



OVERVIEW of the Daf

1) Money given for registering for the Korban Pesach (cont.)

Abaye presents a lengthy explanation for the halachah in the Baraisa that allows the sanctity of money to extend to the sanctity of the Pesach lamb.

As part of Abaye's explanation the opinion of Rabbi is cited. Rabbi permits the use of funds obtained for selling a portion of the Korban Pesach for other uses.

Rabbah and R' Zeira disagree what other uses are permitted according to Rabbi. According to one opinion Rabbi permits using the proceeds of the sale for purchasing matzoh and maror and according to the second opinion Rabbi permits using the proceeds even to purchase a shirt.

The Gemara unsuccessfully challenges the first part of Abaye's statement.

2) MISHNAH: The Mishnah discusses circumstances where a person who is tamei at the time the Korban Pesach is being offered but will be tahor to be able to eat the korban that night.

3) Slaughtering for one who is tamei sheretz

Rav and Ulla disagree whether it is permitted to slaughter the Korban Pesach for one who is tamei from a sheretz. According to Rav it is not permitted and Ulla disagrees.

Rav's position is unsuccessfully challenged.

The Gemara clarifies the exact source of Rav's position and explains that one who is tamei from a sheretz is in fact disqualified Biblically from bringing the Korban Pesach.

Rav's position is again unsuccessfully challenged. The Gemara fails to prove definitively that Rav's explanation of the Mishnah is correct.

4) Zavah and Nidah

A teacher of Baraisos taught that the Korban Pesach may be slaughtered for a zavah on the seventh day of her tum'ah.

R' Ada bar Ahavah challenged the Baraisa and amended it.

Ravina asserted that the conversation revolved around a niddah rather than a zavah. ■

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Gemara GEM

"They could not perform the Pesach on that day..."

ההוא וגו' ולא יכלו לעשות הפסח ביום

We can all appreciate the concern of these people at not being able to bring the Pesach offering due to the fact that they were ritually impure. It was just a year since they had left Egypt and they certainly still felt the inspiration and drive to want to give thanks to God for their redemption. What is strange about their question is the phrase "in the midst of Bnei Yisrael." It would seem that this phrase is totally superfluous. What difference does it make whether or not the other people are also bringing the korban?

When Moshe received the response from God, he was told that anyone who was fit to bring the korban, yet did not do so, was to be punished with "kareis." Of the thirty-six times when a person is punished with "kareis," only two are positive commandments. These are Korban Pesach and Bris Milah. What makes these two commandments unique, that such a harsh punishment is given? A second unique feature to "kareis" is that the Torah says (9:13): "That soul will be cut off from its nation." We understand that to mean that one's soul is cut off from God, not from the Jewish people. Why does the Torah choose to put it in terms of being cut off from the

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REVIEW and Remember

1. What is Rabbi's rationale to permit registering others on the Korban Pesach to generate funds for private use?
2. How does Rav make a distinction between one who is a שרץ טמא and one who is טבול יום?
3. What is R' Shemaya's principle regarding kohanim?
4. Why does a niddah immerse after nightfall rather than during the day?

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HALACHAH Highlight

May a woman immerse in a mikveh by day?

כדתניא כל חייבי טבילות טבילתן ביום, נדה ויולדת טבילתן בלילה, משא"כ זבה דאורייתא טובלת ביום

It has been taught in a Baraisa: All those obligated in immersion, their immersion is by day. A niddah and a woman who gave birth immerse at night.

Our Gemara rules that a niddah immerses at night,; however, a biblical zavah¹ would immerse by day.

In our days², a niddah is a safek niddah / safek zavah. Therefore, biblically³ she may immerse during the seventh day, for even if she is really a niddah she waits seven days from when she originally saw blood. However, the Rabbis⁴ forbade her to immerse during the daytime. The Poskim⁵ write that ideally she should not immerse during **בין השמשות**, and even on Friday evening⁶ after the congregation has davened ma'ariv she should still wait until nightfall.

According to Rabbi S. Wosner⁷, ז"ל, one who is stringent to wait the time framework for nightfall of Rabbeinu Tam for biblical laws, in a place where most of the community and its leaders are lenient (in accordance with the opinion of the Gaonim) may immerse after the nightfall of the Geonim and arrive home after the time of Rabbeinu Tam. However, those who follow Rabbeinu Tam for all halachos may not be lenient in this matter either. ■

1. ועי' ט"ז ב"ר ד' סימן קצ"ז ס"ק ח' הטעם
2. עי' ב"י י"ד סימן קפ"ג
3. בששה"ל קצ"ז ס"ג א'
4. בשו"ע שם

(Gem...Continued from page 1)

Jewish people?

The uniqueness of Bris Milah and Korban Pesach is that they both involve a covenant between God and the individual. Bris Milah is the personal covenant between God and man, while Korban Pesach is the communal covenant between God and the Jewish people. Each individual relates to God on two levels, individually and communally. The sentence of "kareis" is not a punishment for a heinous crime committed, but rather it is the natural consequence of not participating in the covenant with God. If a person refuses to participate in the covenant with God, whether individually or communally, God in turn refuses to relate to him. When a person does not bring the Korban Pesach, he is not only cut off from God but also is no longer part of the Jewish people. He has not, in a sense, paid his membership dues to be a member of God's people, and therefore his soul is not only cut off from God but is cut off from the Jewish people as well.

These people who were ritually impure were not only worried that they would not be able to perform the mitzvah of Korban Pesach, but they were also worried that they would be cut off from the Jewish people, Therefore, included in their question was the phrase "in the midst of Bnei Yisrael," expressing their desire not only to perform the mitzvah, but to be part of the Jewish people as well. ■

5. בקשו"ע סימן קס"ב ס"ב, (וע"ע בפת"ש קצ"ז ס"ק ב') ושוב ראיתי שבשו"ת מנח"י ח"ג סימן פ"ו כתב בד"ה והנה מסתימת הפוסקים משמע שבעי לילה ממש, היינו צאת הכוכבים וכו'. עכ"ל. ועי"ש שהוכיח כן מפוסקים רבים ושרק בדיעבד או לצירוף הקילו, ועע"ש
6. בעה"ש ובה"ש שם, ועע"ש בפת"ש ס"ק ב'
7. בשו"ת שה"ל ח"ד סימן ק"ז בד"ה מ"מ ■

STORIES Off the Daf

Do your part, and Hashem does the rest!

שוחטין וזורקין על טבול יום ומחוסר כפורים ואין שוחטין וזורקין על טמא שרץ

We find on today's daf that the preliminary avodos of the Korban Pesach are done on behalf of a person who has made a genuine effort to rid himself of tum'ah but still must wait before the process is completed. He does his part, and Hashem accomplishes the rest for him when sunset comes to release him from his impurity.

This is not done for the sake of a

their connection right across the tracks just as they pulled into the station! It had apparently gone astray, and wound up right where they needed it, just at the right time. The exit of their train was exactly opposite the entrance to their connection, and it was a simple matter of a few seconds' walk to transfer the Chofetz Chaim to the car.

Once, when the Chofetz Chaim, ז"ל, was already infirm, he needed to travel to another town. His students assisted him by carrying him as they transferred from one train to the other. "How will we manage to carry his seat all the way to the stop in time to pick up the connecting train?" they worried.

Much to their surprise, they spotted

The conductor called out to them, "I've been driving this train for thirty years, and I've never made a mistake like this before!" When one of the students pointed out the "miracle" to his Rebbe, the Chofetz Chaim reacted unexpectedly. "Why are you so surprised? Don't you know that when a person has pure intentions, Hashem helps him in every way!" ■

