

*Daf Digest for this month is dedicated in memory of בת ר' אשר אנטשיל ע"ה (Babby Weiss) and רבקה יענטא (Rabקה הכהן Weiss) יוסף בן חיים הכהן*

*By the Weiss brothers —London, Staten Island, Yerushalayim*

## OVERVIEW of the Daf

### 1) Liability for the one who burns cheilev (cont.)

The Gemara resolves the apparent contradictions between two Baraisos regarding liability for one who burns cheilev and one who performs melikah while in possession of chometz.

### 2) Clarifying R' Yehudah's and R' Shimon's opinions

The source for R' Yehudah's ruling in the Mishnah is identified.

The rationale for R' Shimon's opinion is explained.

The Gemara unsuccessfully attempts to deduce from R' Shimon's ruling that an animal designated as a Korban Pesach requires a specific intent to be able to be brought on the remaining days of the year as a Shelamim.

3) **MISHNAH:** The Mishnah gives a detailed description of the procedure for offering the Korban Pesach during the week and on Shabbos.

### 4) Clarifying the Mishnah

R' Yitzchak clarifies how many people must participate in each of the three groups that come to bring the Korban Pesach.

Abaye and Rava disagree whether the gates were closed or whether they would close miraculously. The difference between the two opinions is whether we rely on miracles.

A Mishnah in Eduyos is cited which Abaye and Rava explain according to their respective positions.

Two Baraisos are cited that record the events of particularly unusual incidents that occurred while offering the Korban Pesach in the Beis HaMikdash.

A number of points mentioned in the Mishnah are clarified.

R' Chisda explains that our Mishnah which requires the blood of the Korban Pesach to be thrown onto the mizbe'ach is by R' Yosi HaGalili.

R' Elazar identifies the source that the blood would be applied near the base of the mizbe'ach. ■

## REVIEW and Remember

1. Explain: פסח בשאר ימות השנה בעי עקירה.
2. In what way were the korban procedures different on Shabbos than they were during the week?
3. Why did R' Yehuda oppose the suggestion that Akavya ben Mahalalel was put under a ban?
4. How does the Mishnah prove that we do not pass over mitzvos?

## Distinctive INSIGHT

*Who read the Hallel?*

קראו את ההלל

There are differing opinions regarding who read the Hallel as the Korban Pesach was being slaughtered and prepared. Rashi (here, and also Sukka 54b) explains that the members of the group whose offering was being prepared sang the Hallel. Tosafos and Rambam, based upon a Tosefta, report that it was Levi'im who recited that Hallel as the korban was being brought.

Aruch LaNer explains that Rashi would understand that the Tosefta means that the Levi'im who were part of any particular group would be the ones to read the Hallel for the entire group. Tiferes Yisroel explains that the Levi'im would lead the reading of the Hallel, and the group members would respond at the beginning of each chapter. This is what Rashi might mean when he says that the members of the group read the Hallel.

The גרי"ז presents several questions against the comment of Rashi who says that the Hallel was read by the group members. Firstly, the Gemara (Arachin 10a) tells us that during the reading of Hallel a flute was played to accompany the singing. This was clearly an indication that the Levi'im, whose song was accompanied by music, were the singers. Furthermore, our Mishnah describes that trumpet blasts were sounded during the moment of שחיטה. This, again, is an indication of the participation of the Levi'im, as the Gemara (Arachin 11b) derives the singing of the Levi'im from the trumpet blasts. Finally, Rashi himself (Arachin 10a, ד"ה ולא) explains that it was the Levi'im who sang the Hallel.

Based upon these proofs, the גרי"ז concludes that, in fact, the Levi'im sang as the Korban Pesach was slaughtered, but the Israelites also sang as their offering was being prepared. The Levi'im sang in their role to sing to accompany the korbanos. The Israelites, however, sang for a different reason. It was simply because the Pesach requires its owners to sing as it is brought. The Gemara later (95a) declares: "Is it possible for the ישראלים to bring their Korban Pesach and for them not to sing Hallel?" ■

*Today's Daf Digest is dedicated  
in memory of the Yahrzeit of our mother  
חווה יעטא ברכה בת הרב יחזקאל, ע"ה*

# HALACHAH Highlight

## Sweeping the floor on Shabbos

הכהנים מדיחים את העזרה שלא ברצון חכמים. שגזרו שלא להדיח קרקע משום משהו גומות

The Kohanim would wash the floor of the azarah without consent of the rabbis. Indeed, the rabbis made a gzeira not to wash the floors<sup>1</sup> lest one come to smooth out the holes<sup>2</sup> in the ground.

Rashi<sup>3</sup> explains that the עזרה/courtyard was a completely tiled floor. This is the opinion of Rambam,<sup>4</sup> as well. Rambam<sup>5</sup> explains that the rabbis were concerned that if one was to clean a tiled floor on Shabbos he may end up cleaning a non-tiled floor and end up leveling off the holes in the ground. Rambam<sup>6</sup>, however, is lenient with sweeping a tiled floor and is not concerned one will end up sweeping a non-tiled floor. Magid Mishna<sup>7</sup> explains that washing a floor is not as necessary as merely sweeping away dirt. (See below<sup>8</sup> for more details).

In practice, the Shulchan Aruch<sup>9</sup> holds like Rambam. But Rema<sup>10</sup> writes that one is not even allowed to sweep tiled floors. If, however, most houses<sup>11</sup> have such flooring, the gzeira of "lest one come to sweep a non-tiled floor" would not apply. However<sup>12</sup>, there is still a prohibition to wash a floor, barring a case of necessity<sup>13</sup>, for example in a hospital where for sanitary purposes a floor must be

cleaned. The reason is that washing in such a case is no less necessary than common sweeping done on a tiled floor. However<sup>14</sup>, one must be careful not to squeeze the rag or mop which he uses. ■

1. ועי' ריב"ש סימן שצ"ד בד"ה ונראה שהיתה שביאר שלרמב"ם כבוד מדרבנן הוא כמכוין להשוות גומות. ושלשאר ראשונים הוא מפני שפסיק רישא להשוות גומות. (וק"ו במדיח)
2. ובגמ' להלן ס"ה א', א"ר אשי דשלא ברצון חכמים היינו ר"נ שלא התיר שבות במקדש אלא לצורך עבודה. ועל כן הרמב"ם בהלכות קרבן פסח פ"א הט"ז פסק שהכהנים הדיחו הקרע ברצון חכמים שפוסק כרבנן ודלא כר"נ, שהתירו שבות במקדש אפילו כשאינו לצורך עבודה
3. רש"י בד"ה אלא
4. הרמב"ם בהלכות בית הבחירה פכ"א ה"ג
5. הרמב"ם בהלכות שבת פכ"א ה"ג
6. שם
7. המ"מ שם
8. ולכאור' תימא שלהדיח הדם בעזרה הוא צורך גדול. ואכ"ז שלא ברצון חכמים, ואפילו למ"ד דברצון חכמים עשו וכנ"ל, אינו אלא מפני שאין שבות במקדש ואנו צורך כ"כ
9. באור"ח של"ז ס"ב. ובכה"ח ס"ק י"ב כתב שספרדים נהגו להקל בזה כשו"ע ואשכנזים להחמיר כרמ"א
10. הרמ"א שם
11. עי"ש בבה"ל בד"ה ויש, ובשעה"צ ס"ק ב'
12. עי"מ"ב ס"ק י"ג. וכן עי' שש"כ פכ"ג ר'. ועי' ברמ"א הנ"ל דע"י גוי מותר
13. בשש"כ שם
14. שם ■

# STORIES Off the Daf

## Don't let Aveiros interfere!

...דאמר ר"ש בן לקיש אין בעבירין על המצות

Rish Lakish says that we must not 'pass over' mitzvos, and that we are not to delay a mitzvah that presents itself in preference for an action that is not itself a mitzvah. How does this apply to our own avodas Hashem? The Tiferes Shlomo, zt"l, explains that the yetzer makes use of a certain strategy to dampen our enthusiasm just as we are about to pray. "How dare you, sinner that you are, even think of turning to Hashem now? The nerve!" Yet the truth is the very opposite—Hashem, in His mercy, attends to every honest prayer ut-

tered by even the simplest Jew. We see this from the Gemara quoted above. The word for "pass over" (מעבירין) bears the same root (עבר) as the word for transgression (עבירה). When we are about to perform a mitzvah, we must not allow our aveiros to interfere. Every second is a new world, presenting fresh opportunities to do the Will of our Creator.

The Vilna Gaon taught that an apostate is obligated in all mitzvos, just like any kosher Jew. His apostasy does not grant him any kind of dispensation, and he is obligated in every detail of the law just as before he abandoned the Torah. The Gaon heard about a Jew who had converted and joined a monastery. He invited him to his home so that he could try to draw him back

to Judaism. When the apostate arrived, the Gaon honored him with a drink and said, "I would like to hear a berachah." The meshumad was taken aback. "I am no longer a Jew—why should I make a berachah?"

The Gaon patiently explained. "Converting did not change anything, and denial is no excuse. You are a child of Avrohom Avinu, and you will eventually be punished for every single sin. But you will also be rewarded for every single mitzvah! Take the opportunity to earn yourself another z'chus!" The words of the Gr"a made a deep impression on him, and it was not long before he did complete teshuvah. ■

