



1 Our Shiur began with  
 - אמר רב גגין ועליות לא נתקדשו  
 The rooftops and upper floors of buildings in ירושלים and the עזרה do not have the same level of קדושה as the ground level of those locations.  
 The גמרא asks four questions on Rav:  
 First, Rav himself said;  
 - כזיתא פסחא והלילא פקע איגרא  
 After eating a כזיתא of the פסח, קרבן פסח, the rooftops would crack from the sound of הלל, implying that קרבן פסח was eaten on the roof?

1

אמר רב  
 גגין ועליות  
 לא נתקדשו

?

רב himself said  
 כזיתא פסחא והלילא  
 פקע איגרא

The rooftops would crack  
 from the sound of הלל

Implying that  
 קרבן פסח was eaten on the roof?

2 The גמרא answers that the קרבן פסח was eaten on the ground level, and after the meal was over they would go to the rooftop to sing הלל.

2

The פסח was eaten  
 on the ground level  
 and AFTER they would go  
 to the rooftop to sing הלל

3 Second, the ברייתא says that the upper story of the קדש הקדשים was even holier than the קדש הקדשים itself in that the כהן גדול would enter the קדש הקדשים once a year on יום כיפור, but the upper chamber was only checked once every several years to see if it needed repairs - apparently even the upper story has קדושה?

3

ברייתא:  
 The UPPER STORY of the קדש הקדשים  
 was holier  
 than the קדש הקדשים itself

Was only checked  
 once every several years

כהן גדול would enter  
 once a year

Apparently the  
 upper story has קדושה?



- 4 Rav Yosef answers that the upper story of the היכל has קדושה, because  
 הכל בכתב מיד ה' עלי השכיל -  
 The design of the היכל, including the upper stories was designed by Hashem, and therefore, it has full קדושה.  
 Rav only said that הגין ועליות of ירושלים and the עזרה do not have קדושה.

4

רב יוסף

הכל בכתב מיד ה'  
 עלי השכיל

The היכל and the upper stories  
 was designed by Hashem

- 5 Third, the משנה in שני מעשר שני says;  
 הלשכות הבנויות בקודש ופתוחות לחול תוכן חול וגותיהן קודש -  
 The inside of the chambers built in a holy area that open to a non-holy area are not holy but their rooftops are holy?
- The גמרא answers that these rooftops are level with the floor of the עזרה, and they are holy because they are considered the ground level. When they open to the עזרה the inside of these chambers are holy even though they are below ground, because tunnels below ground are holy if they open to the עזרה.

5

משנה  
 הלשכות הבנויות בקודש  
 ופתוחות לחול  
 תוכן חול וגותיהן קודש

Inside are not holy  
 but their  
 Rooftops ARE holy

These rooftops are LEVEL  
 with the floor of the עזרה

- 6 Finally, the ברייתא says;  
 וגו קודש - the roof of the היכל is holy?
- The גמרא answers that the rooftops were not holy to the degree of actually eating קדשים קלים or Shecht קלים there - they were merely holy enough to store כלים that were used in construction of the המקדש, like the two אמה measuring sticks that were both slightly larger than a real אמה.

6

ברייתא:  
 וגו קודש

Not holy to the degree of  
 Eating קדשים קלים or Shecht קלים  
 They were holy enough  
 to store כלים used in construction

**7** When the משנה says עובי החומה כלפנים - the top of the wall is considered like inside the wall, implying that even tops of walls are holy - Rav would explain that it is talking about the top of the lower supporting wall which was even with the ground level of the עזרת כהנים.

**8** Before proceeding with the next Mishnah, we will review the מחלוקת רבי יהודה ורבי שמעון in two Halachos, based on different interpretations of two Psukim.

The first Posuk says;

על הבתים אשר יאכלו אותו בהם -

The second Posuk says;

בבית אחד יאכל -

רבי יהודה derives from the first Posuk;

שהפסח נאכל בשני חבורות -

A פסח קרבן may be eaten in two groups.

The word הבתים is plural, referring to two places -

The word יאכלו is likewise plural, referring to two people or groups.

The word אותו is singular, referring to one פסח קרבן.

Therefore, the Posuk is saying; one פסח קרבן can be eaten by two groups in two places.

רבי יהודה then derives from the second Posuk;

אין האוכל אוכל בשני מקומות -

An individual may not eat from the פסח קרבן in two places.

Since רבי יהודה holds

יש אם למסרת - the spelling of the word is primary -

He reads the Posuk as בבית אחד YOCHAL, referring to the

person, and saying;

He shall eat it in one place.

רבי שמעון disagrees and holds

שהאוכל אוכל בשני מקומות -

The individual MAY eat from the פסח קרבן in two places.

He derives this Halachah from the first Posuk -

על הבתים אשר יאכלו אותו בהם -

Because he interprets the word יאכלו - plural, as, they - all individuals - may eat the פסח קרבן in - הבתים - two places.

רבי שמעון also disagrees with רבי יהודה regarding the first Halachah, and holds

אין הפסח נאכל בשני חבורות - A פסח קרבן may not be eaten in two groups - which he derives from the second Posuk -

בבית אחד יאכל -

Since רבי שמעון holds יש אם למקרא - the pronunciation of the

word is primary - He reads the Posuk as בבית אחד

YEI'OCHEIL, referring to the פסח קרבן, and saying;

It shall be eaten in one place - It may not be split up among two groups.

**7**

When the משנה says  
**עובי החומה כלפנים**  
Implying even tops of walls are holy

Rav would explain  
it's talking about  
**Top of the lower supporting wall**  
even with the ground level  
of the עזרת כהנים

**8**

רבי שמעון שהאוכל אוכל בשני מקומות	על הבתים אשר יאכלו אותו בהם	רבי יהודה שהפסח נאכל בשני חבורות
2 places		2 places
All Individuals		2 People or Groups
		קרבת פסח אחד
אין הפסח נאכל בשני חבורות	בבית אחד יאכל	אין האוכל אוכל בשני מקומות
קרבת פסח אחד shall be eaten in 1 place		יש אם למסרת יאכל The person shall eat it in 1 place

9 The Gemara explains two *minah*'s between R' Yehuda and R' Shimon:  
 - היו יושבין ונפרסה מחיצה ביניהם -  
 They were sitting as one group, when a partition was inserted between them, splitting them into two groups -  
 According to R' Yehuda - אוכלין - they may continue eating, because  
 הפסח נאכל בשני חבורות -  
 Rashi points out:  
 It's not considered שני מקומות, because each group remains in the place they were.  
 However, according to R' Shimon - אין אוכלין - they may NOT continue eating, because  
 - אין הפסח נאכל בשני חבורות -

9 ע' נפקא מינה 2  
 between  
 ר' יחזקאל & ר' שמעון

1  
 היו יושבין  
 ונפרסה מחיצה ביניהם  
 They were sitting as one group  
 when a partition was inserted between them

רבי שמעון	רבי יהודה
אין אוכלין	אוכלין
אין הפסח נאכל בשני חבורות	פסח נאכל בשני חבורות

10 The second *minah*:  
 - היו יושבין ונסתלקה מחיצה ביניהם -  
 They were originally sitting in two areas, separated by a partition - of course eating two different פסח, because they are שני חבורות - two groups - when the מחיצה was removed.  
 There is no issue of שני חבורות, because they were originally, and remain שני חבורות. However, there is an issue of שני מקומות, as Rashi explains, because the newly enlarged space - part of which they were not exposed to earlier - is, for each group, considered a new place.  
 Therefore, the opinions now come out reversed:  
 According to R' Shimon - אוכלין - they may continue eating, because האוכל אוכל בשני מקומות -  
 However, according to R' Yehuda - אין אוכלין - they may NOT continue eating, because  
 - אין האוכל אוכל בשני מקומות -

10  
 היו יושבין  
 ונסתלקה מחיצה ביניהם  
 They were sitting in two areas  
 separated by a partition  
 when the מחיצה was removed

2  
 קיימת פסח 2 - 2 groups

אין מקומות  
 the newly enlarged space is a new place

רבי שמעון	רבי יהודה
אוכלין	אין אוכלין
האוכל אוכל בשני מקומות	אין האוכל אוכל בשני מקומות

11 Now we can go back to the Mishnah which follows the opinion of R' Yehuda:  
 משנה זאגט:  
 שתי חבורות שהיו אוכלין בבית אחד  
 אלו הופכין את פניהם הילך ואוכלין  
 - ואלו הופכין את פניהם הילך ואוכלין -  
 Two groups - which are Halachically one group - who are eating a single פסח in the same house may each turn their face away from the other while eating.  
 We are not concerned that they appear like two groups, because, according to R' Yehuda they are even allowed to actually split into two groups.

11  
 משנה  
 which follows ר' יחזקאל

שתי חבורות שהיו אוכלין בבית אחד  
 אלו הופכין את פניהם הילך ואוכלין  
 ואלו הופכין את פניהם הילך ואוכלין

We are not concerned  
 that they appear like 2 groups

Because according to R' Yehuda  
 they are even allowed to  
 actually split into two groups

12 והמיחם באמצע - Even with the kettle in the middle - Rashi explains that the separation of the kettle makes them actually שני מקומות and שני חבורות. Therefore, when the waiter - who must belong to one group - serves the other group he may not eat, because it would be בשני מקומות. He should close his mouth, and turn his face toward his group, so as not to be accused of eating in another place.

The Mishnah continues;

הכלה הופכת פניה -

A כלה, out of embarrassment, can turn her face away from the rest of her group when eating the פסח and does not have to worry that this gives the impression that she is removing herself from the group.

12

**והמיחם באמצע**  
*Makes them actually שני מקומות and שני חבורות*

When the waiter serves the other group

**He may Not Eat**  
*It would be בשני מקומות*

He should close his mouth and turn his face toward his group  
*Not to be accused*

**הכלה הופכת פניה**  
*Out of Embarrassment*

She does not have to worry that this gives the impression she's removing herself from the group

13 In this context the גמרא tells a story of רב הונא. When רב הונא visited בר יצחק he identified himself as רב הונא, with his title, because בעל השם אני - that is what everybody had always called him.

When offered to sit on the couch he immediately sat, because כל מה שיאמר לך בעל הבית עשה - you should do whatever the host tells you to do.

He immediately accepted an offer of a cup of wine, because אין מסרבין לגדול - you may not refuse an offer from a great man.

He drank the wine in two gulps, because drinking in one gulp looks gluttonous, and drinking in three gulps looks arrogant.

13

Story of רב הונא  
*When רב הונא visited בר יצחק*

▶ He identified himself as רב הונא  
*בא לי רבא אני*

▶ When offered to sit on the couch he immediately sat  
*לא מיה ליאמר אב באי בבית עשה*

▶ He drank the wine in 2 gulps  
*1 gulp - looks gluttonous  
 3 gulps - looks arrogant*

14 ר' ישמעאל ברבי יוסי once drank in one gulp because he was offered sweet wine in a small cup and he was a large man.

משנה רב יהונא didn't turn away while drinking because the משנה only says that a כלה turns away.

14

ר' ישמעאל ברבי יוסי  
**once drank in 1 gulp**  
*He was offered sweet wine in a small cup and he was a large man*

רב יהונא  
**didn't turn away while drinking**  
*The משנה only says a כלה turns away*



15 The פרק concludes with another few rules of meal etiquette:  
When a group will eat together and the meal time has arrived, as long as three people are ready to eat they can ask the waiter to start serving them.

When each individual finishes his meal he can leave and the waiter will stay to serve those left behind, even one or two people, as long as the waiter knew in advance they they'd finish at different times.

15

*When a group will eat together and the meal time has arrived*  
**As long as 3 people are ready**  
 They can ask the waiter to start serving them

**When each individual finishes**

He can leave      The waiter will stay to serve those left  
 Even 1 or 2 people

*As long as the waiter knew they they'd finish at different times*

16 רבינא holds that the last person at the meal has to give the waiter an extra tip -  
ולית הלכתא כותיה - we do not pasken like Ravina.

16

**רבינא**  
*The last person at the meal has to give the waiter an extra tip*

**ולית הלכתא כותיה**

הדרן עלך כיצד צולין -  
We have B"H completed the Seventh Perek of פסחים, And on the following Daf will begin the Eighth Perek האשה, B'ezras hashem.

הדרן עלך כיצד צולין



Dedicated By: \_\_\_\_\_

Review

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