

**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 וחסי זיסר

Vol.356

מסכת פסחים ס"א-ס"ז

בס"ד, י"ט אדר תשס"ו

## השבוע בגליון

- How Much to Eat from the Korban Pesach?
- Pens, Washing Machines and Dishwashers on Shabbos
- Several Minyanim in One Shul
- Dividing Mitzvos Among Many People
- Cheika and Sandek at a Bris Mila
- Carrying the Korban Pesach Home

### Eating the Korban Pesach

דף סב/ב שלא בא מתחילתו אלא לאכילה

As we currently learn in the kodashim section of Maseches Pesachim, if a single individual is tamei on Pesach, he must bring his korban a month later on Pesach Sheini. However, if the majority of the Jewish people are tamei, they may all bring their korbanos on Pesach Rishon. This is because *"tuma hutra b'tzibur."* That is to say, the laws of *tuma* are suspended for the sake of the community. R' M.N. Walenstein of Yerushalayim *zt"l* raised an interesting question. The mitzva of eating from the Korban Pesach is fulfilled by eating only one kazayis of meat. When we say *tumah hutra b'tzibur*, may they eat as much meat as they wish from the korban, or only one kazayis, the minimum amount that is absolutely necessary? (Mikra'ei Kodesh, Pesach I, p. 94)

The answer to this depends upon a machlokes Acharonim. According to the Shaagas Aryeh (96), although one is only required to eat a kazayis, he fulfills a mitzva with every extra bite he takes. A proof for this can be found in Maseches Zevachim (97b). There, the Gemara asks why the positive mitzva to eat a Korban Pesach does not override the prohibition against breaking the bones of the korban? One should be allowed to break the bones in order to reach the marrow inside. The Gemara offers several possible solutions to this problem. However, from the very question we see that even after having eaten a kazayis of meat, one still fulfills a mitzva by eating the marrow. Accordingly, the laws of *tuma* are suspended to allow the community to eat the entire Korban Pesach.

The Minchas Chinuch (134) argues against the Shaagas Aryeh. He rules that once one has fulfilled his obligation by eating one kazayis of Korban Pesach, there is no mitzva to continue eating the meat. True, it is forbidden to leave over Korban Pesach meat until the morning, and one must eat it to avoid this prohibition. However, one does not fulfill a positive mitzva with every bite. Therefore, it stands to reason that when the community is *tamei*, they may each only eat one kazayis of Korban Pesach.

How does the Minchas Chinuch respond to the Shaagas Aryeh's proof? He explains that the Gemara in Zevachim discusses a case in which a large group of people must share from one Korban Pesach and there is not enough meat to provide a kazayis for each person. Therefore, the Gemara asks why we can't just break the bones, in order to eat a kazayis of marrow (Harerei Kodesh on Mikraei Kodesh, *ibid*).

**A satisfying amount of meat:** R' Y. Kohen adds that even according to the Minchas Chinuch, perhaps the *tamei* community may eat a k'beitza of meat, which is slightly more than a kazayis. The Rambam...rules that although not absolutely obligatory, there is a mitzva to eat to satisfaction from the Korban Pesach. Once *tuma hutra b'tzibur* allows us to begin by eating a kazayis, we may complete the mitzva in its most proper fashion by eating a k'beitza. This is similar to a halacha found in regard to bris mila. There are certain stages of the mila that are not absolutely necessary, and would not be permitted on Shabbos. However, once one has begun to perform the bris mila, which is permitted on Shabbos, he may complete even those stages that would have initially been forbidden. So too, although it is not absolutely required to eat a beitza, once one has begun to eat a kazayis, he may continue to eat an entire beitza.

## דבר העורך

Meoros Daf HaYomi was founded with the intention of encouraging Torah study in all sectors of the Jewish people. Under the guidance of the Gedolei HaDor of *Eretz Yisrael*, we have helped organize Torah shiurim in a wide variety of places, from the diamond exchange in Tel Aviv, to the Karmel open-air vegetable market, and even in certain Israeli prisons. The letters we receive from the members of these shiurim are a source of great *chizuk* for us. Here, we would like to share two such letters:

Dear Editor,  
Last week I delivered a computer-training course at an IDF army base in Tel HaShomer. When I first arrived, I asked where I could find a minyan for Mincha. I was told that Mincha is held each day at 1:15 at a nearby shul. I arrived a few minutes early, and to my great surprise I found a group of twenty soldiers, including high-level officers, learning Gemara. They were participating in a Daf Yomi shiur, expertly delivered by a teacher from the Meoros kollel. For the five days that I was stationed at that base, I came to daven everyday, and found the same Daf Yomi students returning consistently. In my forty years in the Israeli army, I had never seen such an inspiring sight of commitment to Torah study.

With blessings,  
Moshe Mor Jerusalem

נר ה' נשמת אדם

**IN MEMORY OF**

RABBIN **YOSEPH HAIM SHALOMOFF ז"ל**

ב"ר MAZAL TOV VEAHARON ז"ל ל' אדר א' תשמ"ו ת.נ.צ.ב.ה.

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Dear Rav Chaim David Kovalski, *shlita*  
My name is Yossi. I live in Petach Tikva and work in Tel Aviv as the bookkeeper of a textile production plant. One of our warehouses passed into the hands of Kollel Heichal HaTalmud, where I daven Mincha each day. Whenever the Kollel makes a siyum masechta after Mincha, I stay for a few minutes to participate. Often, I think to myself, "How can a hired worker such as myself take time off from his work to hear a *drasha*?"

At the last siyum you delivered such an inspiring *drasha*, that I finally mustered the courage to ask my employer for permission to remain every day to learn after Mincha. "You already take half an hour off to daven, and now you want another half hour to learn?" he asked.

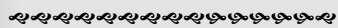
"If you would have heard Rav Kovalski's *drasha*, you would come too," I said. To my surprise, he agreed to let me go, on the condition that I leave my cell-phone on in case of emergencies. The Daf Yomi shiur was so enjoyable, that I felt myself swept into the world of Torah study.

I usually come to work two hours early, in order to avoid the morning rush hour traffic. During that time, I either learn Chok Yisrael by myself, or doze off. Recently, I discussed my schedule with you, and you suggested that I review the Daf Yomi during that time. You brought me a Gemara and a DVD of recorded shiurim. Now, after my early morning DVD shiur, and my post-Mincha shiur, I know the Gemara so well that I can review it by heart on my way home at night.

In short, I now learn three to four hours each day. Who would ever have thought? I would like to conclude by saying to you, Rav Kovalski, that when Moshiach comes and Hashem rewards those who disseminated Torah in Klal Yisrael, I will be the first to advocate on your behalf. You changed my life.

One last word: I would like to tell you of my high regard for your Daf Yomi teacher, R' Boyar, who delivers his shiur with amazing dedication, warmly welcomes each new member, and is greatly successful.

Yossi V. Petach Tikva

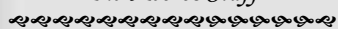


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Sincerely,

The Meoros Staff



## The Second Minyan

Today it is very common to find several minyanim one after another in the same shul. However, from the discussions of earlier Poskim it seems that this was once quite rare. "The second chazan should not stand in the place of the first": The Rema (O.C. 69:1) cites the Mahar'y Mintz, who rules that a second minyan may be conducted in the same place as the first, provided that the second chazan does not stand in the same as the first. The Rema then stipulates that this is true only if the people who had davened in the first minyan remain. If the first minyan has left, then the second chazan may daven in the place of the first.

The Magen Avraham (ibid, 9) cites a similar consideration from the Mishpatei Shmuel, who rules that if the first minyan has already conducted Torah reading, the second minyan may not conduct another Torah reading. The reason for all this is in order that the second minyan not appear to slight the honor of the first (see Yoma 70a). It should not seem to imply that the first minyan's tefilla or Torah reading were invalid.

**The Noda B'Yehuda's second minyan:** When R' Tzvi Yehoshua Segal began his tenure as rav in Trivitz, he was surprised to find that two consecutive minyanim were conducted in the same shul, each minyan holding its own Torah reading on the same bima. R' Segal then sent a letter to the Noda B'Yehuda, to ask if he approved of this custom.

The Noda B'Yehuda (II, O.C. 15) responded that the stringencies cited by the Rema and Magen Avraham have no source in the Gemara or the early Rishonim. Rather, they arose from a practical concern that conducting a second minyan with a second Torah reading, may create the impression that the first minyan was invalid. For example, when a group of people oversleep and miss Shabbos mincha, and decide to conduct their own impromptu minyan. People might not realize the reason for the second minyan, and draw their own conclusions that the first Torah reading was invalid. However, if there is a regularly scheduled second minyan, this concern does not apply. In the Noda B'Yehuda's own shul there were two minyanim every Shabbos morning, one after the other. The Noda B'Yehuda allowed the second chazan to stand in the place of the first, since he was confident that the Rema's stringency did not apply.

**Three groups for Korban Pesach:** As a proof, he cites our Mishna, where we find that the Korban Pesach was *shechted* in three shifts. The Gemara states that each shift must have at least thirty people present. If there are only fifty people available, some people must be present for more than one shift.

In this case, the later shifts do not create any impression that the first shift was invalid. It is understood that people remain for additional shifts, not because the first shift's korbanos were questionable, but because the regular routine was to have three shifts each year. Here too, if the regular routine is to have several minyanim, no one will come to question the validity of the first minyanim. For this reason, our practice of having several consecutive minyanim in the same room is perfectly acceptable.

דף סד/ב מניח ידו על כתף חבריו

## Pens, Washing Machines and Dishwashers on Shabbos

From the Gemara's discussion of the Korban Pesach, the Mishna Berura developed a novel halachic insight with many practical ramifications. A person sits down to learn Gemara in a breezy room on Shabbos, and the wind keeps turning the pages. May he clip a pen onto the page to hold it in place? A child comes home on Shabbos afternoon, filthy from head to toe from playing in the dirt. May his mother throw his clothes straight into the washing machine?

As we know, there are many classifications in *hilchos muktza*. Rocks and sticks are entirely *muktza*, and may not be moved. However, *kli she'melachto l'issur*, a utensil made for a purpose that is forbidden on Shabbos, may be moved if one has need of it or its place. For example, although a hammer is *muktza*, it may still be used for cracking nuts. Similarly, if the hammer is in his way, he may move it to another place. He may not, however, move the hammer for its own sake, to protect it from becoming broken or stolen (see Shulchan Aruch O.C. 308:3).

The Mishna Berura (ibid, s.k. 12) sets an interesting condition to this leniency, which is not found in the earlier Poskim. One may only make use of a *kli she'melachto l'issur* if he does not have a permitted utensil to use in its place. For example, if a person has a nutcracker, he may not crack nuts with a hammer. As a source for this ruling, he cites our sugya (see Shaar HaTzion s.k. 13).

In our Mishna, we learn that after the Korban Pesach was *shechted*, it was hung on a metal hook, in order to strip off its skin. Since there were so many korbanos to process, there were not enough hooks in the *Beis HaMikdash* to go around. People who could not find a hook to use, would place a wooden pole over the shoulders of two people standing one in front of the other. They would then hang the korban from the pole and strip off its skin. R' Eliezer said that when erev Pesach came out on Shabbos, they could not use the poles. Instead, one person would stretch out his arm, and place his hand on his friend's shoulder for support. Then, the Korban Pesach would be hung from his arm and stripped.

Why could they not use the poles on Shabbos? The Gemara in Maseches Shabbos (124a) explains that since there is an alternative of hanging the korban from

## פנינים

סד/ב וסמיכין אניסא

### Depending on Miracles

According to Abaye, after the Beis HaMikdash was filled with the amount of people necessary to begin sacrificing the Korban Pesach, the gates of the Beis HaMikdash would shut by themselves. The Kohannim



someone's arm, the poles are considered muktza. From here the Mishna Berura deduces that a *kli she'melachto l'issur* is only permitted when there is no other alternative available. (It is important to note that this proof follows Rashi's explanation there. Here in Pesachim, Rashi explains that the problem with the poles was not muktza, but that they could not be made on Shabbos. According to this explanation, the Mishna Berura has no proof for his ruling. See Rashash).

**Pens, washing machines and dishwashers:** Accordingly, one may only use a pen to hold down a page if he has no permitted utensil available. Similarly, the washing machine door may be opened to insert dirty clothes, if there is no other place for them available. The Minchas Yitzchak (responsa cited in Kitzur Hilchos Shabbos) rules that dirty dishes may be placed in a dishwasher on Shabbos, provided that one does not transgress *borer* by arranging them in order. However, he adds that according to the Mishna Berura one may only open the washing machine door and pull out the racks if he has nowhere else to place the dishes. Pens, washing machines and dishwashers are all considered *kli she'melachto l'issur*.

**A needle to unlock a door:** R' Aharon Leib Shteinmann *shlita* found an insightful proof for the Mishna Berura from Rashi in Masseches Shabbos (122b). There, the Mishna lists examples of *kli she'melachto l'issur* that may be used for a permitted purpose on Shabbos. One example is using a sewing needle to pick a lock. Rashi explains that if one has lost his key, he may use the needle to unlock his door. Why does Rashi mean to add here? Only if he has no key may he use a *kli she'melachto l'issur* needle. If he has a key, then he may not use the needle. As the Mishna Berura ruled, a *kli she'melachto l'issur* is only permitted if one has no alternative (cited in Shalmei Yosef, printed by Kolel Ponevetszh).

**How convenient an alternative?** Rav Moshe Feinstein *zt"l* was once asked how far must one search to find a permitted utensil to use in place of a *kli she'melachto l'issur*. If one does not have a nutcracker, must he borrow from the neighbors, or may he use his own hammer? Rav Moshe answered that he need not make a great effort to find a permitted utensil. Only if one is easily available, should it be used in place of the *kli she'melachto l'issur*. One need not borrow from his neighbors (Igros Moshe O.C. V 21:12).

דף פסחים ס"ב הא קמשמע לן ברב עם הדרת מלך

## Dividing a Mitzva

About eight hundred years ago, a dispute broke out in a shul over the mitzva of taking the Sefer Torah out of the Aron. The matter was sent to R' Yitzchak of Vienna, author of Or Zaru'a, to be resolved.

**Taking out the Sefer Torah:** It was customary to sell the privilege of removing the Sefer Torah from the Aron Kodesh for Torah reading. The money would then be used for tzedaka, or for the upkeep of the shul. One of the members of the shul complained that it was better for the chazan to take out the Sefer Torah. Since he had begun leading the davening, he should complete all the mitzvos associated with it.

The Or Zaru'a (I, 115) rejected this claim on two accounts. Firstly, it is incorrect to assume that all the mitzvos of davening are bound together. It is very common for one person to be chazan for Shacharis, another to read the Torah, and a third to be chazan for Mussaf. Each one is a separate mitzva. So too, taking out the Sefer Torah is a mitzva unto itself, and the chazan is not entitled to it.

Furthermore, even if taking out the Sefer Torah was included in the mitzva of being chazan, we find in our Mishna that it is proper for one mitzva to be shared among many people.

**"In the multitude of people, is the glory of the King":** There are four mitzvos involved in offering the blood of a korban on the mizbe'ach: shechting the animal, catching its blood, bringing the blood to the mizbe'ach, and throwing the blood onto the wall of the mizbe'ach.

After one kohen would catch the blood in a cup, he would pass it to another kohen to perform the mitzva of bringing the blood to the mizbe'ach. As our Mishna explains, the second kohen would not carry the blood to the mizbe'ach by himself. Rather, a row of kohanim would stand from the place where the animals were slaughtered until the mizbe'ach. They would pass the cups of blood down the line, and pass the empty cups back to be refilled with blood from the next korban.

The Gemara explains that they chose to use many kohanim to bring the blood to the mizbe'ach in order to show the great importance of the mitzva. As the possuk says, "In the multitude of people, is the glory of the King" (Mishle 14:28).

The Or Zarua then concludes that if a kohen who has already claimed the mitzva of bringing the blood should share it with others, in order to glorify Hashem, then *kal v'chomer* a chazan who has not claimed the mitzva of taking out the Sefer Torah, should allow another to take it out and pass it to him.

**Sharing a mitzva:** In several places in Shas and Poskim we find that when many individuals must perform the same mitzva, they should best perform it together to fulfill the possuk, "In the multitude of people, is the glory of the King." For this reason, it is best to daven in a shul with more people as opposed to a smaller shul (see Mishna Berura 90, s.k. 55). It is also proper to invite many people to participate in a Bris Mila. When people gather together to perform Hashem's will, it shows greater honor to Him.

In the sugya of Korban Pesach we find a new insight to this possuk. Not only should many people perform many mitzvos together, but even one mitzva should be divided among many people.

**Dressing the Sefer Torah:** Based on this, the Or Zarua rules that if one person buys the right to dress the Sefer Torah (*g'fila*) after it is read, someone else may hand him the Torah's covering. The *golel* cannot complain that he wishes to bring the cover, in order to perform

relied on this miracle to determine the appropriate number of participants. Even though it is normally forbidden to rely on miracles, the Beis HaMikdash was different. There, miracles were a common occurrence, and there was no reason not to rely on them (Iyun Yaakov).

ו/ב אם חכם הוא חכמתו מסתלקת ממנו

## Reproaching Others in Public

In our Gemara, Hillel rebuked the Sages of his generation for failing to learn the halachos of Korban Pesach from Shmaya and Avtalyon. Later, he himself was forced to admit that he had forgotten the halacha of how to bring a shechita knife to the Beis HaMikdash on Shabbos erev Pesach. Of this, Rav remarked that Hillel lost his wisdom for showing a certain degree of arrogance.

The Iyun Yaakov commentary on Eyn Yaakov asks why this was considered arrogance on Hillel's part. Just the opposite, Hillel was renowned for his outstanding humility as we learned in Masseches Shabbos (30b).

Furthermore, as the prominent Gadol HaDor, Hillel was certainly allowed to rebuke his contemporaries.

He explains that Hillel was wrong for rebuking his peers in public. When one rebukes another person, even if his intention to do so is noble, he must be careful not to do so in public. Otherwise, he will cause them unnecessary embarrassment. Furthermore, it appears as if he wishes to publicly show how he is better than the person he is rebuking. Even if this is not true, it does create an impression of arrogance.

## מאורות ההלכה

### Removing chametz from one's possession:

1. Chametz may be disposed of by selling it to a gentile before Pesach. It may also be placed in a public area and abandoned. One must abandon the chametz wholeheartedly, without any thought of reclaiming it after Pesach. He must also verbally declare that the chametz is now ownerless. These methods are effective only before the beginning of the sixth hour. After this time, one must actually destroy the chametz.

2. According to some interpretations of the Shulchan Aruch, if one abandons his chametz in a public place, and then comes across it on Pesach, he must destroy it. The Mishna Berura (445 s.k. 18) rules against this opinion.

### Burning chametz:

1. It is proper not to sell or abandon all of one's chametz, in order that one may fulfill the mitzva of destroying chametz on erev Pesach. At least a *kazayis* (olive's



volume) of chametz should be left over to be burnt on erev Pesach, as is customary. This is because the mitzva of destroying chametz (*tashbisu*) should be fulfilled with an amount of chametz that is forbidden to possess. Technically, if one would keep less than a *kazayis* of chametz over Pesach, he would not transgress the prohibition against owning chametz.

2. Ideally, chametz should be burned on the morning of the 14<sup>th</sup>. However, if a person fears that his leftover chametz might be dragged around by children or animals, he may burn it earlier. When burning chametz earlier, one still fulfills the mitzva of *tashbisu*, which takes effect thirty days before Pesach.

3. Once the time for burning chametz has arrived, it is forbidden to engage in any other activity until the chametz is burned. According to some Poskim this prohibition takes effect at the beginning of the sixth hour (Aruch HaShulchan 445:7). According to other Poskim it takes effect one half hour earlier (Pri Megadim E.A. s.k. 2).

4. If one still has aravos left over from Hoshana Rabba, he should use them as fuel to burn the chametz. Since they were used for a mitzva once, it is befitting that they be used for a mitzva again. Similarly, some have the custom to use aravos from the lulav as fuel to bake matzos.

the entire mitzva himself. Just the opposite, it is better for the mitzva to be shared. These rulings of the Or zarua are cited by the Shulchan Aruch and Rema (O.C. 147:2).

**"Cheika":** The Mishne Halachos (XII, 177) explains that for this reason the custom is for many people to be called for "*cheika*" at a Bris Mila, to pass the baby from the kvater to the sandek. The mitzva is enhanced when many people take part. However, R' Shlomo Zalman Auerbach *zt"l* (approbation to Otzar HaBris) writes that this is only true when they stand in a line to bring the baby closer to the sandek. This is similar to the row of kohanim who brought the blood closer to the mizbe'ach. Often we find that the people called for *cheika* stand around the father and pass the baby from one to the other, without actually bringing him closer to the sandek. They do not take part in the mitzva at all, but merely postpone the mitzva unnecessarily.

**Segula of sandek:** The poskim cite from chazal that it is a segula to achieve wealth, for a person to be sandek at a bris. Once a certain Yemenite rav told R' Chaim Kroiswert *zt"l* that in Yemen it was the custom for one person to perform kvater, cheika and sandek together. According to their tradition, the segula is only effective if one person brings the baby, holds him for the entire ceremony, and then returns him to the mother.

Soon afterwards, R' Kroiswert was invited to be sandek at a bris. He asked permission to hold the baby for the entire ceremony, according to the Yemenite custom. Days later he received a letter from a lawyer in California, informing him that a wealthy Jew had passed away and left him a sizable sum of money in his will (Bris Avraham HaKohen, p. 228).

דף סה/ב אמר רב עיליש טייעות

## Carrying the Korban Pesach Home

The Gemara tells us that when people would carry the Korban Pesach home from the *Beis HaMikdash*, they would wrap the meat in its own skin, which had been stripped off. They would then sling the skin over their shoulders and thus carry it home. When Rav Ilish saw this, he compared it to the way Arab butchers would carry their merchandise (see Rashi).

What exactly did he mean by this remark? The Amoraim certainly do not offer glib comments for no reason. The commentaries offer several explanations. Some even draw halachic conclusions from here.

**Demeaning one's self to honor a mitzva:** R' Yaakov Emden (in his gloss on the Gemara text) explains that it was somewhat demeaning for a person to be seen carrying a load across his back, like an Arab merchant. Nevertheless, the Jewish people were willing to diminish their own honor, for the sake of the mitzvos.

In contrast, some commentaries explain that it is disrespectful for the korban to be carried this way. We find that it is forbidden to hang a Sefer Torah in a sack (see Tosefos, Berachos 18a; Bach and Shach Y.D. 282; Kobetz Shaarei Torah 2:24). R' Ilish therefore pointed out that it is not considered disrespectful to hang the korban.

**How is the Korban Pesach skinned?** R' Yechezkel Landau of Prague, in his commentary entitled *Tzla'ch*, explains that R' Ilish meant to express a very significant halacha.

In *Maseches Shabbos* (117a, s.v. *D'shakil*), Tosefos discusses how the Korban Pesach was skinned when erev Pesach occurred on Shabbos. Slaughtering and skinning an animal are both among the 39 melachos of Shabbos. It is permitted to slaughter the Korban Pesach on Shabbos since this is necessary in order to offer it. It is also necessary to skin the animal, in order to remove the innards to offer them on the mizbe'ach. However, it is not necessary to skin the entire animal. One can suffice by skinning it up to the chest. Tosefos therefore questions if perhaps it should be forbidden to skin the korban past its chest.

According to the *Tzla'ch*, R' Ilish meant to stress that the entire animal may be skinned, since this is the normal practice. Therefore, R' Ilish remarked that the Arab merchants are accustomed to do so.

**Focusing attention on the korban:** R' Zolti *zt"l*, the previous Av Beis Din of Yerushalayim, questions why the Rambam omits the halacha stated in our sugya, that the Korban Pesach is carried home by hanging it behind one's back. He explains based on a general principle, that if one removes his attention (*hesech hadaas*) from a korban after it is slaughtered, it becomes possul (see above 34a). The same is true in regard to water prepared with the ashes of the para aduma.

The Mishna (Para 7:5) states that one may not hang a barrel of para aduma water behind his back, since this constitutes a break of attention. However, if one has two barrels to carry, and he can only lift them by tying them together, and balancing them over his shoulder with one in front and one in back, he may do so since he has no other option.

The same is true of the Korban Pesach. There was no other practical way to carry the korban home. Therefore, they hung it behind their backs, as the Arab merchants are accustomed to carry. Since this was the normal way of carrying, it is not considered a break of attention. However, if the custom has changed, and people have found other convenient ways to carry, they may not hang the korban behind their backs. Since this is no longer the normal way of carrying it meat, it is now considered a break of attention, which is forbidden. For this reason, the Rambam omitted this halacha. He felt that it was no longer relevant (Moria 24, p. 18; see Or Same'ach, Hilchos Korban Pesach 1:6 who offers another explanation based on the halachos of para aduma).

**Protecting the Korban Pesach:** In conclusion, we cite from R' Z. Kroizer, who explains that the forces of impurity attempt to attach themselves to the Korban Pesach, due to its great holiness (Zohar, Mishpatim, p. 125). For this reason, people would carry the Korban Pesach over their shoulders in a disrespectful manner. It would appear as if they were carrying some menial load, as Arab merchants do. The forces of impurity would then overlook them (Or HaChama, here).

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