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פסחים צ"א
The Chicago Center
TORAH • CHESED • REFUAH

OVERVIEW of the Daf

1) MISHNAH: The Mishnah discusses the laws for different groups of people who may not be able to partake of the Korban Pesach after nightfall but are presently fit to eat from the korban.

2) Clarifying the Mishnah

Two qualifications are presented regarding the Mishnah's ruling of a person who is promised release from prison.

Rabbah bar bar Channah in the name of R' Yochanan qualifies the Mishnah's ruling concerning one who was clearing a pile of rubble and discovered a dead body at the bottom of the pile. A Baraisa supports this qualification.

3) MISHNAH: The Mishnah presents a dispute regarding slaughtering the Korban Pesach for an individual. Additional issues related to forming groups for the korban are presented.

4) Clarifying the dispute between R' Yehudah and R' Yosi

A Baraisa is cited that presents R' Yehudah and R' Yosi's respective sources, and the Gemara explains how each side explains the other's source.

R' Ukva bar Chanina from Prishna unsuccessfully challenges R' Yehudah's ruling from seemingly contradictory rulings issued by R' Yehudah.

5) Slaughtering the Korban Pesach for a woman

A Baraisa presents three opinions about slaughtering the Korban Pesach for a woman.

The source of each opinion is identified and developed.

A statement made by R' Elazar is explained as being consistent with R' Yehudah's position.

The Gemara digresses to present a ruling of R' Yochanan who restricts forming a group made up exclusively of converts.

An additional Baraisa is cited that the Gemara explains to be related to the dispute concerning a woman's obligation to bring the Korban Pesach.

6) MISHNAH: The Mishnah presents the laws of consumption of korbanos for a person who was tamei or who converted. ■

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ר' בערל בן ר' יחיאל

Today's Daf Digest is dedicated לזכר נשמת
הרב הקדוש רבי אלימלך
בן הרב הקדוש רבי אליעזר ליפמאן זצלה"ה מליזענסק

Gemara GEM

Search and recovery

והמפקח את הגל וכו' שוחטין עליהן וכו' לפיכך אם אירע בהן פסול פטורין מלעשות פסח שני חוץ מן המפקח את הגל שהוא טמא מתחילתו

Rashi describes the case of uncovering a fallen wall where a person was known to be buried underneath it, and it is not known until he is uncovered whether he is alive or dead. When he is found to be dead, we realize that he was dead the entire time.

Tosafos cites ר"י who asks why this is assumed to be true. Perhaps this person was alive as we valiantly searched to save him, and he might have just died a moment before we uncovered him. Why does the Mishnah declare that he had been dead the entire time?

We can analyze this case from a practical aspect. The ט"ז (Y.D. 397:#2) discusses a case where a person heard that his relative had died, but he had no information whether the death was within thirty days, and full mourning would have to be observed, or if it had taken place more than thirty days earlier, and only one moment of mourning would be necessary. Relying upon a חזקה, we might have to assume that the person was alive as long as can be assumed, as that was his last known status. The ט"ז refers to the Maharam from Mintz, who does not come to a conclusion, but the ט"ז, based upon our Mishnah, makes a ruling. We see that as we uncover a pile of bricks, we assume that the person underneath has been dead as we now find him, and the one searching for him is tamei and disqualified from bringing the Pe-

(Continued on page 2)

REVIEW and Remember

1. Why does R' Yochanan distinguish between a round pile of rubble and one that is elongated?
2. What is the basis for the dispute between R' Yehudah and R' Yosi regarding slaughtering the Korban Pesach for an individual?
3. What are the three opinions regarding a woman's obligation to offer the Korban Pesach?
4. Why does R' Yochanan oppose making a group for the Korban Pesach exclusively of converts?

HALACHAH Highlight

Is it a Mitzvah to eat matzah on the other days of Pesach?

תנו רבנן פסח ומצה ומרור בראשון חובה מכאן ואילך רשות

Our Rabbis taught: [Eating] Pesach, matzah, and maror on the first night is obligatory, from then on it is an elective.

On its basic level, the Gemara is telling us that the first k'zayis of matzah eaten the first night is an obligation, whereas any subsequent consumption of matzah is merely elective (including the rest of the first night). However, Rambam[1] writes, "..the Mitzvah (of matzah) is the entire first night. After that, if one wants to eat matzah he may do so. However, on the night of the 15th it is an obligation. Once one has eaten a k'zayis he has fulfilled his obligation." The Acharonim[2] infer from here, that if one were to eat many k'zaysim on the first night of Pesach they would all be a Biblical fulfillment of eating matzah. However, even if one ate only one k'zayis on the first night he would still fulfill his obligation. Therefore, they write[3] that all matzah eaten on the night of the seder ideally should be eaten while reclining.

The Rema[4] goes further and says that ideally one should recline for the entire meal. The Mishna Berura[5] explains that "the entire meal" means anytime he is eating or drinking during the meal. ■

1. בהלכות חמץ ומצה פ"ו ה"א

(Insight...Continued from page 1)

sach. There are several issues which the ט"ז clarifies, but he concludes that the surviving relative can proceed observing a curtailed, one-hour mourning over his family member.

The נקודות הכסף in ש"ך points out that just hearing about a relative who died is not comparable to our case of the person under the rubble. Here, the falling of the wall is a specific incident to which the death can be attributed. However, just hearing that someone died does not give us the right to place the timing of the death at some arbitrary earlier date, just because we did not hear about when it took place.

The Noda BiYehuda concurs with the ש"ך and he adds that even according to the ט"ז the proof from the Mishnah is only according to Rashi and Tosafos, who explain that the rubble is being removed to see if the person is alive or dead. However, Rambam explains that the searcher is examining an old pile, not to save anyone, but simply to see if a body is in it. Accordingly, it is obvious that the person was dead at the beginning of the search. ■

2. כן דייק המהר"ל בגבורת פמ"ח. והובא בב"ח באו"ח תע"ב ס"ו. ומ"מ בשאר ימי פסח אין ענין של מסובין. וכ"ז לענין מסובין אבל לענין לכוין לשם מצוה, הרי המ"ב בסימן תע"ה ס"ק מ"ה הביא מהגר"א וז"ל מצוה איכא לאכול מצה כל שבעה אלא שאינו חיוב. עכ"ל. ומכיון שמצות צריכות כונה (עי' בשו"ע ומ"ב סוף סימן ס'), א"כ נכון לכוין כל שבעה לשם מצוה. ואכמ"ל
3. בב"ח ובשם מהר"ל הנ"ל
4. בסימן תע"ב ס"ז
5. שם ס"ק כ"ג ■

STORIES Off the Daf

The greatness of converts

אין עושין חבורה שכולה גרים שמא ידקדקו בו ויבאוהו לידי פסול...

A group may not assembled if it is entirely of converts; their meticulous adherence to mitzvah observance might lead them to disqualify the korban unnecessarily.

Rav Tzaddok HaKohen, zt"l, explains that this is why both the written and oral Torah were built on the foundation of converts. מעמד הר סיני is recounted in Parshas Yisro, and Yisro was the "father" of all future converts. Similarly, Rabbi Akiva was a descendant of converts, and he represents the foundation of the Oral Torah. The convert personifies absolute self sacrifice for Hashem and His Torah from pure love, for he has freely chosen to abandon a carefree worldly existence for the demands of fulfilling the Will of Hashem.

After coming into contact with the Torah and sincerely devout Jews in France, young Count Potocki became convinced that he could no longer remain a Catholic. He studied with great devotion, and eventually went to Amsterdam and converted. In time, he assumed the name Avraham ben Avraham. After some travel, he settled outside of Vilna, but one day he was informed upon to the authorities.

He had long been sought for the "crime" of conversion, and was quickly arrested; the entreaties of his mother and friends failed to induce him to abandon the Torah. After a long imprisonment and a trial for heresy, he was left to await execution. The story is told that the Vilna Gaon, zt"l, secretly sent him a message:

"I am prepared to save you through a miracle brought about by manipulating the Divine Name. Will you allow me to do it for you?"

Avraham ben Avraham sent his bold response back to the Gaon: "I do not wish to be saved—I accept the Will of Hashem, and I will gladly die for the sake of His Name!" The גר צדק of Vilna was burned at the stake on the second day of Shavuos. Like Rabbi Akiva, he left this world filled with joy to do the Will of his Creator—both living examples of the greatness of converts!■

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