

OVERVIEW of the Daf

1) Identifying the author of our Mishnah (cont.)

The Gemara explains how it is possible to reconcile the opinion of R' Yehoshua with our Mishnah.

The Gemara suggests that the Mishnah is inconsistent with the opinion of R' Yosi.

After a number of attempts to reconcile the Mishnah with R' Yosi, the Gemara concludes that the Mishnah is inconsistent with his opinion.

2) Clarifying R' Yosi's statement from the Baraisa on ט

R' Pappa asked Abaye how to understand R' Yosi's statement in the Baraisa on ט where he seemingly contradicts himself concerning the dispute between R' Eliezer and R' Yehoshua.

After numerous unsuccessful attempts to explain R' Yosi's statement, the Gemara presents an acceptable explanation to R' Yosi's ruling.

3) **MISHNAH:** The Mishnah differentiates between the Korban Pesach and other korbanos in a case where part of the korban became tamei.

4) Where the meat of the Korban Pesach became tamei

R' Gidal in the name of Rav ruled: If the meat of a korban was tamei and the blood of the offering was thrown on the mizbe'ach the korban is accepted.

Rav's position is challenged and the Gemara explains that Rav, in his ruling, follows the position of R' Nosson who said that eating the Korban Pesach is not essential.

Three Baraisos are cited, and a discussion is recorded whether the Baraisa reflects the opinion of R' Nosson, Rabanan or both. ■

REVIEW and Remember

1. Why is it difficult to reconcile the Mishnah with R' Yosi's opinion?

2. How does the Gemara finally explain R' Yosi's statement ruling like R' Eliezer and R' Yehoshua?

3. Regarding what halachah does the Mishnah distinguish between the Korban Pesach and other korbanos?

4. According to R' Nosson, what does the phrase איש לפי אכלו teach?

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the 1st birthday of our son Rahm
Dr. David and Mrs. Zeirler

Distinctive INSIGHT

Seven days of sprinkling with the Purifying Waters

והא תניא אחד זה ואחד זה מזין עלוי מכן חטאות שהיו שם דברי רבי מאיר

Rashi explains that the reason we sprinkle the waters of the Parah Aduma upon the kohen all seven days is a result of the necessity to sprinkle upon an impure person on the third and seventh day of his purification process. The first day of his being secluded to prepare for either Yom Kippur or to conduct the process of the Parah Aduma might just be the third day from when he became tamei, so we sprinkle upon him on that day. If this first day of seclusion is, in fact, his third day from when he became tamei, we would sprinkle the waters upon him that day, and also on the fifth day of his being secluded, which would correspond to the seventh day of his tum'ah. Following this procedure, we would again sprinkle upon him on the second and sixth day of seclusion, in case these are the third/seventh day combination from when he became tamei. Finally, we would also sprinkle upon him on the third/seventh day of seclusion, in case he had just become tamei before beginning the isolation period. This accounts for our sprinkling upon him every day of the seven, with the exception of the fourth. Rashi points out that, in fact, we do not sprinkle upon him on the fourth day, because there is no possibility that this corresponds to any day of the day-three/day-seven possibilities.

Our Gemara also mentions that the water used to sprinkle was comprised of a combination of waters from all previous Parah Aduma waters. Rashi (Yoma 4a) explains this in two ways. The Mishna (Parah 3:11) reports that a sample of water from each of the previous Parah Aduma ceremonies was placed in a jar and kept as a remembrance for future generations. It was from these specimens that a few drops were blended in to the current Parah Aduma waters, so that each collection actually was "from all [previous] Parah Aduma cases". An alternate interpretation which Rashi offers is that it was specifically the ashes from the Parah Aduma which Moshe prepared which never dissipated. Rashash explains that the sprinkling was done from both waters, those of the current waters, and those of Moshe. Yet this still means that water was used from only two episodes of Parah Aduma, whereas the wording of our Gemara says that the water had a sampling from all the previous Parah Aduma cases, which suggests at least three cows, not just two (otherwise it would have said "both").

Tosafos Yom Tov concurs with the first interpretation offered by Rashi. ■

Today's Daf Digest is dedicated by Mr. and Mrs. David Binter
In loving memory of their mother
מרת הינדא רחל בת ר' שלמה, ע"ה

HALACHAH Highlight

Halachic status of a messenger (shaliach)

דתניא ר"נ אומר מנין שכל ישראל יוצאין בפסח אחד ת"ל ושחטו אותו כל קהל עדת ישראל בין הערבים, וכי כל הקהל שוחטין והלא אין שוחט אלא אחד אלא מלמד שכל ישראל יוצאין בפסח אחד

A Baraisa states: R. Nachman said, "How do we know that all of Yisroel can communally join to fulfill their obligation with one Korban Pesach? The pasuk says, 'the entire nation will slaughter it on the afternoon of erev Pesach.' Is it true that all of the nation will slaughter it? Only one will slaughter it! Rather this comes to teach us that all of the nation can be join together and fulfill their obligation with one Pesach."

The Gemara in Kiddushin¹ identifies our Gemara as the source² that "a messenger for a person is as if the person himself performed the act." The Be'er Heiteiv³ is unsure if one can fulfill his obligation to send mishloah manos by sending it before Purim to be received on Purim. He writes, "do we say that since he sent it at a time when he had no obligation he has not fulfilled his obligation, or perhaps the gift was received when he was obligated, and he is yotzai?" Many Poskim⁴ explain that in such a case, one would indeed fulfill his obligation for matanos l'evyonim and mishloah manos.

Therefore, one can give his money to a gabbai tzedakah

before Purim⁵ on the condition that the poor person will take possession of it on Purim itself. If so, a similar question emerges in the laws of Korban Pesach⁶, in a case where the korban is sent earlier, to be received on the 14th. Do we say that since it was sent at a time where there was no obligation, one cannot be yotzei his obligation, or do we say that the korban was received and he would fulfill his obligation when it is brought? ■

1. בקידושין מ"א ר, יהושע בן קרח למד כן. ועי'ש (בתחילת מ"ב א') שגם לר"נ שבסוגיין לכה"פ למד מכאן ששלוחו של אדם כמותו בצירוף הפסוק ויקחו להם וכו' עי"ש
2. ועי"ש בריטב"א בד"ה והא דתנו, דאינו מדין זכין, שאינו זכיה דנח"ל לאיניש למיעבד מצוה בגופיה (וכן עי' לעיל ד' ע"ב)
3. הבאה"ט באו"ח סימן תרצ"ו ס"ק ז'
4. בבאה"ט הנ"ל כ"כ בשם היד אהרון. וכן מבואר מבה"ל תרצ"ד ס"א בד"ה לשניץ שאפילו כשאינו עושה מעשה מצוה בפורים (שנתנו לו לפני פורים) אם יודע שהעני לא אכלו לפני פורים, יצא י"ח. וא"כ ק"ו כששלוחו עושה מעשה עבורו בפורים, וכן הקיל ובדעת למהרש"ם בסימן תרצ"ו, בשם מהר"א יי' [אלא דעי"ש דא"צ חלות שליחות דאפילו קטן כ"ה]. ואפילו כלעה"ש שהצריך מעשה נתינה בפורים מ"מ י"ל דיצא י"ח ע"י מעשה הנתינה של השליח בפורים
5. בקונטרס מועדי הרבנים לעניני צדקה בשם גדולים. לחוש גם לעה"ש הנ"ל
6. ומ"מ אין להוכיח בכך ישראל שיוצאים בפסח אחד, אע"פ שא"א שכולם יאמרו לו בזמן הפסח את מינוי השליחות, דב"ד ימנו אותו טוב"ד ה"ה שליח כל ישראל כדאשכחן בכ"מ ואכמ"ל) ■

STORIES Off the Daf

The root of existence

מזין עליו כל שבעה... רבי יוסי אומר אין מזין עליו אלא שלישי וחמישי בלבד

The daf discusses using the ashes of the Parah Adumah, but an underlying issue is not addressed: Why should ashes cleanse one of the impurity that comes from having contact with a dead body?

Rav Tzaddok HaKohen, zt"l, explains that when we reduce the heifer to a single element, the "earth" of its ashes, we are enabled to return to our Source—for Hashem is the ultimate **יסוד פשוט**, single and perfect element from which everything in the universe emanates. The return to the Source

naturally cleanses a person from impurity, because uniting with Hashem through the awareness that nothing but Him exists automatically nullifies every evil force in the world—even the taint of death. Rav Chaim of Volozhin, zt"l, explains that concentrating on the concept of **אין עוד מלבדו**—that nothing has true existence but Hashem—is a powerful segulah that can save a person from all harm.

One day, a frantic man burst into the home of the Beis HaLevi, zt"l, and began to pour out his tale of woe. "The Russians are going from store to store, checking for contraband, and my shop is full of the stuff! Anyone they find carrying contraband is going to be sent to Siberia! What can I do!?"

The Rav immediately opened a

bookcase and took out the Nefesh Ha-Chaim and learned intensely with the man about the "wonderful segulah" for the next two hours. As they finished, the shopkeeper's wife arrived with good news—the Russians had skipped over them!

"They were checking every store, but when they reached ours they decided they wanted to break for lunch. They marked our door, and left. When they came back, they couldn't remember if the mark meant they had stopped there before the inspection, or afterward! They argued for a while, and decided to move on to the next one. We're saved!"

And it all happened while the man and the Beis HaLevi were focused on the **יסוד הפשוט**. ■

