

לעילוי נשמת

הר"ד 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"ד 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 ומוטי זיסר

Vol.360 מסכת פסחים פ"ט-צ"ה בס"ד, י"ח ניסן תשס"ו

השבוע בגליון

- Making a Beracha over Matza
- Eighteen Minute Matzos
- Leaving Yerushalayim for Pesach
- Eating Matza During the Week of Pesach
- Preparing for Mitzvos
- Aliyas HaRegel by Foot or by Wagon

דף צא/ב פסח ומצה ומרור בראשון חובה מכאן ואילך רשות

"Al achilas matza"

Many years ago, during the Sdei Chemed's tenure as rav in Hevron, he realized that many of the people in his community recited the beracha of "*al achilas matza*," not only on Seder night, but every time they ate matza throughout Pesach. The Sdei Chemed ordered that announcements be made in every shul in the city to annul this improper practice. *Al achilas matza* should only be recited on Seder night, and it would be a beracha levatala to recite it at any other time (Sdei Chemed: Maareches Achila, 7).

Why is this so? Why don't we recite *al achilas matza* throughout Pesach? Many earlier commentators addressed this question, among them the Baal HaMeor (end of Arvei Pesachim), a Rishon, who asks what is the difference between matza and sukka? Why do we make a beracha "*leishev b'sukka*" whenever we eat in the Sukka, but *al achilas matza* we recite only on Seder night?

The Baal HaMeor answers that one could forgo eating grain-products for the week of Pesach, subsisting on other foods. However, one could not forgo sleeping for the entire week of Suktos. When he does sleep, he will be forced to enter the sukka. Therefore a beracha is recited when one eats in the sukka, and the beracha covers all his necessary daily functions performed in the Sukka, including eating and sleeping.

Is there a mitzva to eat matza? From the Baal HaMeor's very question of why we recite no beracha over matza, the Acharonim understood that although there is no obligation to eat matza throughout Pesach, one does fulfill a mitzva by doing so (see Avnei Nezer 377; Birkei Yosef 475 s.k. 6; Gilyonei HaShas of R' Yosef Engel, Pesachim 38a). The Chizkoni (parshas Bo, 12:18) writes so explicitly. The Rokei'ach (291) goes so far as to say that if a person eats matza during the seven days of Pesach, he becomes like a partner with Hashem in the work of creation. The Vilna Gaon also rules that one fulfills a mitzva from the Torah every time he eats matza during Pesach. His custom was to eat a third meal on the last day of Pesach, although he did not do so on other Yomim Tovim. He did this in order to have one last opportunity to fulfill the mitzva of eating matza.

Other Rishonim reject this opinion. They hold that matza cannot be compared to sukka in this regard. On Suktos, one is obligated to eat in a sukka on the first night, and one fulfills a mitzva by eating there for the rest of the days, although he is not obligated to do so. On Pesach, one is obligated to eat matza on Seder night, but there is no mitzva at all to eat matza for the rest of the days (Itur: Hilchos Matza; Kol-Bo, Hilchos Sukka; Rabbeinu Mano'ach: Chametz U'Matza 6:1; Mahariil, Hilchos Sukka).

Eating matza to show our objection to chametz: R' Yaakov Zalman Lifshitz of Brisk wrote a letter to the Sdei Chemed, explaining that when we eat matza during Pesach, we show our objection to eating chametz. It is therefore a mitzva to eat matza, but it is not connected to the *mitzvas aseh* (positive commandment) of eating matza on Seder night. Rather, it is part of the *lo sa'aseh* (prohibitive commandment) against eating chametz. No beracha is recited over *mitzvos lo*

דבר העורך

The Broken Hearted Seder

Once there was a Jew in Lublin who invested great effort to prepare himself for Pesach, both in *ruchnius* and *gashmius*. He spent much time cleaning his home, and preparing the Yom Tov food, but even more time in preparing his heart and soul for this most wonderous of nights. The Chassidic texts tell us that all the miracles and Heavenly revelations that occurred to our forefathers in Egypt are available to us all each year on Seder night. He wanted to utilize this precious night as best he could.

When Seder night finally came, he was afire with joyous enthusiasm. He shouted out each beracha. He ate the matzos with tremendous kavana in each bite. He sang Hallel with such devotion that it brought him to tears. When the Seder was finished he felt so proud of himself. He knew that his avoda of that night must have shaken the very Heavens above. Everything had gone perfectly. What a great merit he had.

The next day he decided to take a nap in the afternoon, to prepare himself for the second Seder. He slept so deeply that nobody in his family could rouse him, until finally he woke up in the middle of the night just a few moments before midnight. He jumped out of bed and quickly began the Seder, rushing through every stage just to be able to eat the first bite of matza before chatzos. He made it just in time, but what a Seder he had! He felt heartbroken. He did

נר'ה
נשמת אדם

IN MEMORY OF

מרת פראדל גיטל גומבו ע"ה ב"ר שמואל ז"ל
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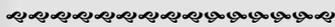


not have the chance to think about what the Seder meant at all. He knew that he did not make himself worthy of this great night. He did not thank Hashem as is fit for all the miracles He has done for our forefathers and us. "How much can such a Seder be worth in *Shomayim*?" he thought to himself.

On the first day of Chol HaMoed, he decided to go visit the Chozeh of Lublin. When he arrived, the Chozeh said to him, "I can see that your second Seder went very nicely, but your first Seder did not go so well."

"Surely you mean just the opposite?" asked the man. "My first Seder went much better than the second."

"No," said the Rebbe. "I can see in *Shomayim* that you first Seder was marred by self-importance and haughtiness. During your second Seder, you did the best you could and you were contrite before Hashem in realization that you could not do enough. Your heart was broken, and the possuk says of that, 'A broken spirit is a sacrifice to Hashem. A broken and downcast heart, Hashem does not scorn.'" (Tehillim 51:19).



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Sincerely,

The Meoros Staff



פנינים

נמצא כל העולם כולו ככסוי קדירה לגיהנם
צד/א

The Destiny of Gehinnom

In our Gemara we find that Gehinnom is many times larger than our entire world. The Rama M'Panno writes that in the future, when the forces of evil will all be destroyed, the space Gehinnom occupied will be used to make a giant dance for all the tzaddikim. From here we see that Gehinnom itself is not entirely bad. Rather, it is the aveiros of the wicked that create the fires and the destructive angels that dwell therein. This is as we learned above (54a) that Gehinnom was created before the world. It was

sa'aseh. The only exception to this is the first night of Pesach, of which the possuk says, "On that night you must eat matzos" (Shemos 12:18).

Not to eat matza during Pesach: Interestingly, the Yesod V'Shoresh Ha'Avoda (ch. 9) writes that one should eat sparingly from matza during Pesach. If the matza was baked improperly it might have become chametz, and it is best not to take chances.

A story is told of a certain *talmid chacham* who usually followed this practice. When he came to *Eretz Yisrael*, he found a terrible shortage of food, and he had nothing else to eat on Pesach besides matza. He asked the Chazon Ish if he should make *hataras nedarim*, to annul his commitment to this commendable practice and begin eating more matza on Pesach. The Chazon Ish answered that there was no need for *hataras nedarim*, since in his opinion this was not a commendable practice at all. Just the opposite, it is proper to eat matza on Pesach.

דף ג/ב - צד/א כמה מהלך אדם בימיו ביום

How long does it take to walk a *mil*?

The Gemara offers several ways of calculating how long it would take to walk a "*mil*," which equals two thousand amos. This amount of time is the gauge for many halachos. Dough may become chametz after sitting unworked for this amount of time (above 46a; Shulchan Aruch O.C. 459:2). Meat must be salted for at least this amount of time (Shulchan Aruch Y.D. 69:6). *Bein hashmashos*, the period between sunset and the appearance of the stars, is three quarters of this time (Shabbos 34b).

How long exactly does it take to walk a *mil*? The Poskim offer three different opinions on this matter. In our sugya we find that on average, a person can walk forty *mil* in one day. Assuming that a day refers to the twelve daylight hours, we divide the day by forty, to find that it takes eighteen minutes to walk a *mil*. This is the calculation made by the Terumas HaDeshen (1, 123, 167), and cited by Shulchan Aruch (O.C. 459:2) in reference to baking matzos. Therefore, matza dough must not be left unattended for eighteen minutes, since it may then rise to become chametz.

Other Poskim argue against this conclusion, by explaining that one walking day is not twelve hours. The Gemara discusses the case of a person who walked from *alos hashachar* (slightly before dawn) until *tzais hakochavim* (slightly after sunset), which is more than twelve hours. How then should we recalculate? That would depend upon how much time passes between *alos hashachar* and dawn, and between sunset and *tzais hakochavim*.

According to R' Yochanan these are five *mil* each. We must then subtract ten *mil* from the forty, and figure that thirty *mil* can be walked in twelve hours. Thus each *mil* takes twenty-four minutes.

According to R' Yehuda they are four *mil* each. We must then subtract eight *mil* from the forty, and figure that thirty-two *mil* can be walked in twelve hours. Thus each *mil* takes twenty-two and a half minutes (see Chok Yaakov, 459).

The Mishna Berura (459 s.k. 15, see Biur Halacha) cites all these opinions and concludes that *bedieved*, if a great loss is at stake, one may rely on the opinion that within 22.5 minutes, matza dough does not become chametz. The Chazon Ish (O.C. 123), however, holds strictly to the opinion that a *mil* is eighteen minutes. Even if a great loss is at stake, one may not eat matza that was left unworked for more than eighteen minutes. This is the opinion of the Terumas HaDeshen, cited above, and the Chazon Ish cites proofs for it from the Talmud Yerushalmi (see Biur HaGra 459).

When applied to salting meat, the Mishna Berura's leniency of 22.5 minutes becomes a stringency. Meat must be salted for at least 22.5 minutes, and ideally for 24 minutes. According to the Chazon Ish, one need only salt meat for 18 minutes.

These conflicting opinions are also the source for the controversy over when is *tzais hakochavim* according to Rabbeinu Tam, who holds that



Shabbos ends four *mil* after sunset. If we judge a *mil* as 18 minutes, then according to Rabbeinu Tam Shabbos ends 72 minutes after sunset ($4 \times 18 = 72$). If we judge a *mil* as 22.5 minutes, then Shabbos ends 90 minutes after sunset ($4 \times 22.5 = 90$). The same controversy applies over how to judge the four *mil* between *alos hashachar* and sunrise.

דף צב-ב/צד/ב דרך רחוקה

Preparing for Mitzvos

In order to perform many of the Torah's mitzvos, ample preparations must be made beforehand. A shofar must be readied before Rosh Hashana, matzos must be baked before Pesach. Perhaps the most obvious example of this is lulav and esrog. According to many Rishonim, it is forbidden to harvest on Yom Tov, just like on Shabbos. How then is one expected to fulfill the mitzva of lulav and esrog? Obviously, he must pick them before Yom Tov, to prepare them for the mitzva (see Imrei Bina; Lekach Tov by R' Y. Engel 6:3; Chayei Adam 68, Nishmas Adam 3).

This would seem to be a self-evident principle, yet in our sugya of Korban Pesach we find a contradiction. The Torah tells us if that if a person is unable to bring a Korban Pesach on the fourteenth of Nissan, being either ritually impure, or far away, he must bring it the following month on Pesach Sheini (Bamidbar 9:10-11).

How can we understand the exception allowed for a person who is far away? He should have prepared himself for the Korban Pesach by coming to Yerushalayim in time for Pesach, just as he would prepare for any other mitzva.

In light of this question, the Tzalch (above, 3b) compares Korban Pesach to tzitzis. The Torah does not require us to wear a four cornered garment with tzitzis. Rather, it requires a person who wears a four cornered garment to attach tzitzis to it. Although it is commendable to wear a four cornered garment in order to merit this mitzva, one is not strictly obligated to do so (see Shulchan Aruch O.C. 24). The same is true of Korban Pesach. A person who is near the Beis HaMikdash on Erev Pesach must offer a Korban Pesach. However, one is not strictly obligated to come to Yerushalayim in order to fulfill this mitzva. This is in contrast to other mitzvos. One is obligated to shake a lulav and esrog, and he must make all the necessary preparations. Otherwise, he will be unable to fulfill his obligation. In this case, if a person is far from the Beis HaMikdash he has no obligation to offer a Korban Pesach at all.

A proof for this may be found in the Gemara (above, 70b), where we learn that R' Yehuda ben Dorsai and his son left Yerushalayim in order to exempt themselves from the Korban Pesach. R' Yehuda held that even when Erev Pesach occurs on Shabbos, one must offer the accompanying Korban Chagiga. The Chachomim argued and held that it is forbidden to offer this korban on Shabbos. Since R' Yehuda was unable to follow his opinion, he left Yerushalayim to exempt himself entirely. We see from here that one is not obligated to come to Yerushalayim in order to offer the Korban Pesach. The Minchas Chinuch (5:13) argues that every Jew in Eretz Yisrael is obligated to come to Yerushalayim in order to offer the Korban Pesach. When the Torah tells us that a person who is far away is exempt, this only means that he is exempt from the punishment of *kareis*. However he is not exempt from fulfilling the mitzva. However, this applies only to Jews in Eretz Yisrael. Only because R' Yehuda ben Dorsai and his son left Eretz Yisrael, were they entirely exempt from the korban.

The Chazon Ish (124) argues that no proof can be drawn from the story of R' Yehuda. In order to clarify the correct halacha, R' Yehuda felt that it was his duty to leave and exempt himself from the Korban Pesach.

דף צד/א ויכול להכנס בוסים ובפרדים

Aliyas HaRegel by Foot?

Rabbeinu Bechaye (Shemos 23:15) and other Rishonim cite an interesting Midrash, which states that when the Jewish people ascend to Yerushalayim for Aliyas HaRegel, they should come specifically by foot. Indeed, the literal

then meant to be an instrument of good. It was only later that the fires of Gehinnom were created. Ultimately, those fires will be extinguished, and Gehinnom will return to its original purpose, to be a place of joy (Shem M'Shmu'el, parshas Bo, 5672).

Pesach Sheini

The Sefas Emes writes that Pesach Sheini represents the opportunity of people who had sullied themselves with aveiros to become pure and draw close to Hashem (Likutim, Kodem Shavuos).

The mitzva of Pesach Sheini was granted as a result of people who were *tamei* and unable to offer the Korban Pesach in its proper time. They came to Moshe Rabbeinu to protest that they too wanted to bring the korban. "Wait and I will hear what Hashem has commanded for you," Moshe said (Bamidbar 9:8).

R' Tzadok HaKohen explains that this mitzva was drawn down from *Shomayim* as a result of the heartfelt yearning of the Jewish people to perform the mitzvos. In truth, there was no fault in these *tamei* people. They were not to be punished or scorned for failing to bring the Korban Pesach; they were simply exempt. Yet they did not suffice with this excuse. They wanted so badly to do this mitzva, that Hashem granted it to the entire Jewish people in their merit (Pri Tzadik, Pesach Sheini).

מצוות ההלכה

Chametz During and After Pesach, Part 2

Chametz belonging to gentiles

1. It is forbidden for a Jew to touch a gentile's chametz during Pesach, lest he come to eat it. If a gentile's chametz falls into a Jew's property, he should not pick it up to remove it, but should rather push it out with a stick. Thereby, he will remind himself of the prohibition, and not come to eat it. (This in contrast to a Jew's own chametz, which he may carry in order to destroy. While in the process of destroying it, he will not come to eat it). On Shabbos and Yom Tov, chametz is muktza. Therefore one should not push it out with a stick, but should rather cover it



until after Shabbos or Yom Tov, and then dispose of it.

2. A Jew may not eat at the same table with a gentile (or non-religious Jew) eating chametz on Pesach. Even if he does not know the gentile, and will not come to share his food, it is still forbidden to sit with him. Our Sages feared that a crumb of his chametz might fall into the Jew's food; on Pesach, even the tiniest amount of chametz will render a large mixture forbidden. Even if they sit on opposite ends of a large table, and even if they eat on placemats to create a distinction between them, it is still forbidden.

3. A Jew may allow a gentile to eat his own chametz in the Jew's home, and even on the Jew's table, provided that no Jews are eating there at the time. However, two precautions must be made: a) The table must be washed well afterward, to ensure that no crumbs of chametz remain. b) When the gentile leaves, he must take all his chametz with him.

4. If a Jew has a gentile employee and is responsible for feeding him, the gentile may not eat his own chametz in the Jew's property. This is in order that people not think that the Jew provided him with the chametz. A competent halachic authority should be consulted for advice as to how to feed non-Jewish employees on Pesach.

translation of Aliyas HaRegel is "The Ascent by Foot." Similarly, the Midrash applies to Aliyas HaRegel the possuk from Shir HaShirim "How beautiful are your feet in shoes, O daughter of the nobleman" (7:2).

In Maseches Chagiga, the Gemara discusses the mitzva of Aliyas HaRegel at length. There (2a), we learn that if a person is unable to ascend by foot, he is exempt from the mitzva. According to Rashi (s.v. U'mi she'aino), this refers to one who is unable to walk from the city of Yerushalayim up to the Beis HaMikdash. One who is able to walk this distance, but is unable to walk all the way from his home to Yerushalayim, is still obligated. According to Tosefos even a person who is unable to walk from his home city to the Beis HaMikdash is also exempt. (Tosefos interprets Rashi as also following this opinion, see Chazon Ish O.C. 129:1).

In any case, we see that a person who is unable to walk is exempt from Aliyas HaRegel. However, this is still no proof that the Gemara agrees with the Midrash. If a person is able to walk, and obligated in Aliyas HaRegel, the question still remains if he must specifically walk, or may even ride.

Since the Midrash's ruling is cited nowhere in the Gemara or Rambam, some authorities explain that it is not an absolute obligation. Rather, the Midrash means that one should show his love of the mitzva by making a personal effort of walking rather than riding. A support for this can be drawn from the mitzva of para aduma. The Mishna (Para 3:7) states, "The elders of Israel would walk before it by foot to Har HaMish'cha." This wording is quoted by the Rambam (Hilchos Para 3:2). The Tosefos Yom Tov (ibid) explains that they walked rather than rode, in order to show their love of the mitzva.

Riding to shul on a donkey: The Ben Ish Chai (Torah L'Shema, 40) discusses the Gemara (Sotah 21a), which states that not only is a person rewarded for davening in shul, he is even rewarded for the steps he takes to get to shul. Does this apply only if he walks to shul, or even if he rides there? He answers by comparing the walk to shul to Aliyas HaRegel, where we find special importance attached to the journey by foot (see Otzros Yerushalayim 196:572).

"I would travel in covered wagons": As we cited above, some authorities explain that it is admirable to ascend to the Beis HaMikdash by foot, but not obligatory. Others understood the Midrash literally, as an obligation to walk for Aliyas HaRegel. Still others present a compromise, that until the border of Yerushalayim one may ride, and from there to the Beis HaMikdash he must walk. In Tehillim we find a support for this from the possuk, "I would travel in covered wagons, and walk slowly up to the House of Elokim" (Tehillim 42:5, see Midrash Tehillim). The Metzudas David explains that they would travel by wagon until they reached the border of Yerushalayim, and there they would descend from their wagon and continue their journey by foot (Imrei Shamai, here). This last opinion fits very nicely with Rashi's opinion in Chagiga, that a person who is unable to walk to Yerushalayim, but is able to walk within Yerushalayim to the Beis HaMikdash, is obligated in Aliyas HaRegel.

"By horse or by donkey": In our Gemara we find that a person outside Yerushalayim who is able to reach there in time to offer the Korban Pesach on Erev Pesach, but does not do so, is liable for *kareis*. The Gemara asks what would be the halacha if he could not make it in time by foot, but could race there by horse or donkey. Would he also be liable for *kareis* for failing to do so? The Gemara answers that he is included in the category of people who are far away, and not liable for *kareis*. In any case, we see that it was customary to ride to Yerushalayim.

However, this is only a proof for the journey to Yerushalayim. The question still remains if one may ride within Yerushalayim to the Beis HaMikdash. Furthermore, perhaps we cannot bring a proof from this extenuating circumstance of a person who would have missed the Korban Pesach if he did not ride. Perhaps he does not fulfill the mitzva of Aliyas HaRegel by riding, but if he walks he would miss both Aliyas HaRegel and Korban Pesach. By riding, at least he fulfills Korban Pesach (see Otzros Yerushalayim, ibid; Kobetz Aharon V'Yisrael 104, p. 144).

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