



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Pey Hey

- **Q:** A Mishna says, if part of a limb went out of Yerushalayim, one cuts away the meat from the part that has gone out (and is passul), then peels off the meat from the part that remained inside (and is still valid) and removes the bone at the joint (rather than cutting the bone). According to **Reish Lakish**, since this is a bone that has less than a kezayis of meat on one side, but has a kezayis on the other, the bone should be allowed to be broken!? **A: Abaye** said, we are concerned that breaking the bone may cause it to crack in the area with the meat as well, which would be assur. **Ravina** said, the Mishna is discussing the thigh bone, which is full of marrow, and therefore assur to break even according to **Reish Lakish**.
- A Mishna says, piggul and nossar make hands that touch them tamei. **R' Huna** and **R' Chisda** explain: one explains the reason the **Rabanan** were goizer tumah on piggul was so that Kohanim should not intentionally make someone's korbon piggul and make believe it was done unintentionally, thereby making him patur from having to pay. By giving it a certain level of tumah, a Kohen would not intend for piggul, because of the consequences of having to deal with the tumah. The other explains that tumah was put on nossar to prevent the Kohanim from being lazy and not eating all the korbanos. **R' Huna** and **R' Chisda** argue with regard to how large the meat must be to be treated as tamei: one says a kezayis (like the size of the issur), and one says a kebeitzah (like the size of food tumah).
 - **Q:** Were the **Rabanan** goizer tumah on meat of a korbon that was taken beyond the boundary that it may go? **A:** The Mishna quoted above says that he cuts away the meat that left Yerushalayim and then removes the bone at the joint. If there is tumah on meat that left, cutting the meat away shouldn't help, because that meat was attached to the meat that remained inside, and thereby made it tamei! It must be that there is no tumah.
 - The Gemara says, since they only touched in a concealed place (under the skin) even if the outside meat is tamei, it will not make the inside meat tamei.
 - **Q: Ravina** says that attached foods are not considered to be touching "in a concealed way". According to him, the meat that has left should make the meat that remained inside, tamei!? **A:** The Mishna is discussing a case where the size of the meat wasn't large enough to be tamei (less than a kezayis or kebeitzah).
 - A Braisa says, one who moves Pesach meat from one group to another is "oiver" a lav, but the meat remains tahor. Presumably this is similar to having been taken outside of its boundaries, and the Braisa says that it is tahor. This is a proof that no gezeirah was made!
 - It may be that the Braisa means that the meat is tahor and *mutar*, and is very different than meat that has left its boundary.
 - **Q:** The Braisa later says specifically that the meat is assur, and yet there is no gezeirah of tumah!? According to the shita that there is no tumah on less than a kebeitzah, we can say that it is assur to eat because there is a kezayis, but tahor because there is no kebeitzah. However, according to the shita that even a kezayis becomes tamei, this seems to be a good proof!? **A:** The question was never posed regarding a Pesach, since the ownership groups are careful, there was never a need to impose tumah if it leaves its boundary. The question was

regarding other korbanos. With regard to that question, we leave off with a **TEIKU**.

- **Q:** How do we know that one may not move Pesach meat from one group to another? **A:** The pasuk says “lo sotzi min habayis min habasar chutzah”. The extra word “chutzah” teaches that even moving from one group to another is assur.
 - **R’ Ami** said, one is not chayuv for moving meat from one group to another until he has made an “akira” and a “hanacha”, in the same way that those are required to be liable for transferring on Shabbos, because the pasuk regarding moving the meat says “sotzi”, which is the same verbiage used regarding transferring on Shabbos.
 - **Q: R’ Abba bar Mamal** asked, the pasuk regarding removing the chataos that must be burned outside of Yerushalayim says “yotzi”, which should also mean that an akira and a hanacha are needed to be liable. Yet, a Mishna says that carriers of the chataos would become tamei simply by leaving the Azarah, without mentioning that it must be put down!? **A:** The Mishna is discussing where it is being dragged on the ground, and therefore does not need an additional hanacha.

MISHNA

- If part of a limb of a Pesach went out of Yerushalayim, one cuts away the meat from the part that has gone out, peels off the meat from the part that remained inside, and removes the bone at the joint. With regard to a limb from any other korban, one simply chops off the part that went outside with a cleaver, because there is no problem of breaking the bone.
- Anything from the doorway of the gates of Yerushalayim and within, is considered to be Yerushalayim. Anything from the doorway and without is not considered to be part of Yerushalayim. The windows in the walls and the thickness of the walls are considered part of Yerushalayim.

GEMARA

- **R’ Yehuda in the name of Rav** said, the same halacha applies to a minyan that has gathered to daven (the doorway and within is considered the same room and all within that area can combine to form a minyan). **R’ Yehoshua ben Levi** said, nothing acts as a barrier to prevent people from combining for a minyan.
- **Q:** The Mishna is first mashma that the doorway itself is considered like outside the doorway, then the Mishna is mashma that the doorway itself is considered like the area inside the doorway (i.e. part of Yerushalayim)!? **A:** When dealing with the doorway of the Azarah, the doorway itself is considered as part of the Azarah (the single exception being the Niknor Gate, which was intentionally done so, so that the metzora, on the 8th day of his purification process, can stand in this gate and stick his thumbs into the Azarah to have blood put on them by the Kohen). With regard to Yerushalayim, the doorway is considered as outside of Yerushalayim (intentionally done so, so that a metzora can seek shelter from the rain, in the doorway).