

**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.363

## מסכת פסחים ק"י-קט"ז

בס"ד, ט' אייר תשס"ו

### השבוע בגליון

- Supernatural Dangers
- Changes in the Solar Seasons
- Need One Come to a Bris?
- The Seder Plate
- Borrowing Money for Shabbos Food
- The Difference Between a Bris and a Wedding
- Korban Pesach and Korban Chagiga

## Drinking Water at the Turning of Seasons

This week in Daf Yomi, the Gemara devotes several pages to practices observed to protect us from damage caused by natural or even "supernatural" forces. Many of these practices are even cited in Shulchan Aruch. For example, washing hands after cutting one's hair or nails (O.C. 4:19) and not putting food or drinks under one's bed (Y.D. 116:5). Other practices found in the Gemara are not cited by Poskim, since they are no longer relevant in today's day and age (see Beis Yosef, O.C. 170).

For hundreds of years, a custom existed to refrain from drinking water at the turning of the seasons. Although this custom does not have an apparent source in the Gemara, it is cited by the Rema (Y.D. 116:5; O.C. 555:1), and is relevant in some way to our own sugya.

**The turning of the seasons:** The solar year is divided into four seasons: *tekufas Nissan* (spring), *tekufas Tammuz* (summer), *tekufas Tishrei* (fall) and *tekufas Teves* (winter). Each season is made up of three months, but the season need not start at the beginning of the lunar month to which it corresponds. This year, 5766, *tekufas Nissan* began at midnight on Shabbos HaGadol. *Tekufas Tammuz* will begin at 7:30 AM on the twelfth of Tammuz, Shabbos parshas Balak. Since the solar year is made up of 365 and ¼ days, each season is 91 days and 7 ½ hours (see Eruvin 56a).

The Rema writes simply that the custom is not to drink water at the hour of the turning of the seasons. Some explain that this refers to the exact moment of the changing of seasons, buffered by half an hour on either side. Others explain that one should refrain from drinking water for an hour before and after the changing of seasons (see Knesses HaGedola Y.D. 116, Hagahas Beis Yosef 36; Darchei Teshuva ibid, s.k. 89; Bris Olam on Sefer Chassidim 851; Shemiras HaGuf V'HaNefesh I, p. 141).

Still others explain that any water drawn before the change of *tekufa* should never again be drunken. So it seems from the Rema's ruling in hilchos Pesach (555:1), that if water is drawn for matza baking, and the *tekufa* then changes, the water should nevertheless not be poured out. This implies that otherwise, the water should be poured out and not simply left until after the *tekufa* change passes (see Pri Chadash O.C. 428, who writes that the water can remain dangerous for a few days past the *tekufa*. The Mishna Berura cites a debate over this issue, see 206 s.k. 26).

**"The talk of old women":** The custom not to drink water at the changing of the *tekufa* has ancient origins. The Ibn Ezra mentions that R' Hai Gaon was already asked in regard to this practice. However, both R' Hai and the Ibn Ezra entirely disregarded it. The commonly understood reason for the practice was that *mazikin* rest on the water, and cause bloating to a person who drinks it. The Ibn Ezra dismisses this reason as "the talk of old women" (cited in Avudraham, Shaar HaTekufos).

Despite the Ibn Ezra's objection, the Pri Chadash (ibid) supports the practice. He testifies that in his own era, he heard of several incidents of people who suffered from bloating as a result drinking water at the *tekufa* change. Some of them recovered, but

### דבר העורך

## In the Zechus of a Daf Gemara

Many recognize the voice of R' David Zicherman *shlita* as the master of ceremonies at the recent Meoros Daf HaYomi siyum on Maseches Eiruvin at the National Convention Center in Yerushalayim. R' David also teaches a daf yomi shiur at the Kosel HaMaaravi at 11:00 PM each night. He shared with us this fascinating story that occurred over Pesach this year.

One of the regular members of his shiur is Asher Horowitz of Beitar. Asher's connection to the shiur is so strong that on motza'ei Shabbos he even brings his son to join in. On a certain occasion, Asher happened to be in San Diego, California, where he met the acquaintance of Mitchell Pinchas. The two quickly formed a bond of friendship, which continued to grow even after Asher returned to Eretz Yisrael.

Mitchell and his wife visited Eretz Yisrael for Pesach this year, and they made sure to stop by their friends the Horowitz's for a visit. When Asher set out for his daf yomi shiur at the Kosel, he invited Mitchell to come along. Mitchell came and enjoyed every minute of it. The special atmosphere of the Kosel HaMaaravi, the holy words of the Tannaim and Ammoraim wafting through the air, the festive season of Chol HaMoed Pesach, all combined to make a truly uplifting experience. He felt touched to his soul to hear the Gemara's discussion of the Korban Pesach that was offered

נר ה' נשמת אדם

**IN MEMORY OF**  
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in the Beis HaMikdash, even as he sat at the feet of the Kosel on Pesach. He heard the discussions in the Gemara of which people are unfit to partake of the Korban Pesach. At the end of the shiur, he opened his heart to the other members and poured out his life story.

Mitchell and his wife were not born as Jews. Mitchell served as a soldier in the United States army, and during his tour of duty in Vietnam he met the woman who would become his wife. After many years, they decided to convert to Judaism. He described their inner longing to draw close to Hashem, and their clear realization that their path led to Judaism. However, the path to Judaism they had followed did not involve an Orthodox conversion.

"For the past seven years we've been keeping Shabbos, fasting on Yom Kippur, mourning over the destruction of the Beis HaMikdash. Can it be that we've been gentiles all this time, and it's all worth nothing?" he asked.

The members of the shiur tried to encourage him. "Imagine if you had only realized after your hundred and twenty years on this earth were finished. Then you really would have missed out. Now at least you have time left to take the proper steps down the path you have chosen. Now, while you are here in Eretz Yisrael you can undergo an Orthodox conversion."

Mitchell hesitated. Both he and his wife were expected back at work shortly, to make up for lost time from their busy schedules. They had been planning to fly back to America on motza'ei Shabbos.

"Mitchell, even if you have any doubt at all, isn't it worth giving up a few days to be 100% sure that your conversion was valid?" they asked him. In the end Mitchell agreed, and they postponed their flight until Tuesday.

R' Zicherman contacted Rav Nissim Karelitz *shlita* and related to him the whole story. After considering the matter, Rav Nissim concluded that their conversion had been invalid. He set up an appointment to meet them in his home on Sunday, where he would interview them before a specially appointed Beis Din.

When they arrived at the Beis Din, Mitchell and his wife were questioned

others died from it. He adds that the custom was to announce when the *tekufa* change would occur, in order to warn people to beware. (However, the custom was only to warn of *tekufas Nissan*, from which the Pri Chadash understood that this was the only real danger).

**The *tekufa* in halacha:** The Poskim discuss how much importance this practice has in the realm of halacha. For example, if water is drawn for matza baking, need it be poured out (Rema, *ibid*)? What if the *tekufa* occurs on Seder night, on which Hashem guards us from harm as discussed in our previous issue of Meoros? Need we still refrain from drinking water? The Mishna Berura (206 s.k. 26) discusses the question of a person who recited *shehakol* over a cup of water, and then realized that the *tekufa* was changing. Should he refrain from drinking, at the expense of making a *beracha l'vatala*?

**Today's custom:** Today, we do not refrain from drinking water at the *tekufa* change (see Shemiras HaGuf V'HaNefesh I, p. 145). One of the reasons offered is based on the Poskim who write that rather than pouring out water after the *tekufa* change, it is sufficient to put a piece of iron in it to ward off the *mazikin* (see Rema O.C., *ibid*; Shach Y.D. *ibid*, s.k. 5). The Pri Megadim (O.C. E.A. *ibid*, s.k. 5) questions whether specifically iron must be used, or perhaps any kind of metal is equally potent. (The Kav HaYasher ch. 47 writes that iron in Hebrew is *barzel*, which is an acronym for Yaakov's wives Bilha, Rachel, Zilpa, and Leah. It is their merit that saves us from the *mazikin*. See also Kaf HaChaim O.C. 455 s.k. 40).

According to this, the Chaye Adam (Binas Adam 68:82) explains our Gemara, which states that food left under a bed must not be eaten, even if it is sealed in an iron vessel. This means to say, that even though metal protects water at the *tekufa* change, it is ineffective to protect food placed under a bed.

The Maharsham (Daas Torah 428) writes that iron need not be placed in the water. It is customary to suffice with iron over the vessel containing the water. He cites from R' Shlomo Kluger *zt"l* that it is even enough to have iron in the hinge of the water's vessel, on the doors or windows of the house where the water is kept, or even just an iron nail nearby. All these are sufficient to protect from *mazikin*. Today, some amount of iron is undoubtedly found in every house. Therefore, we need not fear drinking water at the *tekufa* change (Shemiras HaGuf V'HaNefesh I, p. 145).

דף קיב/א קיג/א עשה שבתך חול ואל תצטרך לבריות

## Borrowing Money for Shabbos Food

In discussing the laws of preparing special food for Shabbos (O.C. 242), the Tur writes that several times he asked his father the Rosh whether he was obligated in this mitzva. Since the Tur had very little money of his own, and depended to some extent on gifts he received from others, perhaps he was included in our Sages' ruling that one should better eat on Shabbos as he does on a weekday, rather than depend on others for help. The Rosh did not answer this question.

**"Make your Shabbos like a weekday":** Tosefos (Beitza 15b) points out an apparent contradiction between two sugyos. In our Gemara, R' Akiva said that a person should better eat on Shabbos as he does on a weekday, rather than depend on tzedaka. He should even forgo eating the third meal, if necessary. However, this applies only to a person who could support himself with such a limited budget. A person who must anyway take from tzedaka may take enough for his Shabbos needs. The *gabbai* tzedaka is obligated to provide him with enough food for all three meals (see Mishna Berura 242 s.k. 1, Shaar HaTzion 6).

On the other hand, in Maseches Beitza (*ibid*) we find that Hashem said to the Jewish people, "Borrow on My behalf to sanctify the Shabbos, and trust Me that I will pay back your loans." From here we see that a person with insufficient means should not forgo his Shabbos needs. Rather he should borrow money and trust that Hashem will help him repay it.

Tosefos answers that our sugya refers to a person who is incapable of borrowing. The Acharonim offer several explanations of Tosefos' answer.

**Borrowing without knowing how he will pay back:** According to the Vilna



Gaon's version (gloss, Beitza ibid.), Tosefos refers to a person who has no one to borrow from. This implies that if one can find someone willing to lend the money, he must borrow in order to honor the Shabbos. Even if he does not know how he will repay the loan, he should trust Hashem to help him when the time comes.

Others reject this explanation. The Gemara says that one should treat Shabbos like a weekday rather than depend on the gifts of others. If others are willing to offer gifts, certainly they are willing to offer loans. Nevertheless, the Gemara says it is better to refuse the money and make do without. In regard to this case, Tosefos says that a person who is incapable of borrowing, that is to say he is incapable of paying back his loans, should forgo having special Shabbos food (Sefas Emes).

The Maharshal (gloss, Beitza ibid; Hagahos Ashri citing Tosefos) explains that a person with valuables to use as collateral should pawn them to borrow money for Shabbos, and trust Hashem to give him money to redeem them. If he has no valuables to pawn, and is incapable of borrowing, then he should forgo having special Shabbos foods rather than accept tzedaka.

**Which explanation to follow:** In light of this, the Bach (242:4) explains the Tur's question to the Rosh as a simple question of how to understand Tosefos. The Tur did not have collateral with which to borrow money, and did not have any means with which to pay back his loans. Was he allowed to borrow money nonetheless and trust Hashem to help him pay it back?

The Rosh offered no answer to this question. Some explain that there is no clear answer. It all depends upon a person's level of *emunah* (Shaarim HaMitzuyanin B'Halacha, here). After offering several proofs to clarify the matter, the Tur concludes that a person should borrow for Shabbos, even if he has no means to repay, and he should trust Hashem to help him (see Bach, ibid). The Mishna Berura (Shaar HaTzion s.k. 12) was reluctant to offer a clear ruling, and concluded that "it all depends on the individual case in question."

**A person who would be pained to take tzedaka:** Some say that a person who would be pained to take tzedaka need not take tzedaka for his Shabbos needs. This is similar to the halacha stated in Shulchan Aruch (O.C. 288:2) that a person who would suffer from eating may fast on Shabbos. Shabbos was given for our joy, not our suffering. So too, a person who would suffer from taking money, and would prefer to make do without, may do so (Minchas Machvas 44:138).

דף קי"ב אף מי שאינו מיסב בחבורה של מצוה

## Is There an Obligation to Partake of a Seudas Bris?

The Gemara cites an opinion that anyone who does not join in a gathering made for the sake of a mitzva is "excommunicated from Heaven." The Rashbam and Tosefos (114a s.v. *V'ain meisav*) explain that this refers to the festive meal held after a bris mila, the wedding of a Torah scholar, or that of a Kohen's daughter to another Kohen. Tosefos adds that one need only join such a seuda if the other people present are of a respectable element.

The Rema (Y.D. 265:12) cites this ruling in halacha: "Anyone who does not join in a seudas mila is excommunicated from Heaven. This applies only if respectable people are present. If there are disrespectful people present, one need not attend." Many have the custom not to invite their friends to a bris mila, but simply to inform them and allow them to come or not as they wish. The dire consequences described in our Gemara apply only to a person who refuses an invitation to a seudas mila. In order to protect their friends from these consequences, they phrase their invitation in the form of an announcement (ibid, Pischei Teshuva, s.k. 18).

**The difference between a wedding and a seudas mila:** It is interesting to note that the Rema cited only the importance of joining a seudas mila, but made no mention of the importance of a wedding seuda. R' Moshe Feinstein zt"l (Igros Moshe O.C. II, 95) explained the difference between the two. When a person attends a seudas mila, he gives honor to the mila and thereby enhances the father's mitzva. It is not considered his own mitzva, but his effort to enhance another

as to their reasons for wanting to convert, as halacha requires. The Beis Din were impressed by their sincerity and earnest desire to draw close to Hashem and become part of the Jewish people.

After their hearing was finished they returned to Yerushalayim. Even before they arrived they received a call that the Beis Din approved, and their conversion could take place the very next day. That night, Asher and Mitchell returned to the shiur at the Kosel to tell them the good news. The other members burst out in song and dance in Mitchell's honor, welcoming him to the family of Klal Yisrael.

On Monday, the 26<sup>th</sup> of Nissan, Mitchell and his wife converted to Judaism according to all the statutes of the holy Torah. After their conversion, R' Nissim officiated their wedding ceremony in his home.



After the ceremony, the chassan and kalla traveled to the *beis hachaim* in Bnei Brak, to daven at the graves of the Gedolei Yisrael who were buried there. Now at last they were truly part of Klal Yisrael. When R' Zicherman told us this story, he was calling on a cellphone on his way back to Yerushalayim with the new couple, to make for them a Sheva Berachos in his house.

It is impossible to describe the great joy of Mitchell and his wife, who merited to undergo a proper conversion, in the zechus of a daf Gemara at the Kosel on Chag HaPesach, when our forefathers were redeemed from Egypt.

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Sincerely,

The Meoros Staff

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## פנינים

קיג/ב הרחמני והרחמני

## All in Moderation

The Gemara lists the overly merciful, the easily angered, and the overly meticulous as people whose lives are not considered living, since they will never have peace of mind (see Rashi). We learn from here how important it is to take every character trait in moderation. Mercy is a praiseworthy trait, yet when it knows no bounds it can consume a person's life with constant worrying about the welfare of others. Anger is a destructive trait, yet it is listed together with mercy. This teaches that it is only destructive when left uncontrolled. In certain circumstances anger is a necessary tool, but only in moderation. Similarly, a person must be cleanly to some extent, but he must not be carried away with neurotic cleanliness (Maharsha).

קטז/א מתחלה עובדי עבודת גלולים היו אבותינו

## Old Fashioned

Once someone came to R' Shlomo of Vosloy *zt"l* to ask for a beracha that his son may pass the entrance exam for an elite gentile school, known for its high academic level. R' Shlomo tried to convince him to send his son to yeshiva instead, to continue the tradition of our forefathers.

"Rebbe, that was fine for the old generation. I want my family to be modern, and receive the best secular education possible."

"Quite the opposite," said the Rebbe.

"I am modern and you are old fashioned. We say in the Haggada that our forefathers were idolaters and now Hashem has drawn us to his service. You still seem to be attached to the old generation, before Hashem draw us close to his service" (Meoros M'Olam HaChassidus).

person's mitzva. Therefore it is considered a disgraceful affront to refuse.

However, when a person rejoices with a chassan and kalla, he fulfills a mitzva of his own. Although it is certainly advantageous to perform mitzvos, we never find that a person is excommunicated for refusing to do so. For this reason, people do not hesitate to invite others to their wedding, as they would hesitate to invite them to their bris.

**Need one attend a bris?:** Based on this Gemara and the halacha stated in the Rema, many find themselves in an uncomfortable quandary when invited to a bris mila. On the one hand, they are scared to transgress the Gemara's stern warning. On the other hand, they simply do not have time to attend. R' Shmuel HaLevi Wozner *shlita* (Shevet HaLevi VIII, 217) writes that a person who is busy performing another mitzva, or learns in kollel, is not included in the warning of our Gemara. He need not attend a bris mila if he does not have time. Furthermore, some hold that a person who is busy working to support his family is also exempt from joining a seudas bris (Bris Avos 13:11, citing Yad Eliyahu).

The Koreis Bris (s.k. 67) suggests that perhaps only those present for the bris mila ceremony are obligated to stay for the seuda if invited. Furthermore, it is quite possible that only those present for the actual seuda are required to partake. A third possible exemption is that only if one is needed to complete a minyan is he required to join. If there is already a minyan without him, he need not come (Yafe L'lev 265, 22).

דף קיד/א ושני תבשילין

## Beitza and Z'roa

It is customary to place a roasted forearm (*zro'a*) and an egg on the Seder plate. This custom is based on our Gemara, which states that two dishes should be served, representing the Korban Pesach and Korban Chagiga which were eaten on Pesach night while the Beis HaMikdash still stood. The Tur and Shulchan Aruch (O.C. 473:4) cite this Gemara and add that the meat should be roasted, just as the Korban Pesach was. The egg may either be cooked or roasted, like the Korban Chagiga.

The source for using specifically forearm and egg is based on the Kol Bo, a sefer on halacha and minhag authored by the 14<sup>th</sup> century Rishon, R' Aharon of Lunil *zt"l*. The Kol Bo (50) cites in the name of the Talmud Yerushalmi, that these two foods signify our redemption from Egypt. "Egg" in Aramaic is *Bei'a*, which also means "to desire." Together with the forearm, it represents Hashem's desire to stretch out His mighty arm, to redeem us from Egypt (see Mishna Berura s.k. 27).

The Mishna above (53a) states that after the destruction of the Beis HaMikdash, some communities refrained from eating roasted meat on Seder night. The Korban Pesach was roasted, and they feared that any roasted meat might be mistaken as a Korban Pesach. Of course, it is forbidden to eat a Korban Pesach outside of Yerushalayim. To prevent such a misunderstanding, they refrained from eating roasted meat on Seder night. According to this custom, one may not eat the roasted *z'roa* on Seder night. The Mishna states that if a community has such a custom, it is forbidden to go against it.

The Tur (O.C. 476) and Magen Avraham (ibid, s.k. 1) write that this custom was accepted among Ashkenazim. The Poskim add that even in places where it is customary to allow roasted meat on Seder night, one should still refrain from eating the *zro'a* since it is specifically meant to represent the Korban Pesach (Teshuvos Mahari"v 193, et. al.).

This custom not to eat the *zro'a* on Seder night applies even if it is taken from a cow or chicken, which is not suitable for Korban Pesach (Shulchan Aruch 476:2). Although only lambs and kid-goats were used for Korban Pesach, the prohibition extends to any animal which requires slaughtering, since it somewhat resembles the Korban Pesach.

The Poskim add that although the Korban Pesach was roasted directly over an open fire, nevertheless even meat roasted in a pot should not be eaten on Seder night, since it still resembles the Korban Pesach. If meat is cooked and then roasted, it should also not be eaten, although this too is unfit for Korban Pesach. Since this does look roasted. However, if it is roasted and then cooked, it may be eaten on Seder night, since the meat clearly appears to be cooked, and does not resemble a roasted Korban Pesach at all (see Mishna Berura, s.k. 1).

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