

## OVERVIEW of the Daf

### 1) Rooftops and upper stories (cont.)

The Gemara rejects the first challenge to Rav's ruling.

Three more unsuccessful challenges against Rav are presented.

The Gemara presents a new way to understand the Mishnah in light of Rav's teaching.

**2) MISHNAH:** The Mishnah describes how two groups sharing one Korban Pesach in the same room should conduct themselves. Instructions for the waiter are also provided.

### 3) Identifying the author of the Mishnah

A Baraisa is cited that teaches about a dispute between R' Yehudah and R' Shimon. Our Mishnah, which prohibits eating the Korban Pesach in two places, follows the opinion of R' Yehudah.

Two practical differences between the two opinions are mentioned.

A conversation between R' Kahana and R' Ashi regarding this issue is recorded.

### 4) Clarifying the Mishnah

R' Chiya bar Abba in the name of R' Yochanan explains why a bride turns her head to eat the Korban Pesach.

Two related incidents are recorded.

The Gemara concludes with a few issues related to proper etiquette when sharing a meal with others. ■

## REVIEW and Remember

1. In what way is the upper chamber of the Kodosh HaKodoshim treated more stringently than the Kodosh HaKodoshim itself?  
\_\_\_\_\_
2. What is the source of the dispute between R' Yehuda and R' Shimon?  
\_\_\_\_\_
3. How does a good guest behave?  
\_\_\_\_\_
4. Why, according to Ravina, does the last person at the table pay the waiter a little extra?  
\_\_\_\_\_

## Distinctive INSIGHT

*The butler did it—by the side of the stove*

השמש שאכל כזית בצד התנור אי פקח הוא ממלא כריסו ממנו. ואם רצו בני חבורה לעשות עמו טובה באין ויושבין בצדו

Rashi comments that once the butler chooses to begin eating his portion of the Korban Pesach while standing next to the stove, that place is his established location, and he must complete his Pesach there. He can no longer continue to eat anywhere else.

Rambam writes (Hilchos Korban Pesach 9:3,4) that when two groups are in one area, it is recommended that they establish some type of barrier or division between them in order that no one person wander from one group to the other. The verse warns that the meat not be eaten "חוצה—beyond the place," which suggests that the "place" be formally established. Nevertheless, Chazon Ish notes that it is not necessary for the butler to cordon off the area near the stove which he designates for his domain, we find that our Gemara makes no demand that the area near the stove be walled-off in any manner. In fact, the other members of the group may even join the butler next to the stove. Apparently, Rambam's words apply only when the butler is serving two different groups in one area, and we are afraid that some confusion might develop. In that case, in order to prevent the groups from mixing, the area must be clearly delineated. However, in our case, the butler will eat in his own area, remote from the group he serves.

Minchas Chinuch (Mitzvah 15, #17) notes two points from this incident. We see that members of a group who began eating the Pesach do not compel the other members to eat with them in the same place. Even though the butler was part of a group, and he began eating near the stove, the other members can eat elsewhere. We also see that partaking of even a single כזית of the Pesach is enough to establish the place where one will stay, and he cannot move around once he has begun eating. ■

*Today's Daf Digest is dedicated by  
the Meer, Rosen & Storz families  
In memory of their father and grandfather*

*Today's Daf Digest is dedicated in memory of  
Dr. Bernard Teitelman—Binyamin ben Shmuel z"l  
by Rabbi Lawrence and Nehama Teitelman and Family  
New Hyde Park, NY*

# HALACHAH Highlight

## Drinking with dignity

השותה כוסו בבת אחת ה"ז גרגרן שנים דרך ארץ, שלשה מגסי הרוח, וכו', לא אמרו בכך קטן ויין מתוק וכריסי רחבה

*One who drinks his cup down in one gulp is a guzzler, two sips is the proper way, and three<sup>1</sup> is a haughty person, etc. When your cup is small<sup>2</sup>, the wine is sweet, and your stomach is large there is no problem to drink it down in one gulp.*

The Malbushei Yom Tov<sup>3</sup> points out that it seems from our Gemara that one would need all three of the above conditions in order to drink something down in one gulp. He points out that it is not so common to find such a scenario. Indeed, the Shulchan Aruch makes no mention of these criteria and forbids one to drink down his cup in one gulp (unless the cup is very small<sup>4</sup>). He also says that one may not drink his cup in three sips (unless the cup is unusually large<sup>5</sup>). However, the Magen Avrohom<sup>6</sup> explains that each one<sup>7</sup> of the three criteria listed in our Gemara can be used independently. That is, if the cup is less than a revi'is or the wine is sweet or

one has a large stomach, one can drink his cup down in one shot. This is because the amount of drink changes based on its sweetness and based on the intake capacity of the drinker. The Mishna Berura<sup>8</sup> and other Poskim concur with the Magen Avrohom. Therefore, when one drinks strong brandy<sup>9</sup>, even less than a revi'is, one should be careful not to drink it down in one shot, unless it is a very small cup or he leaves a little<sup>10</sup> at the bottom of the glass, otherwise it would be considered "guzzling." Based on this reasoning one would therefore even be permitted to take up to 4/5 sips<sup>11</sup> on such a drink. ■

1. בלבוש באו"ח סימן ק"ע ס"ח ביאר הטעם לכך כלומר שרוצה להראות שהוא אינו גרגרן כלל ושותה מעט בפעם אחת. עכ"ל
2. וכן עי' במסכת דרך ארץ רבה פ"ח ועי' ש"ס בסוף פ"ו
3. מלבושי יו"ט הוא הפירוש שכתב בעל התוס' יו"ט על המשניות, על הלבוש. שם
4. שם עפ"י לשון הרמ"א שם
5. שם
6. המ"א שם ס"ק י"ג במסקנתו
7. במחצית השקל בביאורו למ"א שם
8. המ"ב שם ס"ק כ"ב. ועי' ש"ט וכה"ח שם ל"ד
9. שעה"צ שם ס"ק כ'
10. כה"ח שם. וכ"ה עפ"י המ"ב בס"ק כ'
11. בעה"ש הנ"ל ■

# STORIES Off the Daf

## The message between the lines

כל מה שיאמר לך בעל הבית עשה, חוץ מצא...

Do whatever the master of the house says, except when he says to leave... The Shelah HaKadosh taught that Hashem is the Master of the house that is the Universe, and even if it seems as though He is driving us away, even if it seems as though we will be denied our heavenly reward, we must persevere and continue to serve Him.

A wealthy, childless couple from Berlin heard about the famous Baal Shem Tov, zt"l, and decided to travel all the way to the Ukraine to

seek his blessing. By the time they got there, he had already set out on his attempt to reach the Holy Land. In hot pursuit, they just missed him at each stop, even at the port of Odessa, and only caught up with him Erev Pesach in Istanbul.

Right after ma'ariv, the tzaddik went straight to the couple's hotel room, where he immediately began the seder just like always. About half-way through, he suddenly turned to the husband and said, "I know why you've come, and your prayers are answered."

As soon as he uttered the words, his soul ascended on a meditative journey while the other people at the table sat wonder-struck. While in this trance, the Baal Shem Tov exclaimed, "If so, I will serve Ha-

shem even without olam ha'bah!" and a look of pure joy radiated from his shining face. Then he awoke.

He told the couple: "When I blessed you, powerful accusations were made against me in heaven—you are both completely infertile, and my words meant that the natural order would have to be changed. It was decided that I would have to sacrifice my heavenly reward. I said, "If so, I will serve Him anyway!" I rejoiced to finally be able to serve God without any ulterior motive. When the heavenly court saw my willingness, my reward was restored, and you will also be blessed with children. Now you understand why I was so happy!" ■

