



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

Pesachim Daf Samach Tes

HEISHIV R' AKIVA V'AMAR HAZA'AH TOCHIACH...

- A Braisa says, **R' Eliezer** told **R' Akiva**, you have answered me improperly regarding shechita, your death should come about through shechita. **R' Akiva** replied, you have taught me that sprinkling the parah adumah ash does not override Shabbos, so how could you now tell me that it does!?
 - **Q:** Why did **R' Eliezer** retract his initial ruling? **A:** **Ulla** said, **R' Eliezer** taught **R' Akiva** that sprinkling for the sake of permitting a Kohen to eat Terumah does not override Shabbos (since separating Terumah itself is prohibited on Shabbos). **R' Akiva's** question to **R' Eliezer** was also from sprinkling for the sake of Terumah, because he held that since eating Terumah is a mitzvah, if it cannot be done for that, it cannot be done for the Pesach either. **R' Eliezer** however held that sprinkling for the Pesach is different and is permitted.
 - **Q: Rabbah** asked, a Braisa says that **R' Akiva** clearly asked from the sprinkling for the sake of a Pesach, not for Terumah!? **A:** **R' Eliezer** had forgotten that he ruled the sprinkling of the parah adumah to be prohibited.
 - **Q:** Why is sprinkling the parah adumah assur on Shabbos? **A: Rabbah** said, it is a gezeirah that one may come to carry it 4 amos in the reshus harabim, which is assur.
 - **Q:** According to **R' Eliezer**, who says that when a mitzvah itself overrides Shabbos, its preparatory acts also override Shabbos, he should not be goizer and should allow this to be done!? **A:** He only allows this when the person is fit for the particular mitzvah and must fulfill his obligation. In this case, the person himself is tamei, and is therefore not fit to bring the Pesach and doesn't even have the obligation to bring a Pesach, therefore we don't allow an issur to be done just to bring him into a situation that will make him chayuv in the mitzvah.
 - **Rabbah** said, based on this, according to **R' Eliezer**, a healthy child (who has an obligation for a bris in his current condition) who needs a warm bath to strengthen him before his Shabbos bris, may have water heated for him on Shabbos. A child who is not well enough for a bris, but could be made well enough with a hot bath, may not have water heated for him on Shabbos (it is being done to make him obligated, which may not be done on Shabbos).
 - **Rava** said, any child that needs hot water to prepare him for the bris is considered not fit for the bris right now, and therefore water may not be heated for any child for pre-bris preparation.
 - **Q: Abaye** asked, **R' Eliezer** says in a Braisa that a person without a bris is chayuv kares for not bringing a Pesach (even though he is not allowed to, because he doesn't have a bris). We see that he holds that even one who is not fit still has the obligation to bring a Pesach! If so, why can't the tamei person be sprinkled upon, to allow him to fulfill his current obligation of bringing the Pesach!? **A: Rabbah** said, the Pesach obligation on an individual follows the obligation on the tzibur. If most of the tzibur did not have a bris, we would require them to get a bris and bring the Pesach. Therefore, an individual who doesn't have a bris must also get a bris or be chayuv kares for not bringing the Pesach. However, if most of the tzibur was tamei, we would not require them to become tahor, they would rather bring the Pesach while tamei.

Therefore, an individual who is tamei is not required to make himself tahor either, and instead waits for Pesach Sheini.

- **Q: R' Huna the son of R' Yehoshua** asked **Rava**, how can it be said that the individual obligation mirrors the tzibur obligation? We know that the individual has an opportunity of Pesach Sheini and the tzibur does not!? **A: Rava** answered, the opportunity of Pesach Sheini only exists if the tzibbur has brought the Pesach at its proper time.
- **Q: A Braisa** says, a person who is tamei, who can but does not make himself tahor in time to bring the Pesach, is chayuv kares. We see from this Braisa that a tamei person, although unfit, is obligated to bring a Pesach, and that although the tzibbur would not be obligated to make themselves tahor, an individual is!? **A: Rather, Rava** said, the reason **R' Eliezer** does not allow the sprinkling of the parah adumah is because a tamei person can fulfill his obligation to bring a Pesach without the sprinkling. He is allowed to be part of a group and will thereby discharge his obligation. The sprinkling only allows him to eat of the Pesach. However, since he can fulfill his obligation without eating from it, **R' Eliezer** does not consider it necessary, and it may therefore not be done on Shabbos.
 - **Q: R' Ada bar Abba** asked, such a Pesach is being slaughtered for people who can't eat, which we have learned earlier makes the Pesach passul!? **A: It** only becomes passul when shechted for people who are not physically able to eat a kezayis of the meat. These people are physically able, but cannot because they are tamei. That does not make it passul.

KLAL AMAR R' AKIVA...

- **R' Yehuda in the name of Rav** paskens like **R' Akiva**.
 - **Q: R' Akiva** says this exact same rule regarding a bris performed on Shabbos, and **R' Yehuda in the name of Rav** paskens like him there as well. Why is this necessary to state this psak in both places? **A: If** it would just be said regarding Pesach, we would say that such preparatory acts do override Shabbos by bris, because the Torah writes the word "bris" 13 times regarding bris milah. If he would just say it regarding bris, we would say that such acts do override Shabbos by a Pesach, because not bringing the Pesach carries the kares penalty.

MISHNA

- A Korbon Chagigah is brought with the Pesach only when the Pesach is brought on a weekday, only when brought by tahor people, and only when there is not enough of the Pesach to satisfy the hunger of all the people in the ownership group. However, when the Pesach is brought on Shabbos, or when there is enough to satisfy all the people, or if brought when tamei, the Chagigah is not brought.
- The Chagigah is brought from "tzon" (sheep or goats) or cattle, male or female, and may be eaten for 2 days and one night.

GEMARA

- **Q: Why** did the Mishna here begin discussing the Chagigah? **A: Since** we spoke about things that may not be done on Shabbos for the Pesach, we introduce that the Chagigah may also not be brought on Shabbos.
- **R' Ashi** said, it is apparent that the Chagigah is not obligatory, because if it was, it would be brought on Shabbos and if tamei and even when there is enough meat of the Pesach to satisfy all the people of the ownership group. The reason it is brought, as explained in a Braisa, is so that one satiates his hunger with the Chagigah, and can then eat the Pesach when already somewhat satiated.