

4-Pesachim 42a1 line 15 B21  
Weiss #810

אִשָּׁה לֹא תִלּוּשׁ אֶלֶּא בְּמֵיִם שְׁלֵנוֹ

A woman should knead unleavened bread only using water that was kept overnight.

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Rashi - In the month of Nissan, the water in the wells is warm and this hastens fermentation. Therefore, the water must be drawn in the evening prior to being used for kneading, so it can cool off.

## וְאֵלוֹ עֹבְרִין בַּפֶּסַח

This is a list of substances which violate the rule against owning chometz on Pesach.

- Babylonian Kutach - Clogs the heart - contains whey.
  - Blinds the eyes - sodomite salt.
  - Weakens the body - has moldy bread as an ingredient.
- Median beer - They add barley to the beer.
- Idumean vinegar - They add barley to the vinegar.
- Egyptian zisom - 1/3 barley flour, saffron and salt and a laxative.
- Dyers broth - Bran water.
- Woman's cosmetics - Depilatory paste.

Rule: Anything made from any of the 5 species (wheat, barley, spelt, rye, oats) is a species of grain that can become leavened.

# כֹּל שֶׁיֵּשְׁנוּ בְּבֵל תֹּאכַל חֶמֶץ יֵשְׁנוּ בְּאֲכִילַת מַצָּה

Whoever is subject to the prohibition of not eating chometz, is likewise subject to the obligation of eating matzah.

The prohibition, “not to eat chometz” and the mitzvah, “to eat matzah” are associated. This teaches us that just as women are obligated not to eat chometz, they are also obligated to eat matzah.

Tosophos (Megillah 4a) - Notes that women are obligated to drink the four cups of wine at the seder based on the concept that ‘af hein hayou beoso hanes’, “even they were included in the miracle.” Why not use this same concept to obligate them to eat matzah, instead of referring to their obligation not to eat chometz?

Tosophos- Answers: The concept of ‘af hein hayou’ is only used for Rabbinic mitzvahs, such as drinking 4 cups of wine, reading Megillah and lighting Chanukah candles. The Torah mitzvahs are set by their own guidelines. Also, women are exempt from living in a Succah during Succos. There is a ‘gezeirah shavah’ linking matzah and Succah. This might cause us to exempt women from matzah, as we do from Succah and would confuse us. Therefore, we avoid the link between Succah and matzah. We use the association between matzah and chometz to learn that women are, indeed, obligated to eat matzah.

מִשְׁרַת לִיתָן טַעַם בְּעֵינֵיךָ

The taste of prohibited food absorbed into the substance of permitted food, and makes it all prohibited.

After all, the taste of food is an essential aspect of its importance.

Even a trace amount of taste can make a difference. In earlier years, our mitzvahs and Torah learning was great and notable. Now through years of hardship and exile, it seems that we can only muster up a “taste” of true service to HaShem. Yet, HaShem lovingly considers this “taste” of high significance and allows us to partake of his Shechinah.

On Pesach, we learn that even a small morsel of chometz is not void when outnumbered and overshadowed.

This reflects the hope that, if even a minute amount of merit remains with us, even if it is barely perceptible in substance or taste, it will be considered by HaShem, and His great chesed will shine on us.

## בֶּצֶק שֶׁבִּסְיָדְקוֹ עָרִיבָה

This concerns leavened dough that is lodged in the cracks of the kneading trough, i.e., it seals the crack.

If the dough is a volume of an olive, he must dispose of the trough, unless the dough seals a crack where water would flow out.

In such a case where the dough is essential to the proper function of the trough, the dough is considered the same as a piece of wood, rather than a piece of chometz dough.

A second view is more stringent. The dough must be smaller than an olive volume and actually seal a crack.

## קודם שלשה ימים אינו חייב לבער

If the flour was added prior to 3 days before Pesach, one is not obligated to dispose of it.

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Chometz, which was placed in the pan of the tanner for at least three days before Pesach, no longer has to be destroyed, because it has become ruined.

Rambam (Hil Chometz 4:8,9) – If a mixture of chometz, i.e., a salve or medical preparation, has lost its appeal for human consumption, it may be retained during Pesach, even if it is still edible by a dog, because the form of the chometz has been altered.

Rambam (Hil Chometz Halachah 11) – However, if it retains its shape, i.e., spoiled bread, it may be kept on Pesach only if it is not edible by humans or dogs.

לְגַבֵּל וְלִתְפֹּלָה וְלְנִטְיֹלַת יָדַיִם אַרְבָּעָה מֵיֻלִּין

In order to procure water for kneading, prayer and washing of hands, one must travel up to 4 mil (each mil=2000 amos).

Mishna Berura - The amount of time it takes to walk a mil is 18 minutes travel time. We calculate the mil based on time, not on distance. A person walking at an ordinary pace, has traveled a mil after 18 minutes or 4 mil 72 minutes of travel.

Traveling to a minyon is obligated, if you can reach the minyon within 72 minutes.

R Moshe Feinstein - This Gemara indicates that it is incumbent upon a person to daven with a minyon.

## הַאֹפֶּה מִיּוֹם טוֹב לְחוֹל

One who cooks on Yom Tov for weekday use.

Cooking or baking on Shabbos is forbidden. On Yom Tov, one is allowed to prepare food to be eaten on that Yom Tov day itself. One is not allowed to prepare food to be eaten for the next day (unless that next day is Shabbos). In such a case, where the next day is Shabbos, we must make an eruv tavshillin before Yom Tov begins. We must set aside one baked item and one cooked item.

If we make an eruv tavshillin, we can set aside the Torah ban on preparing food on Yom Tov, even if we have no intention of eating that food on that day because:

Rabbah says- Perhaps guests will come and we will eat that food on that day.

R Chisda says- We consider the day of Shabbos, that comes after a Yom Tov, as one long day of Yom Tov (so the cooking on Yom Tov is for “that” very day (Shabbos)).



4-Pesachim 47a2 line 24 B30  
Daf Digest

בְּאֵבָא שְׂאוּל סָבַר לָהּ דְּאָמַר „לְכֶם”

Like Abba Shaul who said “yours” and not for the strangers.

We may cook on Yom Tov to eat on that day.

We may not cook on Yom Tov for others who desecrate the holiday, or for one who does not have the halachic status of an Israelite.

However, if hatred will be incurred, it is even permitted to cook food for a non-Jewish person on Yom Tov.

On Yom Tov, we may cook for children of irreligious families. We consider them to be captives from birth, who do not and could not know better.

## לוֹקָה מִשּׁוּם מִבְּשֵׁל גִּיד בְּיוֹם טוֹב

He receives stripes for cooking meat on Yom Tov that contains the sciatic nerve.

Cooking on Yom Tov is permitted. However, cooking is permitted only for food you will eat on that day of Yom Tov. Meat containing the sciatic nerve and its branches, is never permitted to be eaten.

Therefore, cooking such items on Yom Tov is not permitted and by doing so, he will incur punishment.

R Yonatan Eibeshitz - Notes that in a case where a person cooks ‘gid hanaseh’, meat with milk, (which is not kosher), but was permitted for benefit, and milk that was previously kosher but is now destroyed from the standpoint of use by him. We have a rule that a destructive act is exempt from punishment.

However, R Eibeshitz points out that to be exempt, the result of the destructive act must be ruined entirely, not merely subject to a legal limitation. This mixture of meat and milk could still be eaten by a non-Jewish person and therefore, this act would not be exempt from punishments.

4-Pesachim 48b1 line 5 B3  
Bleich 5:127

דָּקָא מִפְּקַע לָהּ מִחֻלָּה

For one exempts the dough from the challah obligation.

The ‘taking of challah’ is required when a certain volume of dough is prepared for baking. A four cornered garment requires Tzitzis. A house requires a mezuzah.

Is it appropriate to bake small quantities of dough or to round out the corners of your garment or to become an itinerant traveler in order to avoid these mitzvahs? What happens in the case of a person who travels to a place where the sun never sets and therefore, never has Shabbos? May you abandon title to produce, in order to avoid the obligation of tithing?

Intentional avoidance of an obligation incurs no technical infraction, but may result in punishment. (See Menachos 41a)

כָּל סְעוּדָה שְׂאִינָהּ שֶׁל מִצּוּהָ  
אֵין תִּלְמִיד חָכֶם רִשְׁאֵי לְהַנּוֹת מִמֶּנָּה

One who puts bread into a basket. The breads combine and obligate the ‘taking of challah’.

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When a single batch of dough has the requisite amount requiring removal of ‘challah’, it is best to do so.

However, Chazal permits leniencies outside of Eretz Yisroel.

1. Instead of ‘taking challah’ first, one may leave ‘taking challah’ until the end of the baking process.
2. If a single bread was broken and portions placed in different areas of the house, ‘taking challah’ from one area would fulfill the obligation for all areas.
3. Multiple portions of bread, which individually did not require ‘taking challah’, if combined in one bowl and (ideally) touch each other, could rise to the amount requiring ‘taking challah’.

כָּל סְעוּדָה שְׂאִינָהּ שֶׁל מִצְוָה  
אֵין תְּלִמִיד חָכֵם רִשְׁאֵי לְהֵנוֹת מִמֶּנָּה

A scholar must derive no enjoyment from any feast, which is not in connection with a religious deed (a Mitzvah),

Meam Loez (Deut 12:18) - A scholar must be careful where and with whom, he eats.

On learning that the Bar Mitzvah boy was not going to present a D'var Torah, R Yosef Dov Ber Soloveitchik, respectfully declined the invitation to the party.

4-Pesachim 49a5 line 53 B19  
Weiss #441 Daf Digest

לְעַנְבֵי הַגֶּפֶן בְּעַנְבֵי הַגֶּפֶן דָּבָר נָאֵה וּמִתְקַבֵּל

Grapes of a vine, with grapes of a vine, a fitting and acceptable thing.

This refers to the marriage of two scholarly families.

Berachos 34b – All prophets recommended that a person should marry his daughter to a Torah Scholar.

Rambam 9Hil Isurei Biah 21:320- One should marry his daughter to a Torah Scholar, for no discreditable thing or strife is found in the house of a Torah Scholar.

Rashi - Marriage to the daughter of an unlearned individual will be less likely to succeed. She will not realize that a Torah and mitzvah lifestyle is the scholar's life and the length of his days. Such a wife may fear that her husband's time devoted to learning might detract from his ability to earn a living.

לְעוֹלָם יִמְכּוֹר אָדָם כָּל מֵה שֵׁיִשׁ לוֹ וַיֵּשֶׂא בֵּית תַּלְמִיד חָכָם

Let a man sell all that he has and marry the daughter of a Torah Scholar.

Rambam (Hil Isurei Biah) – For if he should die or go into exile, his sons will be Torah Scholars.

Rema - One should not marry a daughter of an unscrupulous person or one who is not scrupulous in the observance of mitzvahs.

R. David HaLevi - Marry a woman who appreciates the value of Torah.

Rambam (Hil Isurei Biah 21:1) - It is appropriate for a Talmid chacham to marry the daughter of a Kohen, for we then have Torah and Kehuna together in the same family.

Noda B Yehuda - Wonders why the important directive of this Gemara is ignored and less important customs are overemphasized.

4-Pesachim 49b1 line 10 B8  
Bleich 3:239

עַם הָאָרֶץ אֲסוּר לֵאכּוֹל בְּשָׂר

An ignoramus ought not partake of meat.

“Whoever does not study the law, may not eat the flesh of animals and fowl”  
(Lev11:46).

This text reflects concerns that one who does not study, will not be proficient in the rules governing the differentiation of kosher and non-kosher species, removal of certain fats, veins and nerves, soaking, salting, ritual slaughter, examination of internal organs, and his meat will not be kosher.

Abarbanel, R Joseph Albo - Regard vegetarianism as a moral ideal, since slaughter of animals may cause cruelty and unkindness.

Cain did not bring God an animal sacrifice because he considered animals equal to man. He felt that he should not kill them anymore than he should kill a man. That thinking led Cain to believe that taking the life of a man, is no different than taking the life of an animal. So according to Cain's misguided concept, violence against one's fellow man should be equally acceptable,.



עוֹלָם הַפּוֹךְ רָאִיתִי עַל־יוֹנִים לְמַטָּה וְתַחְתּוֹנִים לְמַעְלָה

I saw an upside down world. The high placed ones were on the bottom and the inferior ones on the top.

Rav Yosef, the son of Rav Yehoshua ben Levi, became ill and fell into a coma. When he recovered, his father asked him, “What did you see in the next world?”

Rav Yosef told his father, Rav Yehoshua, that those who were intelligent, sharp and had a faultless memory, were not highly regarded. More respected were those who did not have such natural talents, but struggled hard to learn and acquire knowledge.

This meant that the ambitious, hard working student will be rewarded for his diligence.

4-Pesachim 50a1 line 13 B24  
Weinbach p 188

**וְאֵין הַיְכֵי הָהֵם**

And we Torah Scholars, how are we regarded there?

In the next world, Torah scholars were accorded the same honor as here on earth and it is announced, “Fortunate is he who arrives here ( in the next world) with his Talmud in his hand.”

This is the origin of the “Olam Habah Mesechta” - a tractate for the world to come, touted as a ticket to a place of honor in the hereafter.

We generally think of our learning as being in our heads and hearts, but the best learning is achieved if we write it down. That is why Talmudic Sages are referred to as scribes.

4-Pesachim 50a2 line 15 A2  
Daf Digest

אֲשֶׁרִי מִי שָׁבָא לְבָאן וְתַלְמוּדוֹ בְּיָדוֹ

Fortunate is the person who arrives here (to the next world) with his Talmud in his hand.

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This refers to a person who learns and carries out acts and lives the lessons he learns. He applies his Torah study and fulfills it with actions.

It also refers to those who study by rewriting what they learn, which helps them remember and speeds up their review.

That's why the early scholars were called 'sofrim', scribes.

לְעוֹלָם יַעֲסוֹק אָדָם בְּתוֹרָה וּמִצְוֹת אֵף עַל פִּי שְׂלֵא לְשָׂמָה

Rav Yehudah says in the name of Rav:

A person should engage in the study of Torah and the performance of mitzvahs, even though it is not for its own sake.

This is because he will eventually come to learn Torah for its own sake.

The same Rav is quoted in Gemara Berachos 17a, that a person who performs a mitzvah, not for its own sake, would be better if he had never been born.

Tosofos resolves the contradiction by telling us that here, that the person learned with the intention of being contentious and disruptive. He is the one who should not have been born.

However, Rambam (Hilchos Talmud Torah 4:3) says - Even for counter-productive reasons, learning Torah and doing mitzvahs is good, because the bright light of Torah will turn him around for the better.

4-Pesachim 50b3 line 44 B23  
Bleich 4:300

לֹא בְּנֵי מַחֲוֹלָה נִיבְּהוּ

Minors are not legally capable of relinquishing their rights.

Property of a minor cannot be seized to satisfy a debt and minors cannot make a donation. They lack the capacity for “forgiveness”. Their consent is of no Halachic import.

However, if a minor possesses something that permits others, who do have the obligation, to save a life, it may be taken even by force, or by theft, to use to save a life. However, one must have the intention of paying for the item, later.

Appropriating an item, i.e., a tie to tie off a bleeding artery, can be paid for or some other acceptable item may be exchanged for it. However, to commit an offense on the body of the minor, i.e., to take a kidney, bone marrow, skin graft or blood donation is an act of battery and is qualitatively different.

However, we do have a precedent, we may “wound” a fetus as a therapeutic benefit to its mother even if the fetus dies in the process. Therapeutic wounding, i.e., to treat a person, may be permitted even if the person benefited, is a 3<sup>rd</sup> party.

# אי אתה רשאי להתירן בפניהם

A minhag may not be nullified in front of people who observe it.

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The regards the question of Yom Tov Sheni for visitors to Israel.

We impose on the visitor, the restriction of the place from where he came and the restrictions of the place where he has gone. This is based on people from Israel traveling to Babylonia, not traveling from Babylonia to Israel.

Consideration to:

## Observe 2 days

- Person intends to return to diaspora.
- Visitor is considered a resident only after 16 months.
- The prevalent practice is to observe 2 days.
- Gaonim decided 2 days for diaspora Jews.

## Observe 1 day

- Should be prerogative of the Rav.
- Yom Tov Sheni is only Rabbinical.
- One should follow the community.
- Don't exclude yourself from the community.
- 2<sup>nd</sup> day is Rabbinical and, 'baal tosif', to overdo 1 day is Biblical. We should not follow the 2<sup>nd</sup> day.
- All are obligated to live in Israel, so a statement that you intend to leave, is the word of a rasha.

'Ein adam mesum etzmo rasha',

a person does not make himself wicked.

We don't believe he will leave. Therefore, he is presumed 'bechezkas kashrus', to be proper and therefore, a citizen of Israel. Therefore, he observes only 1 day of Yom Tov.

כִּיִּן דְּחֻזִּינְהוּ בְּסִיֵּיהּ מִיַּנְיֵיהּ

He abandoned his custom.

When one visits a new locale, he may continue his customs in private. However, if people in the new area discover his leniencies, he must desist from those former practices, in order to minimize arguments.

This raises the question regarding a citizen of Israel visiting ‘chutz la’aretz’, the diaspora, should he celebrate one or two days of the holiday?

מִיִּמַר אָמְרֵי כַּמָּה בְּטָלְנֵי הָיוּ בְּשׁוּקָא

People will surely say there are many idle people in the market place.

A person travels from a place where no one works on erev Pesach, to a place where everyone works. He should follow his custom and not work. People will not be resentful, they will simply think he is unemployed.

A person chooses not to work on Tisha B'Av. We accuse him of haughtiness, of trying to act like a Talmid Chacham who desists from work on Tisha B'Av. Why do we consider him haughty and not simply give him the same reason for not working that we gave in the first example? Because in the second case, he lives in this town and we know he is not idle because he is unemployed. He chooses to be idle to appear to be a Talmid Chacham, and that is haughtiness.



4-Pesachim 52a1 line 1 A1  
Daf Digest

בְּיִשׁוּב לֹא עֲבִידָנָא

We should not do Malachah, work, on the second day of Yom Tov, because a deviation from local custom may cause discord.

The Gemara and Rashi imply that if discord will not be caused, i.e., the locale will not know about it, it would be permitted (Maharshal and Taz).

Tosofos writes - It is not permitted, even in private, since it might be found out.

Mishna Brurah says - He should wear tefillin in private. He may prepare food for Shabbos without an eruv tavshillin.

כָּל הַמְטִיל מְלֵאיוֹ לְבוֹס תַּלְמִידֵי חֲכָמִים

Whoever gives merchandise to the pocket of a Torah Scholar, merits to sit in the heavenly Yeshiva, etc.

Tsuvas Dvar Shmuel - Which is better?

1. To be supported by others and learn Torah all the time.
2. To make one's own living and study when you can.

Biur Halacha - Agrees it is better to learn all the time.

Tashbatz - It is obligatory for the community to support scholars and judges, for whom Torah is their only occupation.

## וְהָבִיא שְׁתֵּי בְּהֵמוֹת וְהָרַכִּיב זֶוּ בְּזֶוּ

The laws of mixing species, referred to in the creation of a mule by HaShem on Saturday night, by cross-breeding.

R. Yosi says two things entered the thoughts of HaShem to be created on the first Saturday night:

1. For Adam to have the understanding to strike two stones together and create fire (we remember this with our bracha over fire at Havdalah).
2. Adam brought two animals, a horse and a donkey, and cross-bred them to produce a mule.

Adam having sinned on the 6<sup>th</sup> day brought darkness on the earth. Adam needed fire to light his way.

While cross breeding may have usefulness, it is a dead end. The mule cannot procreate and cross-breeding diminished the respect we have for creation.

שִׁבְעָה דְּבָרִים מְכֻסִּים מִפְּנֵי אָדָם

Seven things are concealed from people.

A great Rabbi insisted on hand delivering a check written to a charity to the post office. He was not willing to let someone take it for him. The Rabbi explained, that once, a long time ago, two religious women made a pact that who ever would die first, would return in 30 days, to tell the other what Heaven was like. True to her word, the first woman who died, returned on the 30<sup>th</sup> day and told her friend, “Remember the day we were together and I pointed out a wealthy philanthropist whom we could solicit for a donation? Well, even that signal, a mere wave of the hand, was recorded in Heaven as having great merit.”

“If even the wave of a hand,” the rabbi said, “is registered in Heaven, I want to send this check personally.”

4-Pesachim 54b1 line 1 A4  
Weiss # 974

שְׁבַע דְּבָרִים מְכֻסִּים מִפְּנֵי אָדָם

Seven things are concealed from man.

One of them is the depths of judgment (Omeq Ha Din).

Yalkut Shimoni (quotes King David), “I have no fear regarding the major mitzvahs but the minor ones, to which men pay scant attention and squash with their heel, those I fear.”

R. Chaim Areyeh Bernstein - “It is precisely those sins, trodden on by ‘the heels’, which surround and harm a man.”

## עוֹבְרוֹת וּמְנִיקוֹת מִתְעַנּוֹת וּמְשֻׁלְיֹמוֹת בּוֹ

Regarding fasting during pregnancy.

Specifically states pregnant and nursing women are obligated to fast on Yom Kippur and Tisha B'Av.

Women have done so for millennia. Fasting is not considered such a danger to pregnant women that would rise to an inherently dangerous level of practice, that it should sanction the suspension of halachic strictures.

Halacha takes no cognizance of danger below a certain threshold level. Therefore, dangers that are not scientifically perceived, do not serve as a basis for setting aside religious obligations. “The Lord preserves the simple”.

Yet, there is a phenomenon known as ‘the Yom Kippur effect’, i.e., an increase in spontaneous term deliveries within the 24 hours of the end of a fast day. Absence of food or water leads to an increase in blood viscosity, which may decrease uterine blood flow and stimulate contraction!

Non-fasting is permitted by some, on the basis that through the ages, modern women have become weak, but most restrict that permission to unusual health concerns.

גִּנְזַת סֵפֶר רְפוּאוֹת

(King Hezekiah) He hid the book of remedies.

Rashi - Because people relied on it, rather than reflect on their deeds, do teshuva and turn to HaShem for their refuah.

Rambam - Tells us that some of the remedies and cures were based on the wisdom of the astronomers. Shlomo HaMelech arranged for the book to be written so we would know those secrets, but not so that we would actually use them.

Rabbeinu Bachya - Writes that this book was revealed to Moshe Rabbeinu. It is with this knowledge of plants and herbs that Moshe was able to find the tree needed to toss into the bitter waters of Marah, in order to sweeten them.

גִּנְזַת סֵפֶר רְפוּאוֹת

(King Hezekiah) He hid the book of remedies.

The sages approved of his behavior.

One would have expected the sages to advocate the broadest possible dissemination of medical knowledge, rather than its suppression.

Rambam - Explains that the book contained modes of therapy, that the Torah does not permit to be used for healing. These were associated with idolatry or illicit acts used for therapeutic purposes.

During the Holocaust there arose two experiments.

The doctor asked the Rabbi's opinion:

1. "They want me to do research on blond, blue eyed, males at least six feet tall. If I agree, they will gather such persons and send them to me."
2. "They have a group of blond blue eyed male cadavers, at least 6 feet tall for research. If I agree, they will send them to me."

Which experiment may he do?

1. If he agrees, people will be killed specifically for him. It does not matter that they might/will be killed anyway. He may not do this research.
2. He has nothing to do with their deaths, they are already dead. He may do as he was ordered.



נִאֲמָרְהוּ

Should we say the phrase, 'Beruch Shem K'vod'?

Moshe - Did not say it.

Yaakov - Did say it.

Tzlach - One is certainly permitted to say it out loud, as we do on Yom Kippur.

R Shlomo Kluger - It is such a lofty phrase and praise of HaShem, that only the angels have a right to say it. On Yom Kippur we attain a status of angels, so we may say it on that day.

לְעֶרֶב הָיָו מְחַלְקִין אֹתָן

At night they would apportion (by force).

Poskim - One should not get into an argument in order to do a mitzvah.

Mishnah Brura - Even a mourner who has the right to lead services, should not get into an argument about that.

Rema - A congregation should not answer ‘amen’ to a leader who takes the position by force.

Nodeh B’Yehudah and Chasam Sofer - It is rare in our day to find an argument that is truly for the sake of Heaven and Satan is happy and “dances at such occasions.”

Griz - Stay away from arguments ostensibly for “the sake of Heaven”, they produce the greatest of life’s troubles and difficulties.

מֶלֶכָּא וּמְלַכְתָּא הָווּ יְתִיבֵי

The King and Queen argued.

Ben Yehoyada - Which is the more significant holiday, Chanukah or Pesach?

Chanukah is more significant:

- Chanukah is celebrated for eight days and Pesach only for seven.
- We say complete Hallel each day, unlike on Pesach.
- Chanukah's miracle occurred in Eretz Yisroel, unlike Pesach which took place in Egypt.

Pesach is more significant:

- We mention "going out of Egypt" every day of the year, if Chanukah was really important, it would be mentioned more consistently.

# דְּהָא סְתָמוּ לְשֵׁמוּ קָאִי

Because without being specified, it stands for its own sake.

Aruch HaShulchan - The performance of a mitzvah requires specific intent and without it, the action alone is meaningless.

Korbanos are considered to have intent, even if no specific intent is expressed, because the animal is already sanctified and is only waiting for more sanctification. This is, therefore, different from the intent needed for a mitzvah.

Chayei Adam - When a mitzvah is performed, the surrounding context may make it evident that intent is present and a person would fulfill his obligation to perform that mitzvah.

Mishnah Brura - Conkurs.

Shulchan Aruch - The best scenario is, if prior to the performance of any mitzvah, one would express specific intent to perform that mitzvah.

שָׁקַל קְלָא פְּתַק בֵּיהּ

He took a clod of earth and threw it at him.

Rav Simlai assumed he could master the book Sefer Yuchsin in three months. This suggested arrogance to Rav Yochanan, who threw a clod (kala) of earth at Rav Simlai.

Why did Rav Yochanan throw a clod of earth? Clod (kala) has the same gematria as aravah (humility).

לְעוֹלָם עַד שֶׁיְהֵא הַחֶמֶץ לְשׁוֹחֵט אוֹ לְזוֹרֵק  
אוֹ לְאַחַד מִבְּנֵי חֲבוּרָה

One is never liable unless there is chometz belonging either to the one who slaughters the offering, or to the one who throws the blood or to one of the members of the group.

Here we learn that even in laws of hekdesch, a person's heart and his mouth must be coordinated.

Rema - If one intends to give a certain coin to charity, but mistakenly takes out a different coin, he is not bound to give that coin, because he has not fulfilled his intent.

Shoel U'Mashiv - If one promises to donate an item to a synagogue, but the members of the Shul deny his offer or will not let him engrave his name on the item, he may retract the gift. Ideally, he will recite the 'hataras nedarim', the prayer for nullification of a promise.

לְעוֹלָם עַד שֶׁיְהִי הַחֶמֶץ לְשׁוֹחֵט אוֹ לְזוֹרֵק  
אוֹ לְאֶחָד מִבְּנֵי חֲבוּרָה

One is never liable unless there is chometz belonging either to the one who slaughters the offering, or to the one who throws the blood or to one of the members of the group.

When the Korban Pesach is slaughtered and chometz is still present, a violation has occurred. Who is guilty and requires punishment of stripes?

Rashi - Every member of the group.

Tosophos - If the chometz is owned by the person who slaughters or who sprinkles the blood, only that person is in violation.

Rambam (Sefer HaMitzvos 115) - Only the one who owns the chometz is held liable.

R Akiva Eiger - Explains that all members have some guilt, since they appoint the people who acted on their behalf or agreed to be in a group with them.

4-Pesachim 64b2 line 24 A34  
Bleich 3:30

בִּיקֶשׁ אֲגִרִיפָס הַמֶּלֶךְ לִיהֵן עֵינָיו בְּאוֹכְלוֹסֵי יִשְׂרָאֵל

This is regarding the prohibition against counting Jews.

King Agrippas wanted to know how many Israelites there were.

King Agrippas had the Kohen Gadol count a kidney from each Pesach offering. The Kohen Gadol exchanged each kidney for a bean or stone, burned the kidney on the alter and later counted the beans or stones.

This is derived from Ex 30:12, when the Bnei Yisrael were counted, it was by means of a ½ shekel in order “that there be no plague among them, when you number them.”

The danger according to Rashi is “the evil eye.” How so?

Rabbeinu Bachya explains that the counting of individuals, singles each one out, and that person may be punished for his misdeeds, However, if he is anonymous, as part of a group, each may be spared punishment because of the cumulative good deeds of the many.



אִיבְעִי לְהוֹ לְזָרוּזִי נִפְשִׁיהוּ

Still, he should have been diligent (to do the mitzvah) earlier.

How diligent should one be, to perform a mitzvah?

Berachos 6b - Always run to do a mitzvah.

Shulchan Aruch - Agrees.

Maharshal - Run, even if it causes damage.

Avos 2:1 - Run to do a light mitzvah, as you would to do a serious one.

Chovas Yair - Don't run such that you might injure someone.

Rabbeinu Yonah - Alacrity means to hasten one's steps, not to run wildly.

Ideally, one will plan ahead, be early and perform mitzvahs, such as Bris Milah, early in the morning.

## אלו דברים בפסח דוחין את השבת

These are the elements of the Korban Pesach that supersede Shabbos.

Shabbos commemorates the Creation of the world. It is enhanced by remembering the good that HaShem did for us by freeing us from slavery in Egypt. This is exemplified by the Korban Pesach. Therefore, elements of the Korban Pesach can supersede the Shabbos. Instead of the Korban violating the Shabbos, it actually uplifts it.

A father returned home from Shul to find his children and his guests awaiting him, eager and hungry. So he made Kiddush and Hamotzei and then, sang Shalom Aleichem and Eishes Chayil in reverse of the usual order. He explained, “the Shabbos angels have no hunger, so I can greet them a little later and attend to the essence of the sanctity of Shabbos by caring for my guests and family.” Instead of being a violation of the Shabbos, changing the order of the Shabbos actually uplifts it.

נֶאֱכָלֶת עָלַי אֹרְאִין נֶאֱכָלֶת עָלַי

Must the Chagigah be eaten roasted or may the Chagigah be prepared in a different manner, other than by roasting, and then eaten?

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Although the Korban Pesach (represented by meat) is only eaten roasted, the Korban Chagigah (represented by an egg), may be eaten cooked.

Rabbis - Roast the meat and cook the egg.

BenTaima - Roast both.

Shulchan Aruch - Roast the meat and cook the egg.

Rema - Some have custom of roasting both.

4-Pesachim 71a3 line 27 A16  
Bleich 3:247

מְשִׂיחוּ בְּכִסּוֹת נְקִיָּה וְיֵין יָשֵׁן

(This is regarding vegetarianism.)

One may fulfill the obligation to rejoice with clean clothes and aged wine.

During the time of the Temple, there was rejoicing only with meat.

Deut 27:7 - “You shall sacrifice your peace offerings and you shall eat them and you shall rejoice before the Lord your God.”

This juxtaposition implies that rejoicing with eating meat is explicitly commanded i.e., partaking of the meat of the sacrifice.

Deut 16:14 - Our passage however, tells us that rejoicing can be achieved with donning clean garments and drinking aged wine (when the first day of Succos falls on Shabbos). Therefore, eating of meat is not an absolute requirement.

## תָּנָא מִיַּיְהוּדָה אַרְבַּעִין זִמְנִין

He learned it from him (R Abuha) forty times.

He learned it from R Abuha forty times and it seemed to him, as if it was resting in his pocket.

Chagigah 9a - Must review your studies 101 times.

Eruvin 54b - Moshe recommended review of 4 times.

The Hebrew letter, ‘lamed’ (which means ‘learn’) is followed by the Hebrew letter ‘mem’, (whose numerical value is 40) suggesting that proper learning requires 40 repetitions.

-Moshe was on Mt. Sinai for 40 days, learning the Torah.

-An embryo is not formed until 40 days from conception.

All suggest that 40 is the appropriate number for fully formed and enduring learning to occur.

# הָהֵיא בִּינֵיתָא דְאִיטְוּוּא בְּהַדִּי בִּישְׂרָא

On mixing fish and meat.

Can they be roasted together in the same oven or near each other?

Not even the aroma of one is allowed to reach the other, according to Rav Ashi, who follows the rule of Rav, that aroma is a prohibited factor.

Such fish cannot be eaten with a dairy dip, since it absorbed the aroma of the meat it was roasted with.

The reason this is forbidden, is because of health. A bad odor for example, bad breath, and another bad odor can lead to tzoraas (leprosy).

However, nowadays, since we know there is no medical or scientific reason to connect bad breath or tzoraas with eating meat and fish together, we may be able to revisit this question.

Precedent: Shulchan Orech Yoreh Deah 116:1- Prohibited the consumption of exposed beverages for fear that a snake drank from them. Since snakes are no longer among us, the prohibition based on danger can be lifted.

וְכִי כָּל הַקֶּהֱל שׁוֹחֲטִין וְהֵלֵא אֵין שׁוֹחֲט אֶלֵא אֶחָד  
אֶלֵא מִלְּמַד שְׁכָּל יִשְׂרָאֵל יוֹצֵאִין בְּפֶסַח אֶחָד

The entire nation will slaughter the Korban Pesach. However, really only one person will slaughter it. This teaches us that the entire nation can fulfill its obligation with one Korban Pesach (via a messenger).

Kiddushin 41 - We learn from this Gemara that the messenger of a person, acts for the person himself.

We also learn, that if you authorize a messenger to act for you, at a time when you are not yet obligated to perform, that later, when you are obligated, that having sent the messenger already, fulfills your obligation.

For example, you give shalach manos to your agent before Purim, with orders that he deliver it on Purim. You pre-authorize a person to slaughter the Korban Pesach when the afternoon of erev Pesach arrives. Our Gemara allows us to learn that you are yotzei (you fulfilled your obligation), by the designation of a messenger, even before the time you are obligated to do the mitzvah.

4-Pesachim 80a3 line 47 B22  
Weiss #694

טוּמְאָה דְחַוְיָה הִיא בְּצִיבּוּר

Impurity is overridden in the case of the community.

Rambam (Hil Bais HaMikdash 4:15) - If the entire community is ritually impure, the defilement is suspended because of communal needs.

R Menachem M Schneerson - In Torah law it would have been permissible to light the Menorah, even with defiled oils, due to the reason that, “impurity is overridden in the case of the community.” Nonetheless, HaShem made the miracle of Chanukah, so we would not need to use this permissible, but not ideal, solution.