



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

### Pesachim Daf Samach Daled

R' SHIMON OMER HAPESACH B'ARBA'AH ASSAR...

- **Q:** Why does **R' Shimon** say that the lav applies to all korbanos on Pesach? **A:** The Torah writes the word "zivchi" twice regarding this lav. We take the letter "yud" from one and put it with the other one. We then darshen it as if it says "zevach" and "zevachai" ("My korbanos"). The reason why the Torah wrote it in this way rather than straight out is to teach that when it is the time to bring the Pesach, the lav does not apply to the other korbanos. When it is not the time to bring the Pesach, the lav applies to other korbanos.

U'VAMOED LISHMO PATUR...

- **Q:** It seems that he is chayuv for the Pesach on Yom Tov only when he specifically has in mind that it is not for its own sake. If he had no specific intention, it seems that he would be patur. However, we have learned that a Pesach brought at any time of the year other than Erev Pesach is *automatically* considered to be not for its own sake!? **A: R' Chiya bar Gamda** said, we are discussing a case where the owner was tamei meis, in which case he needs to bring his animal on Pesach Sheini. In that case, it does not automatically lose its status as a Pesach with the passing of Erev Pesach, because he needs to bring the animal as a Pesach one month later.

MISHNA

- The Pesach korbanos are brought in 3 groups, because the pasuk says "khal, adas, Yisrael", each symbolizing a group.
  - The first group would enter by allowing as many people to enter until the Azarah was filled to capacity and they would then close the doors. They would then blow a tekiah, teruah, and tekiah. The Kohanim would stand in rows with bowls in their hands. Each row had either all silver bowls or all gold bowls. These bowls did not have bases, so that they could not be placed down and risk having the blood congeal.
  - A Yisrael would shecht and a Kohen would catch the blood. The Kohen would then pass the blood via an assembly line of Kohanim. Eventually the blood would end up by the Kohen who stood next to the Mizbe'ach, who would throw the blood toward the bottom of the Mizbe'ach above the "yesod", and return the empty keili to the one who gave him the full one. Therefore, each Kohen would accept a full keili and return an empty one at every exchange.
  - When the first group was done, the second would enter, and then the third. The process was the same for all 3 groups.
  - They would recite Halel. If they finished, they would repeat it a 2<sup>nd</sup> and then a 3<sup>rd</sup> time, although there was never enough time to recite Halel a 3<sup>rd</sup> time. **R' Yehuda** said, the 3<sup>rd</sup> group never even got as far as "ahavti ki yishma Hashem", because there were never a lot of people in the 3<sup>rd</sup> group.
  - The same process was followed when Erev Pesach fell out on Shabbos, except that on Shabbos the Kohanim would wash the floor against the wishes of the **Chachomim**.
  - **R' Yehuda** says they would take a cup of blood from all the blood that had spilled on the floor and throw it towards the Mizbe'ach, but the **Chachomim** disagreed with **R' Yehuda**.
  - How would they hang and skin the animals? They would hang them on iron hooks which were in the walls and pillars. Whoever couldn't find an available hook would take a thin, smooth (peeled bark) stick, of which one end would be placed on his shoulder and the other end on the shoulder of another person, and they would hang the animal from the stick. **R' Eliezer** says, that when it was Shabbos, they couldn't use the sticks. Rather, one

would place his arm on his friend's shoulder, and his friend would place his arm on the first person's shoulder. The animal would then be hung from their arms.

- They would open the animal and remove the parts to go on the Mizbe'ach, place them in a bowl, and burn them on the Mizbe'ach.
- If Erev Pesach was on Shabbos, when the first group was done (because they couldn't carry their animals away) they would exit onto the Har Habyis and sit there. The second group would exit to the Cheil. The 3<sup>rd</sup> group would remain in the Azarah. When Shabbos was over, all would go to roast their korbanos.

#### GEMARA

- **R' Yitzchak** said, the Pesach must be brought in 3 groups of 30 people per group. This is based on the pasuk that says "khal, adas, Yisrael". We are uncertain if this refers to 3 sets of 10 people being there at one time, or being there one after another. Therefore, we require 3 sets of 10 for each group.
  - This can be accomplished with just 50 people. A group of 30 enters, one group of 10 leaves and another enters (this is the beginning of the 2<sup>nd</sup> "group of 30"), then another 10 leave and another group of 10 enters (as the "3<sup>rd</sup> group").

#### NICHNISA KAT RISHONA...

- **Abaye** says the Azarah doors would close on their own when it was time to stop allowing people for the first group. **Rava** says people would close the doors when the Azarah was full.
- A Braisa says, no one ever got crushed during the Pesach process except for one year, when an old man was crushed.
- A Braisa says, one year King Agripas wanted to count the Yidden, so he told the Kohen Gadol to count the number of Pesachim brought. The Kohen Gadol took a kidney from each korbon (to keep count) and ended up with 1,200,000 kidneys, representing that many Pesachim, and this didn't even take into account the people who were tamei or far away and couldn't bring a Pesach. One must also realize that each Pesach had more than 10 members to the ownership group.
  - **Q:** How could he have taken a kidney? The kidney must be brought on the Mizbe'ach!? **A:** He brought them up after counting them.
    - **Q:** We learn from a pasuk that the parts of each korbon must be brought up separately!? **A:** He brought them up one at a time.
    - **Q:** We learn from a pasuk that all parts of the animal are supposed to be brought up together!? **A:** He just took the kidney for a moment, for someone to count it, and then he put it back with the other parts of the animal.

#### KOHANIM OMDIN SHUROS...

- The reason the rows were set up so that they should be of all silver or of all gold (but not a mix) is because it looks nicer when it is all of the same type.

#### V'LO HAYU LABAZICHIN SHULAYIM...

- A Braisa says, the only bowls with bases in the Beis Hamikdash were the ones meant to hold the levonah that stood on the Shulchan, which needed a base so that they would not fall against and break the Lechem Hapanim.

#### SHACHAT YISRAEL V'KIBEL HAKOHEN...

- **Q:** Why can't a Kohen shecht? **A:** The Mishna is teaching us that a Yisrael *may* shecht, not that he must.
- "V'kibel Hakohen" teaches us that from the catching of the blood and onward must be done by a Kohen.
- From the fact that the Mishna says the blood was passed along without walking, it must be that "holacha" may be done without walking.
  - It may be that the Kohen walked a little before passing it, and the Mishna is telling us this setup to teach us that the more people involved creates a bigger honor to Hashem.

#### KIBEL ES HAMALEI UMACHZIR ES HAREIKAN...

- He must first take the full one before passing back the empty one. This supports **Reish Lakish** who says that one may not pass on mitzvos.

KOHEN HAKAROV EITZEL HAMIZBE'ACH...

- **Q:** Who is the Tanna of our Mishna who says that the blood of the Pesach must be “thrown” on the Mizbe’ach? **A: R’ Chisda** said, it is **R’ Yose Haglili**, who learns this out from the blood of a Bechor.
- **Q:** How do we know that the blood must be placed on the Mizbe’ach above the area where there was a base (yesod)? **A: R’ Elazar** said, we learn it from a Korbon Olah, through a gezeira shava.