does not eat gluttonously) then the owner has no right to ask the guest to leave. The other Poskim do not explain this concept like the Maharsham. They explain<sup>3</sup> it to mean that if the head of the household tells the guest to go (out) to the store to purchase something or take care of something for him, the guest has no obligation to go. Another interpretation<sup>4</sup> offered is that if the owner tells the guest to leave the premises<sup>5</sup> he is not obligated to listen.

The Poskim<sup>6</sup> also say that if the guest practices abstention from certain things because he is afraid of violating an איסור, he is not obligated to listen to the owner. However, if he just refrains "for abstention's sake"<sup>7</sup> or<sup>8</sup> if he acts humbly and the owner wants him to sit in an honorable place, he should obey the owner's request. ■

1. בדעת תורה למהרש"ם בסימן ק"ע ס"ה
2. ועי"ש שיש של"ג לה
3. כן פירשו הב"ח ובה"ל שם
4. כן פירשו הדרישה והערה"ש. והמ"א שם ס"ק י', הביא את ב' הפירושים (והפירוש השני כתב בשם המטה משה.)
5. מקור מהגמ' בערכין ט"ז ב', ושם

(Insight...Continued from page 1)

everyone would then eat together, but from individual plates, rather than from a communal serving platter.

If one member is not eating more than his portion, but he is eating too quickly, and this causes others to be uncomfortable, the group can divide portions, and leave the one who is rushing to eat only a designated amount, and no more. This is parallel to the case in our Gemara, where Rav Pappa and Ravina certainly did not eat more than they were allowed, but Rav Huna b. R' Yehoshua forced them to divide.

Sfas Emes adds that it is only the individual who can be asked to comply with the request of the many, but the many do not have to obey the wishes of the one. For example, if one person is a very slow eater, and he is afraid that the others who eat at a normal rate will cause him a loss by eating more than him, he cannot opt to leave the group.

The יפה עינים notes that the Yerushalmi explains that the right of the group to dismiss the one whose eating irritates the others only applies when they did not realize he had a bad habit when they invited him to join them in the first place. However, if they knew about it beforehand, they realized his condition, and they accepted him nonetheless. Although our Gemara does not make this distinction, it seems that Rashi (ד"ה לתקוני) concurs that it is true. ■

איתא שהטעם שלא יצא הוא שלא יאמרו הבריות כמה קשים אלו שלא חלו לדור יחידיו  
מ"ב ב"ק ע"ס ט"ז  
6. במ"ב שם ובשם השע"ת שישתיר הנהגת פרישות בעלמא. ונ"ל מקור לכך מהירושלמי בברכות פ"ב ה"ט, ועי"ש בפירוש הפני משה בד"ה ובלחוד ז"ל אם הוא בפני אחרים לא יעשה כן מפני שהוא כמבזה לאחרים שהם אינם רוצים לעשות לפניו משורת הדין והוא עושה עכ"ל. ומעין המעשה שבירושלמי שם יש ג"כ בבבלי בב"ק דף פ"א ע"ב 8. בתוס' לעיל פ"ו ב' בד"ה אין, ומ"ב שם הביאם להלכה. ועי"ש בשע"ת שלא יסרב ■

# STORIES Off the Daf

**"Be swift as a deer to do the will of your Father in heaven!"**

א"ר יוחנן: כדי לזרון במצוות

The Ba'al Shem Tov, zt"l, taught that one must grab hold of the attribute of zeri-zus, energetic and joyous fulfillment of mitzvos, at all times. From the time we get up in the morning until we go to sleep at night, every moment can be dedicated to the service of Hashem. Even mundane things that we experience can bring us to greater love or awe of Him, and the day is filled with myriad opportunities to do His Will. Even when we go to sleep at night,

resting can also be a means of attaching ourselves to Hashem if we intend to release our mind into His care, so that it will be restored to us in the morning reenergized to serve Him again.

One Friday afternoon, about half an hour before Shabbos, Rav Menachem Porush received a message from the Brisker Rov, zt"l, to come immediately to his home on a matter of great urgency. He rushed over, and when he got there, Rav Soleveitchik, zt"l, told him to draft a letter to a certain person who would be able to arrange assistance for a young talmid chochom in dire financial straits.

The Brisker Rov dictated the letter,

and as soon as he finished, Rav Porush couldn't resist asking the question that had been at the back of his mind. "It is only a few minutes before Shabbos, and it is certainly impossible to post the letter today because the post office is already closed. Why, then, did the Rov not summon me after Shabbos? Why did I have to rush like this on erev Shabbos?"

The Brisker Rov gave a look of infinite patience and said, "Reb Menachem, do I have any guarantee that I'll live until tomorrow? Anything that is in my power to do, I do immediately. It is forbidden to wait!" ■

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