



OVERVIEW of the Daf

1) One who was on a distant road (cont.)

R' Sheishes completes the presentation of his proof to his position and the Gemara explains how R' Nachman would respond to this proof.

A Baraisa is cited that follows R' Nachman's position.

The aforementioned Baraisa that took the position that women could be obligated to bring a korban on Pesach Sheini is challenged from another Baraisa.

The Gemara resolves the contradiction by attributing each source to a different author.

2) The punishment of kareis for not offering a Korban Pesach

A Baraisa quotes three opinions regarding liability to kareis for not offering the Korban Pesach.

The Gemara explains the rationale of each opinion. The Gemara proceeds to present the verse that serves as the source for all the positions and how each one interprets the verse differently.

After these explanations the Gemara presents a summary of the cases in which all opinions would be in agreement and the cases where they would disagree.

3) MISHNAH: Three different definitions for "A distant way" are presented.

4) Clarifying R' Akiva's position

Ulla explains that Modi'in is fifteen mil from Yerushalayim.

The Gemara explains the basis for Ulla's opinion and demonstrates that he expressed a consistent statement using a different method of measure.

The premise that one can walk five mil from alos hashachar until hanetz hachamah is explained.

A dispute between Ulla and R' Yehudah regarding the definition of "A distant road" is recorded.

Rabbah unsuccessfully challenges both opinions. ■

Today's Daf Digest is dedicated in memory of
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

Distinctive INSIGHT

At what hour is "the far distance" measured?

איזהו דרך רחוקה? - מן המודיעים ולחוג

In the Mishnah, Rabbi Akiva interprets "a long distance" to be 15 mil away from the Beis HaMikdash. Rashi explains that this person finds himself at a distance which precludes his ability to arrive at the Beis HaMikdash during the hour when the shechitah should be done, which is from midday until sundown. This means that at midday the person finds himself fifteen mil away, and he will not be able to enter the Mikdash even at the last moment.

Rambam (Hilchos Korban Pesach 5:9) explains that Rabbi Akiva's case of a person at a 15 mil distance is determined at the moment of sunrise, meaning he will not be able to enter the Mikdash at midday, the beginning of the time of shechitah. The opinion of Rabbi Eliezer is that "a far distance" is that a person is exempt from Pesach even if he is merely outside the walls of the courtyard (חוג) (לאסקופת העזרה). Here Rambam (Commentary to Mishnah) explains that if a person is ill or if he cannot walk, he is exempt if he cannot make it to the courtyard at all, even until the last moment when the shechitah is still valid, which is sundown.

We note that Rambam explains the guideline of Rabbi Akiva in reference to whether a person can arrive at the beginning of the korban time period, while the words of Rabbi Eliezer are understood in reference to whether an ill person can arrive until the end of the time period of the korban. Why does Rambam explain this dispute in this manner?

אור חדש explains that Rambam felt it unreasonable that Rabbi Eliezer would exempt a person from the Pesach if he finds himself in Yerushalayim the entire afternoon, just because he was outside the courtyard for the first moment of the shechitah. Therefore, he explains Rabbi Eliezer to refer only to the inability of a person to enter the עזרה the entire afternoon, up until the last moment. If this is too difficult for the ill person, then he is exempt.

Rambam understands Rabbi Akiva to exempt a person who is a 15 mil distance from Yerushalayim in the morning, but this is only if he does not travel and arrive in Yerushalayim the entire day. If he finally arrives during the afternoon, while the shechitah is still in progress, this person would not be exempt. If he did not travel to Yerushalayim, his exemption is determined based upon where he was in the early morning. ■

HALACHAH Highlight

How long is twilight?

דארבב"ח א"ר יוחנן כמה מהלך אדם ביום, עשרה פרסאות, מעלות השחר ועד הנץ החמה חמשת מילין, משקיעת החמה ועד צאת הכוכבים חמשת מילין וכו'.

Rabbah bar Chana said in the name of R. Yochanan: How much can one walk per day? Ten Parsaos. From alos hashachar until haneitz hachamah he can walk five mil and from shkiya until tzeis he can walk five mil.

This is all the opinion of Ulla. However, the conclusion of our Gemara (on the upcoming amud) follows the opinion of R. Yehuda who says one can travel 4 milin from alos hashachar until haneitz and 4 mil from shkiyah until tzeis.

Rambam¹ holds like Ulla. However, many question Rambam based on the fact that the conclusion of our Gemara is not in accordance with Ulla. The Poskim say that we follow the conclusion of our Gemara that the shiur is 4 mil. There is however, a difference of opinion as to what exactly is the amount of a mil. There are those who hold² that a mil is 22 and a half minutes. Based on this, the amount of time from shkiyah until tzeis is 90 minutes (4 x 22.5=90). According to Rema³ the shiur of one mil is 18 minutes. Based on this, the amount of time from shkiyah until tzeis is 72 minutes. (Some⁴ calculate the amount of a mil based on shaos zmaniyos.) In practice, the Beur Halachah writes⁵ when the red part of the sun sets on the entire western horizon, and there are 3 stars out, one does not have to be machmir to calculate the shiur mil based on shaos zmaniyos, even according to Rabbeinu Tam. However, if

REVIEW and Remember

1. According to the Gemara's conclusion, why does the Torah mention one who is on "a distant road"?
2. What are the three opinions regarding liability for ka-reis for not bringing a Korban Pesach?
3. What is considered "A distant road" (three opinions)?
4. Explain רחוקה לטהור ואין דרך רחוקה לטמא.

the three stars are small⁶ one can even rely on less than 72 minutes. (See the note below⁷ if one is obligated to follow the opinion of Rabbeinu Tam.) ■

1. הרמב"ם בפיהמ"ש כאן. וכן בהלכות קרבן פסח פ"ה ה"ט. והאחרונים גם הקשו סתירות בזה בדעת הרמב"ם גופא. וכאמ"ל.
2. וזהו דעת הגרי"ם טיקוצינסקי ז"ל כשסידר את הלוח שלו. עי' בזה בהרחבה בקונטרס ביאורים לזמני הלוח של הגר"ד סופר שליט"א.
3. הרמ"א באו"ח סימן רס"א סעיף א'.
4. בבית"ל בסימן רס"א ס"ב בד"ה שהוא, הביא שכן דעת המנחת כהן.
5. שם. ועודוע שמנהג העולם כדעת הרמ"א שזמן ר"ת משערים ב-72 דקות, וידוע שבבריסק מחמירים 90 דקות.
6. כ"כ הבה"ל (בסימן רצ"ג ס"ב בד"ה ע"ד), וז"ל על כוכבים קטנים אין לסמוך מקודם שהכסף וכו' עכ"ל. משמע שלאחר שהכסף (ועי"ש דר"ל שמלבין הרקיע בלי אדמומיות אפילו כשאינו משחיר) א"צ להמתין כשיאור ד' מילין ע"ש. וכך עי"ש בס"ק ד'.
7. שבבאה"ל רס"א ס"ב ד"ה שהוא, כתב וז"ל ונכון לכתחלה לצאת דעת ר"ת. עכ"ל ומבואר מלשונו שענינו לכתחילה ולא מעיקר הדין. וק"ו בא"י, שבשו"ת שה"ל (ח"ד סימן ק"ז בד"ה מ"מ) העיד שרות ההמוון ורוב הגדולים מקילין דלא כר"ת. (וכ"ה עפ"י הבה"ל ברצ"ג הנ"ל וכטענת הגר"א, שכן המציאות) ועי' באג"מ (ח"ד סימן ס"ב בסוד"ה ולענין), בדין נוי יורק ונוי דז' רזי והסביבה ■

STORIES Off the Daf

How far is "Far"?

איזו היא דרך רחוקה?...מאסקופת העזרה ולחוץ

The Knesses Mordechai of Sadigura, זת"ל, asked an obvious question on Rabbi Eliezer's opinion: How could someone standing just outside the threshold of the azarah be considered as if he were far away? He's so close by! But the truth of the matter is that if a person is standing just outside a place as holy as the azarah, and nevertheless he remains where he is

and doesn't leap right into the Beis HaMikdash, this is a sign that he really is very far! It's as if he is ritually impure. A person who came in contact with a dead body can be standing in geographical proximity to the Beis HaMikdash, but his impurity makes him as good as light years away. This is no less true of the person who can enter, but refuses to.

Contrast this with our tzaddikim who see the effort they have to make to come close to Hashem not as a burden, but a privilege.

When Rav Isser Zalman Meltzer זת"ל, Rosh Yeshivas "Eitz Chayim", needed to look something up in a certain book, he

would always rush to get it for himself before a student could get it for him. He would race to the bookcase and pull the volume that he needed so quickly that no talmid could keep up!

This was even true when he was older and infirm—he would never allow a student to fetch a book for him, but rather insisted on even climbing the library ladder to get it himself. Rav Shach זת"ל explained his behavior: "It isn't only that he doesn't want to bother anyone. He wants that the effort he puts in to get the sefer will be considered an added part of his ameilah shel Torah, his labors in learning!" ■