

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah

A Baraisa characterizes the third group to offer the Korban Pesach as lazy, and the Gemara explains that it is because they should have hurried.

According to R' Chisda, when the Mishnah stated that rinsing the courtyard was without the consent of Chachamim it was referring to R' Eliezer who maintains that it would constitute a Biblical prohibition.

R' Ashi asserts that even Chachamim would agree that rinsing the courtyard is prohibited since it is an unnecessary procedure.

A Baraisa and the Gemara further explain R' Yehudah's opinion that a cup of blood was taken from the floor and thrown onto the mizbe'ach.

The debate between R' Yehudah and Chachamim regarding the issue of taking blood from the floor of the mizbe'ach is recorded in a Baraisa.

The Gemara analyzes why it was permitted for the kohanim to do the avodah with an accumulation of blood on the floor of the Beis HaMikdash.

Two last points from the Mishnah are clarified.

2) **MISHNAH:** The Mishnah delineates which parts of the Pesach offering may be performed on Shabbos and which may not. A lengthy debate is recorded among R' Eliezer, R' Yehoshua and R' Akiva, concerning the force of certain Rabbinic restrictions when offering the Korban Pesach. ■

## REVIEW and Remember

1. What is the advantage to have boys rather than girls?  
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2. Why was blood from the korbanos spilling on the floor of the courtyard?  
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3. When would the kohanim walk knee-deep in blood?  
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4. What is the disagreement between R' Eliezer and Tana Kamma?  
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Today's Daf Digest is dedicated  
By the Gertzfeld, Shapiro, Rubinstein, and Knopf families  
In loving memory of  
2nd Yaharzeit of  
ר' גדלי' בן ר' יחיאל מיכל הכהן ז"ל

## Distinctive INSIGHT

### The lazy group

היא נקריית כת עצלנית

The Pesach offering was offered in groups. The final group to participate was called the "Lazy Group," because they should have been more diligent in their efforts to come earlier.

Many aspects of diligence and attention were exhibited for the Korban Pesach. Earlier, the kohanim approached the mitzvah of הולכה with care and deliberation. The rule of Reish Lakish was invoked, which taught על המצוות אין מעבירין—we do not delay when the opportunity to do a mitzvah presents itself. The containers of blood from the Pesach were handed from one kohen to the next until the last kohen splashed the blood against the altar. The empty container was handed back along the same line which was still bringing more containers of blood. Each kohen first received the filled container from his neighbor, and only then did he hand back and return the empty one in his hand. This procedure was in compliance with the dictum "we do not delay the opportunity to perform a mitzvah." The kohen immediately grabbed the container filled with blood to bring the blood to the mizbe'ach (הולכה) while the returning of the empty container waited until this mitzvah was complete.

Tosafos in Megilla (6b) cites an opinion (יש אומרים) which explains that the rule of אין מעבירין וכו' only applies when we have two mitzvos to do, e.g. tallis and tefillin. Only in such a case does the guideline require to do the mitzvah at hand, and not to dismiss it in order to perform a different mitzvah instead. However, according to this opinion, if there is only one mitzvah to do, and there is some other activity which must be done first, we do not demand that the mitzvah be done immediately.

Tosafos rejects this explanation, however, based upon the Gemara in Megilla (ibid.). The lunar year is extended with an additional month of Adar. Should Purim be celebrated in the first Adar, and be done as soon as possible, or should it be in the second month of Adar, in order for Purim and Pesach to be in consecutive months? The one who holds that it should be celebrated in the first month of Adar uses the rule אין מעבירין וכו'. We see, says Tosafos, that the concept of rushing to do a mitzvah and to not overlook it applies even in a case where only one mitzvah is on the agenda.

Chazon Ish (Zevachim 15:2) also rejects the יש אומרים explanation in Tosafos. In our Mishnah, and from the statement of Reish Lakish, we clearly see that the kohen takes the filled container to fulfill the mitzvah of הולכה before returning the empty bowl, even though this is a case of scheduling the one mitzvah activity at hand. ■

# HALACHAH Highlight

## How diligent must one be to perform a Mitzvah?

אפ"ה איעי ליה לזרוזי נפשייהו. ומעין זה כתוב גם בהמשך הגמ' כאן שר"י אומר שכהנים זריזים ואגב זריזותיהו משתפיך

Still he should have been diligent to be earlier. Similarly, we see in the continuation of the Gemara that R. Yehuda said, "Kohanim are zealous and may end up spilling in their haste."

The Poskim disagree how diligent one should be to perform a mitzvah. The Gemara in Berachos<sup>1</sup> says one should always run to do mitzvos. While the Shulchan Aruch<sup>2</sup> cites this ruling, there is a difference of opinion in its parameters. The Maharshah<sup>3</sup> writes, one should run even if it might cause damage, and such behavior is not considered (in a halachic way) "doing something different than everyone else," for his running is fully sanctioned based on the dictum of Chazal (Avos 2:1): "Run to do a light mitzvah as you would to do a more serious one."

However, the Chavos Yair<sup>4</sup> writes, one should not run with such force that it could harm someone, except in unusually hectic times such as erev Shabbos. This is the opinion of the Aruch HaShulchan<sup>5</sup> and the Beur Halachah.

According to this, "alacrity" (זריזות), does not mean to

run wildly. Rather, "alacrity" is, as explained<sup>6</sup> by Rabbeinu Yonah, to hasten one's steps. And of course<sup>7</sup>, one should not delay doing a mitzvah, and should make sure to come to shul on time, etc. As we see in our sugya, Chazal stressed not to be of the third group who come to the courtyard. We also see this law of "being diligent to perform mitzvos" in regards to the ideal time of when a bris milah is performed (i.e. immediately in the morning as seen in the Gemara on 4a above). ■

1. בברכות דף ו' ע"ב, ועי"ש בגר"א דהרי"ף ורא"ש גרסו "לדבר מצוה", [ולא כמש"כ בגמרות שלנו "לדבר הלכה"]
2. באו"ח סימן צ' ס"ב
3. בשו"ת חו"י סימן ר"ז, וצוין בפתחי תשובה בחושן משפט סימן שע"ח ס"ק ד'
4. הערה"ש בחו"מ שם, וכ"כ הבאה"ל בסימן ר"מ בסוד"ה ישכים. ואפילו לדעת ההגהות אשר"י. ואין לומר [שהמהרש"ל, ובה"ל ועה"ש] רק נחלקו בהאם הרץ בבהלה חייב בנוזקין ולא לגבי האם מותר לרוץ כך, שהרי להדיא בב"ק ל"ב. וכן במהרש"ל שם. שהטעם שפטור מנוזקין בכה"ג לדעת המהרש"ל הוא מפני שמחשיבו כרץ ברשות, כלומר שסובר שיש לו רשות לרוץ כך למצוות. וטעם הבה"ל ועה"ש לחייבו הוא דס"ל שאינו רץ ברשות. וא"כ ע"כ צ"ל שאסור לרוץ כ"כ בבהלה שלא יוכל לעצור עצמו מלהזיק
5. רבינו יונה בספר היראה והובא בפרישה באו"ח סימן צ' ס"ק ט"ז
6. במשנה ברורה סימן צ' ס"ק מ'
7. וכ"ה בשו"ע יור"ד סימן רס"ב ס"א. ועי' בסוף ספר ברית דוד בדברי הגר"ב זילבר שליט"א בגדרי הדין "דבבוקר" במילה וע"ע במס"י בזריזות ■

# STORIES Off the Daf

## The essence of Shabbos

אלו דברים בפסח דוחין את השבת

"These are the elements of the offering of the Korban Pesach that supersede Shabbos..."

The Torah teaches us that the Shabbos testifies that Hashem created the universe. Although Shabbos is the first memorial of the מעשה בראשית and His Providence, it is nevertheless one that goes beyond our actual experience—no person witnessed the act of Creation.

Rav Hirsch, zt"l, explains that the Korban Pesach, like all of the sacrifices of the festivals, takes precedence over the prohibition of certain melachos on Shabbos because it is part of our histor-

ical experience. The korban is the means through which we draw near ("karov") to Hashem at the special moment when we recall acts that revealed Him to us. Our historical memory is the strongest evidence possible. Instead of the korban violating the Shabbos, it actually uplifts it, by revealing the essence of the Shabbos itself.

Rav Eliyahu Lopian, zt"l, was visiting with the Chofetz Chaim, zt"l, for Shabbos, and when he and a few others entered the tzaddik's home after the Friday evening prayers, the Chofetz Chaim stood to greet them. They expected him to begin singing Shalom Aleichem, as is customary, but he surprised them with an interesting comment.

He stood before them and said, "Right now, I ought to be singing Shalom Aleichem—but the angels have no

appetite, and will forgive me if I make them wait a bit. It is clear that my guests, on the other hand, are very hungry...so let us make kiddush immediately." It was only after kiddush, when everyone had washed and had eaten a k'zayis, that they sang Shalom Aleichem and Eishes Chayil.

We greet the angels because they draw down the holiness of Shabbos. But feeding a Jewish guest at the Shabbos table is the very essence of the sanctity of Shabbos!

This is the way of tzaddikim—they understand the essence, and can see when it might be necessary to give precedence to that which seems secondary. But this is true only when this emphasis reinforces the true meaning of that which is primary! ■