

לעילוי נשמת

הר"ר חשה הגר ז"ל
ב"ר יוסף דוד ז"ל
ת.נ.צ.ב.ה.

Dedicated by our friends
DAVID & JUDY HAGER

מאורות הדף היומי

Meorot HaDaf Ha Yomi

A Weekly Letter for Learners of the Daf Ha Yomi

לעילוי נשמת

הר"ר יוסף וולף ז"ל
ב"ר ברוך מנדל הי"ד
ת.נ.צ.ב.ה.

י"ל ע"י ביהמ"ד למגיד שיעור "דף היומי" בראשות הגר"ד קובלסקי שליט"א וע"י קרן ברכה וחומי זיסר

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מסכת עירובין ק"ב-פסחים ד'

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דף קד/א לא אסרו אלא קול של שיר

Bells on the Sefer Torah Crown

The Poskim are known to attach great significance to the customs of the Jewish people, often deciding unclear halachos based upon the prevalent *minhag* (see Rashba on Shabbos 41a, based on Yerushalmi Peah 7:7). Often, they quote "The *minhagim* of Israel are Torah" (Ramban, Pesachim 7b) and "Let Israel follow their practice; if they are not prophets they are at least sons of prophets" (Pesachim 66a). Even when a *minhag* seems to violate halacha, an extensive investigation of the Gemara and commentaries will often reveal a solid basis for even the most questionable customs.

Rising to the sound of the bells: One *minhag* that aroused the interest of Poskim is the custom to attach bells to the crowns of Sifrei Torah. The Gemara (Kiddushin 33b; see Shulchan Aruch Y.D. 282:2) rules that if one sees a Sefer Torah being carried, he must stand until it reaches its destination. R' Manoach (a Rishon cited in Beis Yosef, *ibid*) adds that if one hears the commotion that accompanies a Sefer Torah procession, he must rise even if he does not actually see it. He deduces this from an accepted halacha that one must stand upon hearing his parents or his rebbe approach, even if he does not yet see them. It stands to reason that the same should apply to a Sefer Torah. Based on this, R' Manoach explains that the custom developed to place bells on the Torah crown, in order that people may hear it approach and rise in its honor.

Bells on Shabbos: Although this custom was accepted by many Jewish communities, the Taz (Y.D. 282 s.k. 2, O.C. 338 s.k. 1) challenged it, based on a halacha found in our sugya. The Sages prohibited making music on Shabbos, from concern that one might come to fix musical instruments on Shabbos— a Torah prohibition. Why then is it permitted to carry a Sefer Torah with bells on its crown, thus causing the bells to ring? The Taz concludes: "We had already seen this practice in a certain *shul*. An objection was raised, and the bells were removed."

However, as we clearly see, the prevalent custom today is to use bells for Sefer Torah crowns. How do we refute the Taz's challenge? The Magen Avraham (O.C. 338 s.k. 1) raises a similar question in regard to the custom of attaching bells to the *paroches* that hangs in front of the Aron Kodesh. Each time the Aron Kodesh is opened to remove or return a Sefer Torah, the bells ring, and the congregation stands to honor the Sefer Torah. The Magen Avraham defends this practice by citing our Gemara, in which we find that only musical noises are prohibited. Knocking on a door, for example, is permitted. Similarly, the Gemara discusses an instrument that dripped water over a metal pan, producing a ringing noise. If a melodious tune is produced that could help a person fall asleep, the instrument is forbidden on Shabbos. If a jarring noise is made to wake people up, it is permitted.

Even a pleasant tune is permitted to help a sick person fall asleep, since easing a sick person's ailment is considered a mitzva. We find similar cases in which music is permitted for the sake of a mitzva. Although it is generally forbidden to clap and dance on Shabbos, one may do so for the sake of a mitzva, such as on Simchas Torah when we dance to honor the Torah (Mishna Berura 339 s.k. 8). Rising to honor the Sefer Torah is also considered a mitzva, which would justify ringing causing the bells on the *paroches* to ring.

Furthermore, one does not have intention to ring the bells when opening the *paroches*. He simply means to remove the Sefer Torah. For all these reasons, the Magen Avraham concludes that the *minhag* of Klal Yisrael to attach bells to the *paroches* is

דבר העורר

Miracles of Eiruvin

Once the Chazon Ish was asked why miracles are not openly performed in our own generation, as they were in previous eras? The Chazon Ish answered that even today, Hashem constantly performs miracles to protect His nation. He related the following miracle that he himself had experienced during his youth.

In Russia, during the time of the First World War, anyone who was caught without the proper identification papers was suspected of being a spy, and was subject to interrogation, imprisonment, or worse. On the day that the Chazon Ish completed his commentary to Eiruvin, he was sitting in the shul in Minsk when suddenly some one entered and announced that a group of soldiers had gathered on the outskirts of the city, and were preparing to make a search for all those who did not have their papers in order. Since the Chazon Ish did not have the necessary papers, he fled to the forests outside the city to hide until the soldiers had completed their search and left. When he reached the edge of the forest, he realized that he had walked right into the soldiers' camp where they were preparing to enter the city. Since he was already in clear view of the soldiers, he could not turn around and run. He had no choice but to walk straight through their camp, trying to appear as innocent as possible. Amazingly, the soldiers took no notice of him at all and he walked safely through into the forest.

The Chazon Ish concluded that Hashem had performed for him this great miracle in the merit of his studies in Maseches Eiruvin (Toldos Yaakov).

IN MEMORY OF

מרת חנה פרל זילברברג ע"ה ב"ר אליעזר יששכר דב ז"ל

נלב"ע י"ט טבת תשס"ה ת.נ.צ.ב.ה.

הונצחה ע"י בנה ידידנו הר"ר מנחם צבי זילברברג ומשפ' שיחי

נר' ה'

נשמת אדם



Dear Readers,

Meoros Daf HaYomi is interested in hearing your comments, criticisms and suggestions, in order to improve the quality of our newsletter. Please contact us at:

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Sincerely,

The Meoros Staff



פנינים

דף קה"א הדרן עלך מסכת עירובין

The Sons of R' Pappa

At the conclusion of a Masechta of Gemara, it is customary to mention the ten sons of R' Pappa during the siyum. An interesting explanation to this practice is found in the sefer *Nitzotzei Or*. He cites in the name of R' S. of Kinon that in the year 4103 (344 C.E.) the ten sons of R' Pappa were killed in sanctification of Hashem's Name. Just as it is customary to mention the neshamos of the deceased after Torah reading and pray for their welfare, R' Pappa's yeshiva would mention the neshamos of his sons after completing a masechta. This custom then became accepted throughout Klal Yisrael, and was continued ever since.

It is interesting to note, that R' Pappa's yeshiva merited to complete all of Shas thirteen times (Berachos 20a).

מדאורייתא בביטול סגי

Bitul and Bedika

In the beginning of our masechta, Tosefos explains that *medeoraissa* it is sufficient to perform bitul, thus annulling the chametz. However, the Sages decreed that one must also perform *bedika*, to rid his property from chametz.

The Sefas Emes explains that this comes to hint to two different ways of conquering our yetzer hora. As we know, chametz represents our evil character traits. The *Oraisa*, that is to say the study and performance of the Torah, has the power to annul the yetzer hora. What more, it has the power to transform the evil traits into good. This is as we say in Shema, "To love Hashem your G-d with all your hearts." The Gemara explains that this refers to both sides of our heart, the yetzer tov and the yetzer hora. The Torah can subjugate even the yetzer hora to the love and service of Hashem.

However, since we are sadly lacking this great level, we must perform *bedika* as well. The negative elements of our personalities that we are unable to subjugate, must be searched out and destroyed (Sefas Emes, parshas Acharei, 5649).

well justified.

The Mishna Berura (338 s.k. 6, citing the Shaarei Ephraim) rules that *le'chatchilah* one should remove the bells before Shabbos. However, one need not object to the communities that rely on the Magen Avraham's leniency.

In our own generation, it is uncommon to attach bells to the paroches, but it is still very common to attach bells to the Torah crown. R' Wozner *shlita* (Shevet HaLevi I, 61) explains that the bells used today are smaller than those discussed by the Poskim. They are made for display, and hardly make any noise at all. Therefore, it is permitted to use these crowns on Shabbos.

דף קד"ב כופין עליו פסכת

Discarding a Sheretz on Shabbos

The last Mishna in Maseches Eiruvim discusses how to dispose of a *sheretz* (one of the eight species of impure vermin) found in the Beis HaMikdash on Shabbos. Although a *sheretz* is muktza, if it is found in the holiest places of the Mikdash it may be picked up and removed. However, if it is found in the less holy places, such as the side-chambers (*lishkos*) of the Beis HaMikdash, it may not be carried out. Rather, it should be covered with an upturned pot until after Shabbos (see Rashi s.v. *Kohen*; Rosh: Tamid 25; Aruch HaShulchan HaAssid: Hilchos Bias Mikdash 37:29).

The commentators ask why muktza would prohibit removing the *sheretz* from the less holy places (Be'er Sheva, Tamid 33a s.v. *V'al*). Although a *sheretz* is indeed muktza, we have a general rule that one may remove a repulsive muktza item that affronts human dignity (Shabbos 121b). This leniency is referred to as *graf shel rei*. Specifically in regard to a dead mouse, R' Ashi said, "Take it by its tail and get rid of it!" (ibid) Why then do we find in our Mishna that one may only discard a *sheretz* from the holiest places of the Beis HaMikdash?

The Be'er Sheva suggests a possible answer, which he himself rejects, but the Mishna L'Melech (Hilchos Bias Mikdash 3:20) accepts. A *graf shel rei* may be removed only if it is found in a place where people live, since it seriously imposes on the comfort of the people living there. However, the Beis HaMikdash is not a living area, and therefore it does not offend the kohanim so much to find a *sheretz* among them.

At the time the Mishna L'Melech was written, the writings of the Meiri had not yet been publicized. Since then the Meiri has been published, and we find that he offers the very same explanation to our sugya.

In a similar explanation, the Tiferes Yisrael (Tamid, end of ch. 5: Boaz) suggests that covering a *sheretz* with a pot is not a practical solution in a home, since people are likely to trip over it. The *Beis HaMikdash*, however, was a wide, open area, in which an upturned pot would not pose an inconvenience.

From this discussion, we reach the clear conclusion that the leniency of *graf shel rei* applies to a home or yard where people dwell, but does not apply to a backyard used only for storage. The Shulchan Aruch (O.C. 308:34) thus rules, "Any filthy thing... if it is found in a yard where people dwell, it may be removed to a garbage dump... but if it is in a yard where people do not dwell, it may not be removed. If one fears that a child may sully himself with it, he may cover it with a pot."

The Mishna L'Melech cited above understood the Shulchan Aruch quite simply, that *graf shel rei* applies only in a living space, and not in an area used for passing through. The Magen Avraham, however, understood the Shulchan Aruch to mean that *graf shel rei* applies to any area where people frequent, whether they live there or simply pass through (cited by Mishna Berura s.k. 131. See Shemiras Shabbos K'Hilchosa ch. 22 footnote 107). Apparently the Magen Avraham understood that it was easy to pass through the side chambers of the *Beis HaMikdash* without being offended by a *sheretz*. However, if a *sheretz* would be offensive even in these areas, it would be permitted to remove it.

Introduction to Maseches Pesachim

Over the last nine months, we have had the privilege of learning the two Masechtos Shabbos and Eiruvim, in which we have become familiar with the numerous and intricate laws of Shabbos. Now, we turn our attention to the laws of Pesach. Over the next four months (including the Yom Tov of Pesach itself) Daf Yomi will study Maseches Pesachim, b'eizras Hashem.

Pesachim and not Pesach: Many have noted that the title of this masechta is in the plural form, "Pesachim," rather than the singular, "Pesach." This is in contrast to the titles of other masechtos such as Shabbos, Rosh Hashana, Chagiga, etc. which are all in the singular.



The Tosefos Yom Tov (1:1) explains that Pesachim refers to the two times of the holiday of Pesach, *Pesach Rishon* which we all celebrate in Nissan, and *Pesach Sheini*. When the *Beis HaMikdash* stood, people who were unable to offer the Korban Pesach in Nissan, offered it one month later on the 14th of Iyar, *Pesach Sheini*. Since the masechta discusses the halachos relevant to both of these holidays, the most appropriate title is Pesachim, in the plural.

Erev Pesach Sheini: In the beginning of the last *perek*, the Mishna states that it is forbidden to eat on the afternoon preceding Pesachim (in the plural), in order that people will be able to eat matza with an appetite. Why is Pesach here referred to in the plural? Most simply, we can explain that Pesach recurs each year, and on every erev Pesach it is forbidden to eat (see Mordechai). However, according to the Tosefos Yom Tov's understanding of the title of our masechta, Pesachim refers to the two holidays of Pesach: Pesach Rishon and Pesach Sheini. The Mishna comes to teach us that the prohibition against eating on the afternoon of erev Pesach applies both to Pesach Rishon and to Pesach Sheini (see Tosefos 99b s.v. *Erev Pesachim*).

Two Masechtos of Pesach: Another explanation offered by the Tosefos Yom Tov is that the title Pesachim refers to two separate masechtos. The first masechta of Pesachim includes chapter 1, 2, 3, 4 and 10, which discuss the practical halachos of chametz and matza and the halachos of Seder night. The second masechta includes chapter 5 through 9, which discuss the offering of the Korban Pesach. In some printings of Shas, the title page actually says "Maseches Pesachim - Pesach Rishon and Pesach Sheini." (Here we refer not to the Yom Tov of Pesach Sheini, but to the second volume of Maseches Pesachim).

In the Meiri's commentary, *Beis HaBechira*, he explains that when the Mishnayos were originally compiled, Maseches Pesachim followed the order we now recognize. During the times of the Gaonim, the chapters were rearranged. 1, 2, 3, 4 and 10 were grouped together as Pesach Rishon, and 5 through 9 were grouped together as Pesach Sheini. This was the order most prevalent during the times of the Meiri, and he arranged his commentary accordingly. Since then, the Masechta has somehow been returned to its original order.

"This concludes Pesach Rishon": In the Vilna edition of Shas, which is most commonly used today, some reminders can be found of the Gaonim's two Masechtos. For example, at the end of Chapter Four (57b), a note is found, "This concludes Pesach Rishon." At the end of Chapter Nine (99a), a note is found, "This concludes Pesach Sheini."

General Outline of Maseches Pesachim: Before beginning our commentary on Maseches Pesachim, we present here a general outline of the chapters and their contents.

The first chapter discusses the halachos of searching for and destroying chametz on erev Pesach. The chapter concludes with a lengthy and fundamental examination of the laws of *tumah* and *tahara* (ritual purity). The second chapter discusses the prohibition against eating or deriving benefit from chametz. It then continues to examine other such prohibitions from which it is forbidden to derive any benefit, such as *orla* (fruits grown within the first three years of a tree's life). Also discussed in this chapter are the mitzvos of matza and maror.

The third chapter differentiates between the three categories of pure chametz, mixtures of chametz, and inedible chametz. The fourth chapter begins with a discussion of the *minhag* not to perform melacha on erev Pesach, and proceeds to discuss minhagim in general. As such, it is one of the most fundamental sources in understanding the development of customs and their authority.

From the fifth to the ninth chapter, the Gemara discusses how the Korban Pesach was offered in the *Beis HaMikdash*. The fifth chapter deals with the particular halachos of how and when it was offered, and how even improper thoughts contemplated during its offering may render it unfit. The sixth chapter discusses how the Korban Pesach, and the accompanying Chagiga offering, were offered when erev Pesach fell out on Shabbos. The seventh chapter discusses the mitzva of eating Korban Pesach, and the restrictions of *tumah* that apply to offering and eating it. The eighth chapter discusses how the Korban Pesach may only be eaten by the group for which it had been designated. The ninth chapter discusses the Pesach Sheini korban, offered by those who were unable to offer the Pesach Rishon. The tenth chapter discusses the mitzvos of Seder night, including matza, maror, the four cups, and relating the story of *Yetzias Mitzraim*. Also included here are the halachos of changing one's place during a seuda, kiddush, havdala, and whether one must have intention while performing a mitzva.

May the merit of our study of the laws of Pesach stand for all of Klal Yisrael, that we may see the fulfillment of Micha's words, "As in the days when you left Egypt, I will show you wonders" (7:15), speedily in our days, Amen.

Dear Readers,

Meoros HaDaf HaYomi is proud to present a new addition to our weekly publication: the Meoros Halacha corner. This corner was culled from the new edition of the Meoros Daf Yomi Gemara, which includes a compilation of the relevant halachos of Pesach, arranged in a clear and concise format. This original compilation was divided into study segments of two halachos each day, thus allowing Daf Yomi students to fulfill the teaching of Eliyahu HaNavi (Megillah 28b): "All those who study halachos each day are assured a portion of the World to Come." With only two halachos each day, we can arrive at Pesach prepared with the knowledge of the relevant halachos of bedikas chametz, Seder night, and much more.

Unfortunately, the space available in our weekly publication is insufficient to include the entire compilation. However, it is our sincere hope that we will be able to include at very least the laws of bedikas chametz, which are relevant to the beginning of our masechta.

Hilchos Bedikas Chametz

1.

Introduction

The Torah commands us with two separate mitzvos to rid our property of chametz: "For seven days, leaven must not be found in your homes" (Shemos 12:19) and "You shall not see chametz, and you shall not see leaven in all your boundaries" (Shemos 13:7).

According to Torah law: to avoid transgressing these two prohibitions, it is sufficient to perform either bitul or biur. Bitul entails abandoning ownership of one's chametz. Since the chametz is no longer his, he may keep it in his home without violating these prohibitions. Biur means to search one's property for chametz and destroy it. If a person searches his property according to the guidelines set out by the halacha, even if he overlooks some chametz which remained in his property over Pesach, he has not violated the above prohibitions, provided that he had no knowledge of its existence.

By Rabbinic Law: The Sages ruled that is not sufficient to follow only one of the above practices; one must perform them both. The Sages did not wish to rely on bitul chametz alone for several reasons. Firstly, bitul depends upon a person making a resolute decision to abandon ownership of his chametz. Our Sages feared that a person may have reservations against forsaking expensive chametz, and he will not perform the bitul wholeheartedly. Another reason offered, is that since people are accustomed



to eating chametz through out the year, if one would only perform bitul and leave the chametz in his property, he might accidentally come to eat it. For these reasons, they ruled that one must not rely on bitul, but he must actually dispose of the chametz.

It is similarly insufficient to rely on biur chametz alone. A person may overlook a piece of chametz during his bedika on erev Pesach. He may then come across it on Pesach and hesitate to destroy it. Due to that moment of hesitation, after he had already discovered the chametz, he would transgress the Torah prohibition against owning chametz. Therefore, our Sages ruled that bitul must also be performed, in order to disown even the unknown chametz from one's possession.

Searching for chametz:

1. In order to rid one's property of all chametz, our Sages instituted the practice of searching for chametz on the night of the fourteenth of Nisan.
2. Wherever chametz is brought over the course of the year must be searched during bedikas chametz. Even those places where chametz is not generally stored or eaten, but one might have brought chametz there incidentally, must also be checked.
3. Therefore, the rooms and closets of a house must be checked. Even if a person is certain that he has never eaten or stored chametz in a certain place, he may have entered there during the course of a meal and either left chametz there and forgotten about it, or accidentally dropped a piece.

Places where chametz is not brought:

1. Places where chametz is generally not kept, and one would not enter with chametz during a meal, need not be checked unless one knows that he did bring in chametz over the course of the year.
2. In the time of the Gemara, people stored things in the crevices of the walls. Chametz was generally stored in easily accessible crevices. It was not stored in holes lower than three tefachim, or higher than one could conveniently reach. Therefore, our Sages did not require searching these areas unless one knows that he did store chametz there, even once during the year. In our own times, this may apply (depending on the circumstances) to the tops of cabinets and the like, where people never store chametz. These areas need not be searched for chametz, unless one knows that he stored chametz there even once during the year.
3. In a house with children, even those places where chametz is not generally kept must be searched, since the children may have brought chametz there.

Is Darkness More than the Absence of Light?

The *possuk* written in regard to the creation of light and darkness is generally translated as, "Hashem called the light 'day,' and the darkness He called 'night'" (Breishis 1:5). The Gemara also understood it this way at first, and then reinterpreted it to mean, "Hashem summoned the light and commanded it to serve during the day. The darkness He summoned and commanded it to serve at night." This seems to imply that darkness is not merely the absence of light, but an entity unto itself, which was created to function at night.

Primordial fire: In Maseches Chagiga (12a) the Gemara lists the ten things that were created on the first day of creation. Among them, the Gemara lists darkness, as we find in the *possuk*, "In the beginning, Hashem created.... and the land was waste and emptiness, and darkness was over the face of the deep" (Breishis 1:2). The Ramban (ibid) and Rambam (Moreh Nevuchim II, 30) explain that this does not refer to the absence of light, but to a primordial fire that emanated tremendous heat, but no light.

The darkness we experience at night is referred to in a later *possuk*, "Hashem separated between the light and the darkness" (1:4). The Ramban here explains that this is not the dark fire discussed above, but simply the absence of light. Nevertheless, the Vilna Gaon writes that the absence of light must also be considered a creation, as we find in the *possuk*, "And He created darkness" (Yeshaya 45:7). When day breaks, and the sun light appears, it pushes back the darkness past the reaches of "where its rays of glorious light can reach" (Aderes Eliyahu, Bereishis 1:1). In attempting to define this darkness, the Vilna Gaon writes, "It is an entity unto itself, which the powers of our understanding cannot comprehend." The Maharsha (Tamid 32a) also follows this view.

Neither day nor night: With this, the Brisker Rav *zt"l* explained the song from the end of the Haggada, "Draw near the day which is neither day nor night," which is based on the *possuk* in Zecharia (14:7) "There will be one day, which is known to Hashem, which will be neither day nor night. And it will be towards the time of nightfall, there will be light." If night is nothing more than the absence of daylight, how could there possibly be a time of neither day nor night? If it is not day, then by definition it is night? Rather, we must explain that the darkness of night is also a creation, and on that prophesized day we will see a wondrous time of neither day nor night.

If we accept the premise that the darkness of night is an entity unto itself, we can apply this to explain the plague of darkness that struck the Egyptians. The *possuk* states, "And the darkness will be tangible" (Shemos 10:21). The darkness that normally settles at night was increased to such a terrible degree that light could not cut through it, and the Egyptians could not even move.

A candle by day: R' Naftali Tzvi Yehuda Berlin (HaEmek Davar, Bereishis 1:5) cites our Gemara that "darkness was summoned to serve at night," and asks why this was necessary? If the simple absence of light makes it impossible to see, why was it necessary to add the darkness, which is an element unto itself? What difference does the darkness make?

He answers by citing the Talmud Yerushalmi, in regard to our sugya of *bedikas chametz*. The Talmud Bavli (8a) states that *bedikas chametz* must be performed at night, when candlelight is most potent. One might suggest that if he shuts his windows tightly such that no daylight can be seen, perhaps *bedikas chametz* may also be performed by day? In answer to this, the Rishonim cite the Yerushalmi, in which R' Huna tells that during the times of the Chashmonaem, they hid from the Romans in underground caves where no daylight entered. In order to tell the difference between day and night, they would light a candle. If it glowed only faintly, they knew it was day. If it glowed brightly, they knew it was night. From here we see that the darkness of night causes candles to glow brighter. For this reason, *bedikas chametz* must be performed only at night.

It is not the mere absence of light that causes candles to glow brighter. If so, they would glow with equal brightness in a dark place, both by day and by night. Rather, it is the unique creation of darkness that functions only at night, which causes the candles to glow brightly.