

Daf Digest for this month is dedicated in memory of רבקה יענטא (Babby Weiss) בת ר' אשר אנטשיל ע"ה

By the Weiss brothers – London, Staten Island, Yerushalayim

OVERVIEW of the Daf

1) Korban Chagigah

R' Ashi deduces from the Mishnah that the Chagigah offered on the fourteenth is not obligatory, and the reason it is brought is to assure that the Korban Pesach is eaten while full.

2) The Chagigah of the fourteenth

It is noted that the Mishnah which ruled that the Chagigah of the fourteenth may be eaten for two days and a night is inconsistent with Ben Teima.

The source for Ben Teima's position, namely that the Chagigah of the fourteenth is eaten for a day and a night, is presented.

From a series of inquiries the Gemara establishes that according to Ben Teima the Chagigah of the fourteenth is similar to the Korban Pesach in all respects. The one issue which is unresolved is whether the prohibition against breaking the bones of the korban applies.

A Baraisa records the opinion of Yehudah ben Dertai who holds that the Chagigah of the fourteenth is offered on Shabbos.

Rav suggests a source for Yehudah ben Dertai's ruling.

R' Ashi strongly objects to Rav's suggested source.

The source for the Rabanan's position, who prohibit offering the Chagigah on the fourteenth, is presented.

3) Shelamim

Ulla in the name of R' Elazar ruled that a shelamim offered on the fourteenth does not fulfill the mitzvah of simchah, even if it is eaten on the fifteenth, nor does it fulfill the obligation of offering a chagigah.

The reasons for these rulings are presented. ■

REVIEW and Remember

1. What is the source for Ben Teima's ruling concerning the Chagigah of the fourteenth?
2. What led the Gemara to think that the prohibition against breaking bones should not apply to the Chagigah of the fourteenth?
3. Why is the Chagigah characterized as a korban tzibbur?

Distinctive INSIGHT

How far to go for the mitzvah of Pesach?

תניא יהודה בן דורתאי פירש הוא ודורתאי בנו והלך וישב לו בדרום. אמר אם יבוא אליהו ויאמר להם לישראל מפני מה לא חגיתם חגיגה בשבת מה הן אומרים לו?

Yehuda ben Dertai left Yerushalayim before Pesach in order to exempt himself from the obligation to bring a Korban Pesach. He held that the Korban Pesach and the Chagigah which accompanies it must be brought even on Shabbos. When the Chachamim ruled against him, and prohibited bringing the Chagigah, Yehuda distanced himself from the obligation he believed applied.

Rashash points out that although we find that one who is 15 mil away from Yerushalayim is exempt due to the rule of being *דרך רחוקה*, we do not find such a limit in place in order to be exempt from the mitzvah of making the pilgrimage to Yerushalayim to celebrate the festival (*עליה לרגל*). Why, then, did Yehuda feel that he could excuse himself from bringing a Chagigah by moving away?

Minchas Chinuch (Mitzvah 5, #13) mentions the opinion of the Tzelach, who holds that if a person is farther than 15 mil from Yerushalayim, he is in a state of being exempt from going to Yerushalayim to offer the Korban Pesach, and he has no obligation to come closer to therefore become obligated. Minchas Chinuch disagrees, and he feels that such a person certainly has to make an effort to come closer and become obligated to bring the Korban. This also applies to people who live outside Eretz Yisroel altogether, as they, too, would be expected to come to Yerushalayim to bring the Korban Pesach.

The Minchas Chinuch notes that we have to explain, therefore, what Yehuda ben Dertai tried to accomplish by distancing himself from Yerushalayim, for he and his son should still have had to try to come back to become obligated in the Pesach and the Chagigah.

Minchas Chinuch notes that Tosafos (3b, *מאליה*) apparently is correct when he rules that living far from Yerushalayim exempts one from having to be *עולה לרגל*.

Chazon Ish suggests that they might have, indeed, been *חייבים* to come to Yerushalayim for the mitzvos of *שמחה* and *ראיה*, but Yehuda and his son preferred to distance themselves and have these mitzvos become non-applicable in a passive sense (*בטלים מאליהם*) rather than be in Yerushalayim and not bring the Chagigah on Shabbos, which they felt was something that would have had to be done. ■

HALACHAH Highlight

Should one have cooked eggs on the seder plate?

תן תימא אומר חגיגה עם הפסח ה"ה כפסח וכו' הלילה הזה כולו צלי [כלומר שגם החגיגה אינה נאכלת אלא צלי, וכמו הקרבן פסח] וא"ר חסדא זו דברי בן תימא [משא"כ לרבנן א"עפ שהפסח אינו נאכל אלא צלי, מ"מ החגיגה אפשר לאכלו מבושל].

Ben Taima said: The Chagigah brought with the Pesach has a status as a Korban Pesach...this night is entirely roasted. (Meaning, even the Chagigah is only eaten roasted like the Korban Pesach.) R. Chisda said: This is the opinion of Ben Teima (i.e. as opposed to the Rabbis who hold that although the Pesach is only eaten roasted, nonetheless the Chagigah may be eaten cooked).

Tosafos¹ (114b) explains the practical difference in the machlokes between Ben Teima and the Rabbis. The seder plate which we set up on Pesach night has a z'roah representing the Korban Pesach and an egg symbolizing the chagiga. According to the Rabbis, one may roast the z'roah and cook the egg. This is contrast to Ben Teima who holds that the Chagigah must² be like the korban Pesach. Accordingly, there are those³ who infer another practical difference – see footnote below for details.

In practice, the Shulchan Aruch⁴ writes that we have a custom to roast the meat (z'roah) and to cook the egg. The Rema⁵ adds that some have a custom like Ben Taima to even roast the egg. Nonetheless, even those who have a custom to roast⁶ the egg are permitted (and it is a mitzvah⁷) to eat the egg on seder night in commemoration of the Chagigah. One should also not throw the z'roah away⁸ for this is a disgrace to the mitzvah. Rather, one should leave it to be eaten for the Yom Tov day meal. ■

1. תוס' שם בד"ה שני. ורי"ף כתב שהבשר צולה והביצה מבשול ועי"ש במהר"ם חלאווה. ומאירי שם והגהות מיימוניות בהלכות מצה פ"ח ס"ק ב' נחלקו בדעת הרמב"ם בזה. ומשמע בתוס' שם שיסוד מחלוקת זו היא בהאם הלכה כתן תימא. ובגר"א (באו"ח תע"ג ס"ד בד"ה ונהגו ובד"ה וה"ה) מבואר שנחלקו האם הלכה כמשנתנו שהיא דלא כבן תימא. או כמשנה להלן קט"ז שכבן תימא
2. ובתוס' שם כתבו ששניהם מבושלים ועי"ש במהרש"א. ובהגהות מיימוניות הנ"ל כתב או שניהם צלויים
3. שהפוסקים נחלקו אם צולה הביצה האם יש בו איסור דאכילת צלי בליל הסדר. אבל לדינא המ"ב פסק שאין איסור צלי אלא בבשר. אבל ביצה צלוייה מותר כדלהלן
4. בשו"ע או"ח תע"ג ס"ד
5. כן ביאר הגר"א ברמ"א שם
6. במ"ב שם ס"ק ל"ב. ועו"פ וע"ר באג"מ או"ח ח"א קנ"ו
7. כ"כ במ"ב תע"ו ס"ק י"א ובשם הגר"א
8. המ"ב בתע"ג ס"ק ל"ב, ובשם הח"א, ועע"ש ■

STORIES Off the Daf

Eat, be satisfied, and eat...

חגיגה הבאה עם הפסח נאכלת תחילה כדי שיהא פסח נאכל על ההשבע.

The Arizal taught that food has two components; physical substance and spiritual essence. As the verse says, "Man does not live by bread alone, but on all that emanates from the mouth of Hashem." (Devarim 8:3) All food contains holy sparks that vitalize the soul, along with nutrients that feed the body. Eating with sanctity elevates these sparks and draws down an influx of blessing. During Pesach, the coming year's grain yield is decided in Heaven, so the way we eat at the seder has broad

ramifications. Since it is much easier to focus on eating with sanctity when one's basic hunger has been assuaged, we must eat the Pesach only after the Chagigah.

When HaRav Yechezkel Levenstein, zt"l, was still a young yeshiva student, he was famous for doing everything with amazing alacrity. The kitchen was located some distance from the beis midrash, and every day, Yechezkel made sure to finish his meal and head back to yeshiva before the other boys even arrived. One day, the hungry bochurim were greeted by an apologetic cook. "The young girl who helps in the kitchen put twice as much salt in the stew as she should have, and it isn't edible."

As the bochurim absorbed the news, the cook blurted out, "I wonder

what happened to that bochur who is always early? Perhaps he already ate!" The bochurim headed back to the yeshiva, and immediately sought out "Chatzkel fun Varshe" and decided to have a harmless laugh at his expense.

"How did you enjoy your meal today?" "It was excellent," answered Yechezkel. "You didn't notice anything unusual?" they inquired. "The same as always," he replied. The bochurim couldn't believe it—had anyone else eaten that meal, he would have suffered from it. But the young tzaddik did not even notice it! Rav Chatzkel, zt"l, was so focused on Torah that the taste of his food was something which did not merit his concentration! ■

