



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shrager A"H ben R' Avrohom Yehuda

Pesachim Daf Kuf Chuf

- **Rava** said, eating matzah in today's times at the Seder is a mitzvah D'Oraisa (an extra pasuk of "ba'erev tochlu matzos" teaches that even when there is no Korbon Pesach, there is still a mitzvah of matzah), but eating marror is a mitzvah D'Rabanan (the pasuk says "ahl matzos umrorim yochluhu", which teaches that there is only a mitzvah of marror D'Oraisa when it is eaten together with a Korbon Pesach). **R' Acha bar Yaakov** said that both mitzvos are D'Rabanan.
 - **Q:** What does **R' Acha bar Yaakov** do with the pasuk of "ba'erev tochlu matzos"? **A:** It teaches that one who is tamei or far away, and therefore did not bring a Pesach, still has a mitzvah to eat matzah even though it will not be eaten together with a Pesach. However, when there is no longer a Beis Hamikdash, matzah is only D'Rabanan.
 - **Rava** would say, that pasuk is not needed to teach that, because those people are no worse than a person without a bris, or a Yid who worships idols, who may not bring a Korbon Pesach, but still have the mitzvah to eat matzah.
 - **R' Acha bar Yaakov** would say that we need a pasuk for each pair of cases. We cannot learn the cases of one who is tamei or far away from the cases of a person with no bris and an idol worshipper, because the first pair brings a Pesach at a later date. We would think that since they will eat matzah on Pesach Sheini when they bring their Pesach, they have no mitzvah to eat matzah on Pesach Rishon. That's why we need a pasuk specifically for them. And, if there would only be one pasuk, we would say that it is to teach regarding the second pair, since they will not be bringing a Pesach on Pesach Sheini. Therefore, we need 2 pesukim.
 - There is a Braisa that clearly says like **Rava**.

MISHNA

- If some members of the group fell asleep while eating the Pesach, they may continue eating the Pesach when they wake up. If all members of the group fell asleep, they may not continue eating the Pesach when they wake up.
 - **R' Yose** says, when some of the members of the group fell asleep, it is only okay to continue if they just dozed off, but not if they fell into a deep sleep.
- After chatzos, the Korbon Pesach makes one's hands tamei. Piggul and nossar make one's hands tamei as well.

GEMARA

- **Q:** What is considered "dozing off" as opposed to "sleeping"? **A:** **R' Ashi** explained, it refers to when one is partly asleep, but partly awake. If you call him he can respond, but he is not capable of clear thinking, and if you remind him of something he remembers.
 - **Abaye** was once at the Seder with **Rabbah** and noticed **Rabbah** had dozed off. **Abaye** questioned whether **Rabbah** could continue eating his "afikomen matzah" since he fell asleep. **Rabbah** said, I just dozed off, which **R' Yose** says is not a problem.

HAPESACH ACHAR CHATZOS MITAMEI ES HAYADAYIM...

- **Q:** The Mishna must mean that the Pesach becomes nossar at chatzos. Who is the shita that holds that way? **A:** **R' Yosef** said, it is **R' Elazar ben Azarya**, as can be seen in a Braisa. The Braisa says, **R' Elazar ben Azarya** says, the pasuk regarding Korbon Pesach says "balayla hazeh" and the

pasuk regarding makas bechoros says “balayla hazeh”. Just like makas bechoros was done at chatzos, so too the Korbon Pesach must be eaten by chatzos. **R' Akiva** says, another pasuk teaches that it can be eaten until the time of “chipazon” (the time the Yidden were rushed out of Mitzrayim), which is the morning. The pasuk of “balayla hazeh” teaches that the Pesach must be eaten at night, and not by day. We see from this Braisa that **R' Elazar ben Azarya** holds it becomes nossar at chatzos.

- **Q:** According to **R' Akiva**, what does the word “hazeh” come to teach? **A:** It teaches that it may only be eaten that one night. We would think that just like a Shelamim may be eaten for 2 days, maybe the Pesach may be eaten for 2 nights. The “hazeh” teaches that this is not the case.
 - **R' Elazar ben Azarya** would say we learn that halacha from the pasuk “lo sosiru mimenu ahd boker”.
 - **R' Akiva** would say, we would have thought that “ahd boker” means until the second morning (which would allow eating for 2 nights).
 - **R' Elazar ben Azarya** would say, whenever the Torah says “boker”, it means the very first morning.
- **Rava** said, according to **R' Elazar ben Azarya**, in today's times, if one eats matzah after chatzos he will not be yotzeh.
 - **Q:** This is obvious, because matzah is compared to Pesach in the pasuk, so they have the same time requirement! **A:** We would think, since matzah is only compared to Pesach when one brings a Pesach, but there is a separate pasuk for matzah in today's times (“ba'erev tochlu matzos”), it no longer is considered to be compared to Pesach. **Rava** teaches, that once there is a matzah obligation, it has all the requirements that it had in the times of Beis Hamikdash as well.

HAPIGGUL V'HANOSSAR MITAMEI ES HAYADAYIM

- **R' Huna** and **R' Chisda** explain: one explains the reason the **Rabanan** were goizer tumah on piggul was so that Kohanim should not intentionally make someone's korbon piggul and make believe it was done unintentionally, thereby making him patur from having to pay. By giving it a certain level of tumah, a Kohen would not intend for piggul, because of the consequences of having to deal with the tumah. The other explains that tumah was put on nossar to prevent the Kohanim from being lazy and not eating all the korbanos. **R' Huna** and **R' Chisda** argue with regard to how large the meat must be to be treated as tamei: one says a kezayis (like the size of the issur), and one says a kebeitzah (like the size of food tumah).