

OVERVIEW of the Daf

1) Incorrect intent when offering a korban (cont.)

After Rava refutes R' Pappa's approach Rava concludes that a Korban Pesach slaughtered the rest of the year with intention for a change of owner is invalid.

2) **MISHNAH:** The Mishnah lists other intents or manners of preparation that could invalidate the Korban Pesach.

3) Clarifying the Mishnah

A Baraisa elaborates on the case שלא לאוכלו and שלא למנויו.

The source for these disqualifications is identified.

4) Slaughtering the Pesach for uncircumcised people

R' Chisda and Rabbah dispute the consequence of one who slaughtered the Korban Pesach for circumcised people in order that uncircumcised people should fulfill their obligation. According to R' Chisda the korban is invalid whereas according to Rabbah it is valid.

The Gemara explains that the point of dispute is whether slaughtering the animal with the intent to throw its blood for uncircumcised people is effective.

Rabba's attempt to prove his position correct as well as R' Chisda's response is presented.

R' Ashi demonstrates that the point of dispute cannot be as originally presented and begins to suggest an alternative explanation of the dispute. ■

REVIEW and Remember

1. Explain יש שינוי בעלים לאחר מיתה.
2. What do the words במכסת...תכוסו teach?
3. Explain the point of dispute between R' Chisda and Rabbah.
4. What does R' Ashi find objectionable to the Gemara's original explanation of the dispute between R' Chisda and Rabbah?

Distinctive INSIGHT

The association between מנויו and אוכליו

אשכחן שלא למנויו שלא לאוכלו מנא לן אמר קרא איש לפי אכלו תכסו איתקש אוכלים למנויו

After determining that the Korban Pesach would be disqualified if slaughtered without having in mind those who had reserved to eat from it (שלא למנויו), the Gemara teaches through scriptural association (היקש) that this same law applies if the intent while slaughtering was for people who are incapable of eating from it (i.e. sick or old people) - שלא למניין.

Tosafos (ד"ה ואיתקש) notes being that this היקש is valid to connect the rules of מנויו and אוכלין, then we would also expect this methodology to result in other conclusions as well. For example, the disqualification of מנויו שלא can ruin the offering at any time during the four main services of the offering (slaughtering, collecting blood, transporting blood to the altar and sprinkling the blood). This should be the case as well for the problem of intending the offering for incapable people. Yet, the halachah is that the wrong intention for incapable people only ruins that offering if it is done during the שחיטה, but not while carrying out any other service. Furthermore, the אוכלין should work both ways, and the laws of מנויו should apply to מנויו. Therefore, asks Tosafos, we should expect that the פסול of מנויו שלא should also ruin all offerings, as does לאוכלו. Yet we do not find this to be the case. What, therefore, are the parameters of this היקש?

Tosafos explains that מנויו שלא is not the same as being לבעליו. It is a unique issue, and it is learned from the verse תכסו and not from עליו עליו, from which we learn that the שחיטה must be for the atonement of the specific owner. Therefore, it is only effective at the moment of שחיטה, unlike לבעליו. It also has no counterpart in other offerings. Therefore, the היקש does not extend to other קרבנות.

מרן ר"ז הלוי explains that the lesson of Tosafos is that the law of מנויו שלא refers to the eating of the Korban Pesach, as opposed to שינוי בעלים, which is an aspect of the atonement procured by an offering. When a person registers to partake in a Pesach, he is arranging to eat from its flesh. This is why this factor is determined at the moment of שחיטה, as we learn it from the verse תכוסו. The atonement of all other offerings is a function of the sprinkling of the blood, and this is determined based upon the moment of זריקה. ■

HALACHAH Highlight

Kneading the dough for Matzas Mitzvah

שחטו קודם חצות פסול משום שנאמר בין הערבים. שחטו קודם לתמיד כשר וכו'

One who slaughtered the Pesach offering before midday has invalidated his offering, for the pasuk says "bein ha'arbaim" However if he offered it before the daily offering it is still kosher.

The Achronim ask: There are places in the Gemara¹ and Rishonim where we find that the Pesach offering must be brought after 6½ hours, not midday. The Pri Migadim² answers that most Poskim agree that from a Torah perspective the time for slaughtering the Korban Pesach is from midday, as stated in our Mishnah. However, the Rabbis said one should wait until 6½ hours (at which point it is clear³ that the sun is already moving to the west). The Poskim note that our Mishnah teaches when to knead "matzos mitzvah⁴," for some begin kneading the matzos which they will use for the seder only from the time when the Korban Pesach can be brought. Based on the previous discussion, the Poskim⁵ argue whether this time is from 6 hours or 6½ hours.

Another practical difference is that the Poskim say⁶ that it is proper to learn the laws dealing with the korban Pesach from after minchah on erev Pesach. Hashem then treats such study as if one is actively bringing the korban. However, one who is not able to say it after minchah (for example one who davens close to shkiya), should⁷ learn about them after 6½ hours. ■

1. עי' לעיל נ"ח ע"א בד"ה אלא, ובגליון הש"ס שם הקשה סתירות בזה בגמרות וברש"י. ומעין זה הקשה המנחת חינוך במצוה ה' אות ג' (נ"א א') סתירה ברמב"ץ. שבהלכות קרבן פסח פ"א ה"ד, וכן בפסולי המוקדשין פט"ו הי"ב. ומאידך ברמב"ם בתמידין ומוספין פ"א ה"ג כתב שקרבן התמיד צריך לעשותו רק משש ומחצה. ומאי שנא ולהעמ"ג דלהלן י"ל שהרי קרבן פסח בלא"ה לכתחילה צריך לעשותו רק לאחר התמיד, ומש"כ שכשר מחצות הוא רק בדיעבד. ובדיעבד מדאורייתא יצא מחצות ולא משש ומחצה. משא"כ בקרבן התמיד כתב שש ומחצה ששם כתב איף צריך לעשותו לכתחילה, ומדרבנן הרי צריך לעשותו משש ומחצה.
2. הפמ"ג באו"ח רל"ג בא"א ס"ק ב' [ועע"ש בס"ק א' ובלקוטי הפר"ח] ומאידך עי' בצל"ח לעיל נ"ח א'
3. כן מבואר ברש"י לעיל נ"ח א' וע"ע רש"י לעיל י"ב ב'
4. בשו"ע או"ח סוף סימן תנ"ח
5. במ"ב ס"ק ד' שם
6. במ"ב תע"א ס"ק כ"ב
7. עפ"י כל הנ"ל ■

STORIES Off the Daf

The Merciful one wants the heart!

שחטו שלא לאוכליו, ושלא למנויו, לערלים ולטמאים, פסול

When the time came to leave Mitzrayim, the Jewish people were lacking the merit needed to survive makas bechoros and earn the exodus. Rav Tzadok HaKohen zt"l explains that Hashem responded by providing korban Pesach. It repairs all defilement of the body at its root—the sin of eating from the *עץ הדעת*. One experiences a revelation of the highest levels of Godliness. This is provided the person had first done the necessary groundwork to sanctify his body through bris milah. This was

the greatness of the first korban Pesach, that even the bodies of essentially unworthy people could be so purified and prepared for kedushah.

This can be reached every time the korban is brought in the future. Even today, when we are unable to bring the actual offering, we can still draw these levels down to us by yearning to bring it with our whole heart! *רחמנא ליבא בעי*—The Merciful One wants what is in our hearts!

During the time of the Ariza¹, a man who had escaped the Inquisition by hiding his Judaism returned to the fold and was taught about the lechem hapanim. In his great simplicity, he immediately went and baked twelve loaves of bread in the shape of the offering and placed it before the ark in the synagogue. The shamash

found the breads, and took the unexpected bounty home for himself. This went on for some time, with the man believing that the bread was "accepted from Above."

When the Rabbi heard the story, he immediately put a stop to the charade, and insisted that the ba'al teshuvah stop bringing the loaves. Just as the words left his mouth, a messenger arrived for the Rabbi from the Ariza¹ bearing a letter: "Your fate has already been decided, and the time has come for you to leave the world. By what right did you disrupt the heartfelt offering of this simple man that brought such pleasure to HaKadosh Boruch Hu, as if it was the actual lechem hapanim?!" The Merciful One wants the heart! ■