



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

Pesachim Daf Samach Hey

YATZISAH KAT RISHONAH...

- A Braisa says, the 3rd group was called "the lazy group".
 - Even though it is a requirement that there be 3 groups, a person should still push himself to be part of the first 2 groups.

KIMA'ASEIHU B'CHOL...

- **Q:** Who is the "Chachomim" who did not approve of the washing of the floor? **A:** **R' Chisda** said, it is **R' Eliezer**, who says in a Braisa that sweeping a floor (which is similar to washing a floor) is assur D'Oraisa on Shabbos, because he is filling holes, and therefore it would be equally assur to do so in the Beis Hamikdash. However, the **Rabanan** who argue on **R' Eliezer** in the Braisa, say that it is only assur D'Rabanan, and therefore, in the Beis Hamikdash (where we don't apply issurim D'Rabanan), it would be allowed. **A2:** **R' Ashi** said, the **Chachomim** mentioned in the Mishna may even be the **Rabanan** who argue on **R' Eliezer**, and even though it is only an issur D'Rabanan, they hold it is assur to do in the Beis Hamikdash, like **R' Nosson** says, that they only permitted an issur D'Rabanan that is necessary for the performance of the Avodah.

R' YEHUDA OMER KOS HAYA MIMALAY...

- A Braisa explains, **R' Yehuda** said a cup should be filled from the blood on the floor, in case the entire blood of an animal had spilled on the floor. Taking from this mixture and throwing it to the Mizbe'ach will make that korban valid now as well. The **Rabanan** said to **R' Yehuda**, that blood was possibly never caught in a keili, and is therefore not fit to be offered on the Mizbe'ach!? **R' Yehuda** said, the Kohanim are careful and have surely caught each animal's blood in a keili.
 - **Q:** If they are careful, how did the blood spill onto the floor!? **A:** In their rush to do the mitzvah, it may have spilled.
 - **Q:** Only the "life blood" is supposed to be thrown onto the Mizbe'ach, but the blood on the floor has a lot of blood other than the life blood mixed into it!? **A:** **R' Yehuda** says that one is chayuv kares for eating blood other than life blood the same way he is chayuv for eating life blood. He obviously treats them the same and would therefore hold that the other blood may be offered on the Mizbe'ach as well.
 - **Q:** **R' Elazar** says that **R' Yehuda** agrees that offering the other blood does not make a korban valid!? **A:** **R' Yehuda** holds that blood does not become batul in other blood. Therefore, even though there may be only a small percentage of life blood on the floor, mixed in with the other blood, it still retains its status as life blood and makes the Pesach valid when the mixture of blood is thrown onto the Mizbe'ach.
- A Braisa says, **R' Yehuda** asked the **Rabanan**, if we don't take blood from the floor, why would they prevent the blood from flowing out of the Azarah until after all the korbanos were brought!? The **Rabanan** answered, it was considered a beautiful thing to have the Kohanim walk in all this blood up to their knees (it showed their love for the Avodah).
 - **Q:** The blood acts as a chatzitza between the feet of the Kohanim and the floor of the Beis Hamikdash, which should not be permitted!? **A:** Since it is wet (as opposed to dry blood), it is not considered a chatzitza.
 - **Q:** The blood will make the clothing of the Kohanim dirty, and avodah done with dirty clothing is passul!? We can't say that they lifted the clothing to prevent it from touching the blood, because a Braisa says that would also not be permitted!? **A:** They would walk in this blood when bringing the parts of the animal to the Mizbe'ach, which is not an avodah, and were therefore allowed to lift their clothing when doing that.

- **Q:** Bringing the parts to the Mizbe'ach must be done by a Kohen, which means that it is an Avodah!? **A:** They would walk through the blood when carrying the wood for the Mizbe'ach, which is not an Avodah.
- **Q:** How did they walk through it when carrying the blood or the parts of the animal!? **A:** They would walk on platforms built onto the floor, which were considered part of the floor, and therefore were not a chatzitza.

KEITZAD TOLIN UMAFSHITIN...

- **Q:** The words of the Mishna suggest that the owner of the Pesach would burn the parts on the Mizbe'ach, but that can't be, because it had to be done by a Kohen!? **A:** The Mishna means that he placed it in a bowl for the Kohen to take and burn on the Mizbe'ach.

YATZISAH KAT RISHONAH...

- A Braisa says, each person would put the meat back into the skin and carry it over his shoulder.

HADRAN ALACH PEREK TAMID NISHCHAT!!!

PEREK EILU DEVARIM -- PEREK SHISHI

MISHNA

- The following parts of bringing the Pesach override Shabbos (and are done even when Erev Pesach is on Shabbos): the shechita, the zerika, the "michui" (cleaning to prevent spoilage) of the insides, and the burning of the fats. However, the roasting of the meat and the rinsing of the intestines do not override Shabbos.
- Carrying the animal to the Beis Hamikdash, bringing it from outside the techum, and removing a wart from it (to make it kosher) do not override Shabbos. **R' Eliezer** says these things do override Shabbos.
 - **R' Eliezer** said, if shechita, which is a true melacha on Shabbos, overrides Shabbos, clearly these acts, which are only assur D'Rabanan on Shabbos, may be done on Shabbos. **R' Yehoshua** responded, we find that certain melachos are allowed on Yom Tov (e.g. shechita) and yet the Rabbinic issurim are still assur! **R' Eliezer** said, that is because the act you want to do on Yom Tov is not an obligatory mitzvah. However, since a Pesach is, it will override the Rabbinic issurim as well. **R' Akiva** responded, sprinkling a tamei meis with parah adumah ashes is only assur D'Rabanan on Shabbos, and yet it may not be done even though one needs it to allow him to eat the Pesach! **R' Eliezer** answered, I would actually permit the sprinkling of the ashes for the same reason I permit the other Rabbinic issurim to allow for the bringing of the Pesach. **R' Akiva** said, maybe we should say the other way around – since we can't override a Rabbinic issur like sprinkling the ashes, we should surely not be able to shecht the Pesach on Shabbos either! **R' Eliezer** said, that can't be, because the Torah says the Pesach must be brought "in its proper time" (on Erev Pesach)! **R' Akiva** said, that is exactly why the shechita is allowed, because it must be brought precisely on that day. However, these other activities can be done before Shabbos, and therefore are not permitted to be done on Shabbos!
 - **R' Akiva** stated a general rule: any melacha that could have been done before Shabbos, does not override Shabbos if it was not done. The shechita, which must be done on that day, will override Shabbos.