

## OVERVIEW of the Daf

### 1) Tamei people eating sacrificial parts of the Korban Pesach (cont.)

Rava answers that tamei people are not prohibited (because of tum'ah issues) from eating the sacrificial part of the Korban Pesach brought in a state of tum'ah.

### 2) The sacrificial parts of Pesach Mitzrayim

R' Zeira asked where the sacrificial parts of Pesach Mitzrayim were burned.

Abaye demonstrated that they were not burned anywhere.

3) **MISHNAH:** The Mishnah enumerates differences between Pesach Mitzrayim and the Korban Pesach brought in subsequent generations.

### 4) Identifying the source for the Mishnah's first halachah

A source is presented for the first halachah of the Mishnah, i.e. the requirement to take the animal for the korban on the tenth applied only for Pesach Mitzrayim.

A long series of unsuccessful challenges to the method of derivation are presented.

In the midst of the series, the Gemara explains why it is necessary for the Torah to exclude both one who is uncircumcised and the apostate.

### 5) Clarifying the Mishnah

The source for the halachah that only Pesach Mitzrayim was eaten in haste is presented.

The Gemara explains that the last statement in the Mishnah referring to the prohibition against chometz applies for future generations for seven days rather than the time to eat the korban.

6) **MISHNAH:** R' Yehoshua and R' Akiva discuss the ramifications of making a substitute (תמורה) Korban Pesach.

### 7) Clarifying the Mishnah

The Gemara explains why, according to R' Akiva's explanation, the Mishnah discusses the substitute rather than the Korban Pesach itself.

Rabbah and R' Zeira disagree whether the critical factor is if the animal was found before or after the other animal was slaughtered or whether the critical factor is if the animal was found before or after chatzos.

The Mishnah ruled that if the animal was found after the slaughter of the Pesach it is brought as a shelamim. According to Rabbah this applies only if the original animal was found after the slaughter of the replacement.

Abaye unsuccessfully challenged Rabbah's qualification.

According to an alternative version, Rabbah made his qualification on an earlier part of R' Akiva's statement.

Abaye begins to challenge Rabbah's qualification. ■

## Distinctive INSIGHT

*Is the four-day examination of the offering essential?*

בן בג בג אומר מניין שתמיד שטעון ביקור ארבעה ימים קודם שחיטה וכו' ■

The Gemara teaches that the daily Tamid offering had to be set aside four days prior to being slaughtered, during which time it was examined and checked to make sure it had no blemish. Or Zarua (2:215 and 228) debates whether the requirement to set aside the sheep for the Tamid and to check it for blemishes was critical or just recommended. Would an animal be acceptable for the offering **בדיעבד** if it had not gone through this process?

Or Zarua first argues that this inspection process was not essential. The Gemara (Bava Kamma 82b) tells the story of a time when Yerushalayim was under siege by the Seleucid Empire, and the Jews in the city managed to bribe the attacking army to provide an animal for the daily Tamid. A basket of gold coins was lowered every day, and a single animal was sent back in exchange. Or Zarua concludes that this animal had not been inspected, but it was nevertheless used for the Tamid. He also claims that logically this requirement should not be critical, because if there is no need at all to conduct **ביקור** for other offerings, it would not seem reasonable that the requirement to do so for the Tamid be critical.

In conclusion, though, Or Zarua determines that it is more reasonable to say that the four-day examination period is, in fact, necessary in order for the offering to be acceptable. His proof is from the Tosefta (5:5) where R' Yosi rules that if a kohen slaughters an animal for the Tamid on Shabbos, and that animal had not been examined for the specified four days, the **שחיטה** is not valid, and the actions of that kohen are considered to have been in violation of Shabbos. A different animal which was checked must then be brought as the Tamid.

We see, claims Or Zarua, that the first animal is unacceptable even if it is without blemish, simply because it had not been checked properly.

This is also the understanding of Tosafos (Sukka 42, ד"ה (שאינו מבוקר) in the Tosefta. ■

# HALACHAH Highlight

## Giving terumah nowadays

כל בן נכר לא יאכל בו וגו' - המרת דת פוסלת ואין המרת דת פוסלת בתרומה

"No foreigner may eat from it..." - One who is an apostate is disqualified from partaking of it, but an apostate may still eat terumah.

Even though our Gemara states that a Kohen<sup>1</sup> who became an apostate and subsequently partook of terumah has not done an issur, nonetheless it is not a mitzvah<sup>2</sup> to give him terumah or any of the other special priestly gifts. The law would be the same even if he wasn't an epikuros, as long as he does not believe that Hashem commanded that the priestly gifts are fitting for the kohanim. Rabbinically<sup>3</sup>, it is even forbidden to give it to a kohen עם הארץ<sup>4</sup> for Chazal decreed tum'ah upon them, and while they assume about themselves that they are tahor, this actually results in their eating<sup>5</sup> the terumah in a state of impurity.

It is permitted to give contaminated terumah to an עם הארץ for he is not an epikuros and he will not end up eating the already contaminated terumah<sup>6</sup>. This law is also found in the Mishna<sup>7</sup>. Nonetheless, R. Chaim Kanievsky shlita<sup>8</sup> writes that in our days we do not give terumah to kohanim. And, even though we perform פדיון הבן<sup>9</sup> with a berachah, nonetheless, with regards to the laws of terumah we are worried that if we would give them terumah, many people would falsely claim to be kohanim. The proper procedure is to take the terumah, wrap it into a paper<sup>10</sup> and put it in the garbage or bury it. ■

1. שהגמ' כאן הרי מדבר בדין איסור אכילה דבן נכר [שפירושו שנתנכרו מעשיו לאביהם שבשמים כדפרש"י], ובלשון הגמ' כאן בן נכר פירושו שהמיר דתו
2. בפירוש החפץ חיים זצ"ל לתורת כהנים פרשת צו פט"ז, וצויין בציון

# REVIEW and Remember

1. What were the unique features of the Korban Pesach brought in Mitzrayim?
2. Why is it necessary for the Torah to exclude one who is uncircumcised as well as one who is an apostate?
3. What was the duration of the prohibition against chometz in Mitzrayim?
4. Explain: תמורתו מכח קדושה דחוייה קא אתא.

3. ההלכה בהלכות ביכורים פ"א ס"ק ה'. ועע"ש בס"ק י' אות י' שאפילו בדיעבד לא קיים בו מצות נתינה כ"כ בגמ' בחולין ק"ג א', וכדפירש הרמב"ם בריש הלכות ביכורים. וע"ש ברש"י דפירש דקאי על כהן שאינו מאמין בעבודת הכהנים בביהמ"ק
4. עי' בחולין דף ק"ל ע"ב, ובחלה פ"ד מ"ט ובר"ש וברע"ב שם, וברמב"ם בהלכות תרומות פ"ו ה"ב, ובתוס' בחולין ק"ד ע"ב בד"ה וניתנת ובגדר של מי נחשב כע"ה לזה, עי' בחזו"א בשביעית פ"ו אות ז' וח'
5. באור שמח בתרומות פ"ו ה"ב ומנ"ח מצוה רע"ט (פ"ח ב') ועוד. שע"ה רק חשוד בתרומה טהורה שמחזיק עצמו כטהור. משא"כ בתרומה טמאה אינו חשוד לאכלו. [ומיושב בכך קושית הכס"מ.]
6. בחלה פ"ד מ"ט בשמן שריפה, וכדפירשו שם הר"ש והרע"ב
7. דרך אמונה בהלכות תרומות פ"ו ס"ק כ'. ומעין זה עי' בשו"ת תשובות והנהגות ח"ג סימן ש"מ בד"ה והנה, ובד"ה מה. [ועי' רמ"א וגר"א ביור"ד של"א ס"י"ט]
8. יוע' בזה בסימן ש"ה ביור"ד, בפת"ש ס"ק י"ב, וגליון מהרש"א שם ס"ח, ועה"ש נ"ה
9. בדרך אמונה שם פ"ב ה"ד בסוד"ה מדליקין. [ובספר קיצור הלכות תר"מ פ"ט ה"ב ופ"י ה"א הסתפק] ■

# STORIES Off the Daf

## You can sleep later!

מה בין פסח מצרים לפסח דורות? אותו נאכל בחפזון ואין אחר נאכל בחפזון

Rav Tzaddok HaKohen, zt"l, taught that whenever we are about to begin serving God in earnest, we have to make haste—just as the original korban Pesach was eaten in haste, while later ones were not. At the start, we must detach ourselves from the worldly desires that entrap us. As soon as we feel the stirrings of inspiration to change, we must take advantage of the momentum and break out of the ties that bind us to the vanities of this world. Who knows if we will be giv-

en the opportunity again to make a radical break with our past behavior? Later, when we have already broken free to some extent, we can relax a bit and progress gradually—just as the Pesach doros were unrushed.

Rav Yitzchak Waldshein, zt"l, once shared a story that took place in his hometown. In the middle of the night, a fire broke out in a certain home. All of the people fled for their lives, but in the rush and confusion a little girl was tragically left behind. As soon as the girl's mother realized that her daughter was still sleeping in the burning house, she raced back to the building, but the way was already blocked by burning timber. The distraught woman stood beneath her daughter's bedroom window and cried

out, "Wake up! Run for your life! Jump out of the window, my child, and I'll catch you in my arms. Hurry, the fire is out of control!"

The little girl's sleepy voice could barely be heard over the roar of the flames. "Leave me alone, Mama, I want to sleep!"

"Wake up!" screamed her mother with her last ounce of strength. "Hurry and save yourself while you still can! You can sleep later!"

But the girl couldn't be roused. "No, Mama, I want to sleep now..."

When the call comes to hurry, who knows if the opportunity will come again! You can sleep later! ■