



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

Pesachim Daf Pey Vuv

HACHALONOS V'OVEI HACHOMAH...

- **Rav** said, the roofs and upper stories do not have the kedusha of the Azarah or Yerushalayim.
 - **Q: Rav** said in the name of **R' Chiya** that all the groups eating a kezayis of Pesach and then singing Hallel would make the "roofs split" (an expression). This seems to suggest that the Pesach was eaten on the roof!? **A:** They ate the Pesach on the ground floor and only sang Hallel on the roof.
 - **Q: Rav** explained a Mishna to mean that one may not leave his Pesach group to go to another location!? **A:** Doing so is only problematic while they are still eating, because we are concerned that they will carry the meat with them. The singing of Hallel took place after all the eating was done.
 - **Q:** A Braisa says, **Abba Shaul** said that the upper level of the Kodosh Hakodashim had more kedusha than the lower level. We see the upper stories do have kedusha!? **A: R' Yosef** said, all agree that the upper stories of the Beis Hamikdash itself had kedusha, because the entire structure was built as directed by Hashem to Dovid Hamelech.
 - **Q:** A Mishna says regarding the rooms built in the Azarah, which open up to outside the Azarah, that the inside of these rooms are not kodosh but the roofs are kodosh!? **A: R' Chisda** said, the Mishna is discussing roofs that are level with the floor of the Azarah.
 - **Q:** The Mishna says regarding the rooms built outside the Azarah, which open into the Azarah, the insides are kodosh but the roofs are not. If we are discussing where the roof is level with the ground, that means that these rooms are tunnels, and **R' Yochanan** said the tunnels beneath the kodosh do not have kedushah!? **A: R' Yochanan** said his din regarding tunnels that open onto the Har Habayis. The Mishna is discussing tunnels that open into the Azarah.
 - **Q: R' Yehuda** says in a Braisa that the tunnels under the Mikdash have no kedushah!? **A:** That Braisa is discussing where the tunnels open onto the Har Habayis.
 - **Q:** A Braisa says that the roof of the Mikdash had kedushah, not like **Rav** said!? **A:** That same Braisa says that Kodshei Kodashim may not be eaten there, which means there was no kedushah. **R' Chama bar Gurya** explains that the roof had some kedushah, because the measuring sticks of kodosh were stored there, but did not have the full kedusha of the Azarah.
 - **Q:** Our Mishna says that the windows and thickness of the walls have the status of within the walls. The windows can conceivably be discussing a case where they are level with the ground. But, how can the thickness (i.e. the tops) of the walls be level with the ground!? **A:** The walls of the Azarah actually had a second, shorter wall on the inside that was used to support the wall. Because of the different levels of the Azarah (which got higher as one walked from east to west), the tops of these shorter walls were level with the ground of the higher areas of the Azarah.

MISHNA

- If the ownership group of one Pesach split into two groups for the eating of the Pesach, they may even sit back to back (they need not face each other to show that they are really one group), and may put the hot water urn in between the groups (even though it acts as a separation between them). If the waiter for both groups belongs to one of the groups, when he

serves the second group, he should close his mouth and turn his face until he is back with his group. A kallah turns her face away from her group when she eats.

GEMARA

- Our Mishna follows **R' Yehuda**, who learns from the pasuk that the owners of one Pesach may split into two groups for eating, but each group must only eat in one place. **R' Shimon** says one may eat his Pesach in more than one place, but the ownership group may not split into two groups for eating.
 - A difference between these shitos would be if the group was eating and a partition was put between them (according to **R' Yehuda** this would not be a problem, but according to **R' Shimon**, it would be). Another difference would be if two groups were separated by a partition and were eating, and the partition was removed (according to **R' Shimon** this would not be a problem even though it is as if they are now eating in a new place, and according to **R' Yehuda** this would be a problem).
 - **R' Kahana** paskened in these two cases as was suggested above. **R' Ashi** questioned what the halacha would be in these cases according to each shifah and remained with a **TEIKU**.

HAKALLAH HOFECHES ESS PANEHAH...

- **R' Chiya bar Abba in the name of R' Yochanan** explains, she turns her face because she is embarrassed, because everyone is looking at her.
- **R' Huna the son of R' Nosson** went to the house of **R' Nachman bar Yitzchak**. They asked him for his name, and he said "Rav Huna". They offered him to sit on a couch, and he immediately accepted. They offered him wine, and he accepted on the first offer, drank it in two shots, and did not turn away when drinking. When asked to explain his conduct, he explained: his name was actually "Rav Huna", so it was not haughtiness that caused him to seemingly refer to himself with the title; he immediately sat on the couch because one should do whatever his host tells him to do; he took the wine on the first offer because one should never refuse a great person; he drank in two shots because that is the proper way to drink; and he didn't turn his face, because doing so is something that only a kallah needs to do.
 - **R' Yishmael the son of R' Yose** accepted wine on the first offer and drank it in one shot. They asked him why he drank it like that when it says that one who does so is improper. He answered, that was not said regarding small cups (like he was given), regarding sweet wine (like he was given), or regarding one with a large stomach (like he had).
- **R' Huna** said, if a group is getting together to eat, when 3 people of the group are present, they may sit down and ask the waiter to serve them (even though the waiter will have to serve the others later when they show up, which will be extra work), and they may leave one by one, even though it will leave very few people at the table, which will cause the waiter to continue serving.
 - **Rabbah** said, that is only if they sit down at a normal meal time, and when the waiter knew that they intended to leave one by one whenever they finished.
 - **Ravina** said, the people remaining at the end have to pay the waiter for their service, and the last one there must tip the waiter on top of his fee. However, the Gemara says that we do not pasken like **Ravina**.

HADRAN ALACH PEREK KEITZAD TZOLIN!!!