

OVERVIEW of the Daf

1) Applying the blood of the Bechor, Maaser and Pesach

R' Elazar gives the source that the blood of the Bechor, Maaser and Pesach must be applied above the base of the altar.

This exposition is challenged and consequently further clarified.

2) Bechor

A Baraisa provides the source that the Bechor can be eaten for two days and a night.

The same Baraisa recounts a debate that occurred regarding the halacha.

The Gemara records the exchange between R' Yishmael and R' Akiva regarding their respective expositions.

The point of dispute between R' Yishmael and R' Akiva is identified.

The opinion that maintains that something derived from a hekesh and something else is also considered a hekesh is unsuccessfully challenged.

Another unsuccessful challenge is presented to the opinion that maintains that something derived from a hekesh and something else is considered a hekesh.

3) Pesach

R' Yosef identifies the author of our Mishnah who holds that the Pesach may only be eaten until midnight.

Abaye unsuccessfully challenges this attribution. ■

הדרן עלך איזהו מקומן

REVIEW and Remember

1. What is the source that the bechor could be eaten for two days and a night?
2. What is the point of dispute between R' Yishmael and R' Akiva?
3. How much flour was needed for the Shte HaLechem?
4. How do we know that R' Elazar ben Azaryah's restriction against eating the Pesach after midnight is Biblical?

Distinctive INSIGHT

A bechor is eaten for two days and a night—the source

אמר לו הרי הוא אומר ובשרם יהיה לך שאין תלמוד לומר לך יהיה ... הוסיף הכתוב הויה אחרת בבכור

The Mishnah taught that a bechor offering is eaten for two days and a night. The Gemara presents a Baraisa which analyzes the source for this halacha. R' Tarfon compares bechor to shelamim, both of which are kodoshim kalim. He concludes, therefore, that just as shelamim is eaten for two days and a night, so too is bechor eaten for two days and a night.

R' Yose HaGalili questions this comparison, because we could just as well compare bechor to chattas and asham, as they are gifts which are presented to a kohen. Accordingly, just as chattas and asham are eaten for one day and a night, so too bechor should be eaten for one day and a night. R' Tarfon insists that the comparison of bechor to shelamim is more appropriate, as they are not brought to atone for a sin, as opposed to chattas and asham which are for sin. R' Yose responds that the comparison between bechor and chattas and asham is more reasonable, as they share in common that they are not brought voluntarily, as opposed to shelamim.

Finally, R' Akiva enters the conversation and cites a verse (Bamidbar 18:18) which establishes a hekesh (an association) between bechor and the breast and the right leg of the shelamim, which are eaten for two days and a night. When R' Yose suggests that we might associate bechor to these same items of a todah, which is only eaten for one day and a night, R' Akiva points to the words לך ובשרם יהיה לך which adds another day to the time period of a bechor, thus resulting in the halacha of a bechor being eaten for two days and a night.

Rashi explains that the final point of R' Akiva is that the verse adds an additional “הויה—period of being” corresponding to the time already determined from the hekesh to the breast and leg gifts, which was at least one day and a night. We therefore add one more day, resulting in two days and one night. Emek Netzi”v (Parashas Korach) and Rashash note that an additional time segment corresponding to that which we already have would result in a bechor having an additional day and night beyond the day and night with which we started. This should add up to two days and two nights for eating a bechor.

Netzi”v points out that the text of our Gemara which

HALACHAH Highlight

Eating matzah or reading the hagadah after midnight

מה להלן עד חצות אף כאן עד חצות

Just as over there it was until midnight so too here it is until midnight

Be'ur Halacha¹ notes that there is a disagreement amongst the Rishonim whether the halacha follows R' Elazar ben Azaryah, who holds that the latest time to eat matzah on the Seder night is midnight (חצות) or whether it follows R' Akiva, who holds that the latest time to eat matzah is dawn (עלות השחר). Being that there is not a definitive ruling a person should make an effort to finish eating matzah before midnight but in the event that he was delayed he should eat the matzah even after midnight but should not recite the beracha on matzah. Orchos Chaim² issues a similar ruling with regard to the reading of the hagadah. Since the reading of the hagadah is supposed to be when a person has matzah and maror in front of him a person should make an effort to read the hagadah before midnight. If, however, he was delayed and could not read the hagadah before midnight he should read it after midnight but should not recite the beracha of אשר גאלנו.

Mishkenos Yaakov³ proves from the story cited in the hagadah that the halacha follows R' Akiva that one could eat the matzah until dawn. The Mishnah relates that a group of Tannaim were sitting together, including R' Elazar

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Rashi has led Rashi to his comment, as the Gemara reads "an additional (אחרת) period." However, the precise reading of the Sifrei is "הויה אחת—one period," referring to one more day, not a doubling of the time with which we began. According to this text, the total of two days and one night is understandable. ■

ben Azaryah, and they sat recounting the story of the exodus until morning. Since the mitzvah to retell the story of the exodus is, as mentioned above, dependent on the time that one could eat matzah, it seems evident that all these Tannaim agreed that matzah could be eaten all night. In his conclusion he writes that someone who is eating matzah after midnight to fulfill the mitzvah should not recite the beracha but one who does recite the beracha on matzah after midnight will not lose by doing so.

Or Sameach⁴ maintains that if a person did not eat matzah before midnight he is biblically obligated to eat matzah after midnight since Biblically he may be obligated to eat matzah. Once we say that he is Biblically obligated to eat matzah, even if it is the result of doubt, a beracha should be recited in accordance with the majority of Poskim who maintain that one recites a beracha when performing a mitzvah that he is unsure whether he is Biblically obligated to perform. ■

1. ביאור הלכה סי' תע"ז סע' א' ד"ה ויהא
2. משכנות חיים סי' תע"ז סק"ג
3. שו"ת משכנות יעקב או"ח סי' קל"ט
4. אור שמח פ"ו מהל' חמץ ומצה ה"א

STORIES Off the Daf

Everyday Miracles

מה תודה נאכלת ליום ולילה

Every day has its own miracles even though we often miss them. We acknowledge these constant gifts three times a day in shemonah esrei 'ועל נסיד'. The Pnei Menachem, zt"l, explained that this is at the root of why the korban todah may be eaten only for one day and one night, unlike other kodoshim kalim. "This is to ingrain within us an essential message: that every day is a fresh miracle."¹

The Imrei Emes, zt"l, explained simi-

larly. "We eat the korban todah only the same day because we bring a korban todah for a miracle. But there are fresh miracles each day, as we find in Shabbos 13. There Rabban Shimon Ben Gamliel explains that we don't write a megilah of all the afflictions we have been delivered from each day in exile because there would be no end to what we would have to record. Rashi explains that we could not make every day a yom tov, to celebrate a different deliverance.

"How can we eat the same korban toda on the morrow? Perhaps we will be required to bring another korban for a different miracle? Perhaps we will discern and appreciate Hashem's deliverance that is unique to that day!"²

As the Sochatchover wrote regarding the continuous daily miracles we experience, "Every day comes with its own cascade of amazing miracles. We do not discern them due to the maxim: אין בעל. Yet the Kotzker Rebbe wrote that we will not always remain ignorant of Hashem's vast daily kindnesses. He explained that there will be a sefer zikaron which will list every single miracle wrought for our benefit that was largely unnoticed. Even now we can appreciate Hashem's kindness since although we do not know what miracles He is performing, we are aware in a general way that there are miracles."³ ■

1. פני מנחם, חנוכה
2. אמרי אמת, ליקוטים דף פ"ה
3. שיח שרפי קודש ח"ג ע' כ"ג