

OVERVIEW of the Daf

1) Breaking the bone of the Korban Pesach (cont.)

Reish Lakish responds to the first challenge to his position, namely, that the flesh must be on the place where the break is made to violate the prohibition.

A second unsuccessful challenge is presented against Reish Lakish.

2) A korban that was taken out of its boundary

The Gemara inquires whether Chazal decreed tum'ah for korban meat taken outside of its boundary.

An unsuccessful attempt is made to resolve the inquiry.

A second attempt is made to resolve the inquiry and the Gemara declares that concerning the Korban Pesach there is no decree and the question is relevant for other korbonos. The question is left unresolved.

3) Moving the Korban Pesach from one group to another

A Baraisa is cited that identifies the source of the prohibition against moving the Korban Pesach from one group to another.

R' Ami asserts that the prohibition is not violated unless the meat is placed down similar to the melachah of transporting an object on Shabbos.

R' Abba bar Mammal unsuccessfully challenges this ruling.

4) MISHNAH: The Mishnah describes what must be done with the limb of a Korban Pesach that was taken out of its boundary. The boundary for the Korban is spelled out.

5) The boundary for davening

R' Yehudah in the name of Rav rules that the same method used to determine what is in Yerushalayim and what is out of Yerushalayim is used for determining laws for davening. This position is at odds with the opinion of R' Yehoshua ben Levi.

6) Clarifying the Mishnah

A contradiction in the Mishnah regarding the status of the doorjamb is noted.

The contradiction is resolved by distinguishing between the gates of Yerushalayim and the gates of the Azarah.

7) Rooftops and upper stories

Rav ruled that rooftops and upper stories of Yerushalayim and the Azarah were not sanctified.

The Gemara begins to challenge this position. ■

Distinctive INSIGHT

Moving the meat of the Pesach from its group

א"ר אמי המוציא בשר פסח מחבורה לחבורה אינו חייב עד שיניח. הוצאה כתיב ביה כשבת מה שבת עד דעבד עקירה והנחה, אף ה"נ עד דעבד עקירה והנחה

Minchas Chinuch (Mitzvah 15, #4) notes that the wording of the Baraisa suggests that it is prohibited to remove the meat of the Pesach from one group and to place it within the domain of another group. However, if someone simply took the meat away from his group and placed it in a different location, he would not be in violation of the איסור, as long as it was not placed among another group. However, the wording of Rambam leaves this issue open for analysis. He writes (Hilchos Korban Pesach 9:1) that taking the meat "from one group to another group" is liable for lashes. Later (Halachah 2) Rambam writes that "meat from the Pesach which is taken from its group, whether it be on purpose or unwittingly, the meat is disqualified". This suggests that the violation does not hinge upon the meat being brought to a different group at all, but only whether the meat was taken from its original group. The wording of the Chinuch also does not feature the factor of the meat being taken to the domain of another group. The Minchas Chinuch therefore states that he does not know whether the wording of the Gemara is to be interpreted precisely, or whether Rambam's understanding is accurate.

Nevertheless, Minchas Chinuch cites Rambam (ibid. 9:4) regarding a butler. If he has meat in his mouth, and he goes to serve a different group other than his own, he must close his mouth and turn his head away until he returns to his group. He can then swallow. Now, if the violation was in effect just by taking the food away from his group, the closing of the butler's mouth would not save him from lashes, and the meat of his Pesach would still be disqualified.

Therefore we see that the איסור is only final when the meat is placed in the domain of a different group, and this is not the case as long as the butler keeps his mouth closed. ■

Today's Daf Digest is dedicated in appreciation of our Rosh Kollel
Rabbi Wurzbarger, shlita, for all you do
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HALACHAH Highlight

Is someone standing outside a shul obligated to answer kaddish with the tzibbur?

א"ר יהודה אמר רב וכן לתפלה ופליגא דרבי יהושע בן לוי דא"ר יהודע ב"ל אפילו מחיצה של ברזל אינה מפסקת בין ישראל לאביהם שבשמים

R. Yehuda said in the name of Rav: And so is the law regarding tefilla. This differs from R. Yehoshua ben Levi. For he said even an iron wall can not interrupt the tefillos of Yisroel and their Father in Heaven.

Rashi explains that the point being argued here is whether one standing outside a doorway counts as part of the minyan. Tosafos disagrees and says that surely no one would hold he is counted towards the minyan in such a case. Tosafos explains the argument in our Gemara is whether one who is outside the door should answer kaddish, kedusha, and barchu with the tzibbur.

The Rishonim argue about the law of one who is outside of a shul: The Ritva¹ writes, "one is obligated to answer to the tzibbur." The Tur², however, says, even if one is not with the tzibbur, he may answer with them, but is not obligated to do so. The Shulchan Aruch³ holds like the Tur. This is also the opinion of the Mishna Berura⁴. He writes, "when ten men come together the Shechina dwells among them, and therefore even an iron wall can't interrupt between anyone who wants to join them." The Chazon Ish⁵

REVIEW and Remember

1. What are the two reasons פיוגול and נותר make a person's hands tmei'os?

2. Explain: טומאת סתרים.

3. What word in the Torah indicates that the Korban Pesach may not be taken from one group to another?

4. Why were the gates of Yerushalayim not sanctified?

writes that one is indeed obligated to answer to them. This is also the opinion of the Aruch HaShulchan⁶. ■

1. הריטב"א בראש השנה דף כ"ז עמוד ב' בד"ה והא (בקטע המתחיל ומעתה).
2. הטור באו"ח סימן נ"ה סעיף כ'. נודחק לומר שמש"כ "יכול לענות, לאו דוקא הוא, שאחרי שיכול לענות צריך לענות, שהרי בכמה דינים לפני כן שם הטור כתב לשון "צריך", וכאן שינה לכתוב בלשון "יכול". ודו"ק]
3. בשו"ע שם בסעיף כ'
4. במ"ב שם בס"ק ס'. וכן עי' בלשונו בס"ק נ"ח. וכן ראיתי מעשה אצל מו"ר הגר"מ הברשטס שליט"א שהורה לאחד שאין חייב אבל יכול
5. כן ראיתי מכתב שכ"כ מו"ר הגר"ח קניבסקי שליט"א בשם החזו"א. ונ"ל שטעם הטור שו"ע ומ"ב הוא שהחויב הוא רק כשמזלזל עי"ז שבאותו חדר ואינו עונה
6. העה"ש שם סעיף י"ז, וז"ל דמי שעובר ברחוב אצל ביהכ"נ ושומע וכו' "צריך" לענות עמהם וכו' עכ"ל ■

STORIES Off the Daf

Raising the roof

"כזיתא פסחא והלילא פקע איגרא..."

The very last statement on today's daf says that the Jewish people used to eat the korban Pesach in large groups, such that each person was only left with a k'zayis of meat. As they ate from the korban, they would joyously sing the Hallel loud enough to "raise the roof." As Rashi explains, the thunderous singing made it seem as though the roof was actually going to break apart! This is the joy we are meant to feel on seder night. But to

feel that level of happiness, we need to first have a sensitivity to the kedushah of the festival.

The Ba'al Shem Tov HaKadosh, zt"l, would explain this idea through a parable.

A musician was playing his instrument with such skill and sweetness, such that everyone who heard him was swept away by the sound. His tune was so powerful that his audience couldn't hold themselves back; they started to dance with more and more energy and joy, until they were leaping nearly to the ceiling!

The closer one got to the music the more intense was the sound, and the pleasure and joy of the dancers

grew and grew. Whoever was closer was more enrapt, and danced with all the more fervor. At the height of the dancing, a deaf man entered the room. All he could see were wild people, leaping and whirling like marionettes, as if they were under some sort of spell. Because he was cut off from the music, the scene looked to him like something only a madman would dream of, and all the people seemed foolish, or insane. He said to himself, "Is this what they call happiness?"

The Ba'al Shem Tov would then conclude: "If only the deaf man could sense that the source of all this rejoicing is the sweetest of music, he too would dance with all his might!" ■