



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

Pesachim Daf Ayin

V'NE'ECHILES LISHNEI YAMIM...

- Our Mishna does not follow **Ben Teima**, because he says in a Braisa, the Chagigah brought on Erev Pesach can only eaten like the Pesach (only during that first night of Pesach). He learns this from the pasuk that says "v'lo yalin laboker zevach chag haPasach". The words "zevach chag" refer to the Chagigah and "haPasach" refers to the Pesach. The pasuk says that both may not be left over till the morning.
 - **Q:** According to **Ben Teima**, must the Chagigah be roasted like the Pesach as well? **A:** A Mishna says that one of the questions asked by the child in the "mah nishtanah" is "why is everything we eat tonight roasted". **R' Chisda** said, this Mishna follows **Ben Teima**. We see that he says the Chagigah must be roasted as well.
 - **Q:** According to **Ben Teima**, must the Chagigah be "tzon" (sheep or goat), a male, and within its first year, like a Pesach or not? **A:** A Braisa says that a Chagigah is like a Pesach in that it must be "tzon", a male, within its first year, must be eaten by that night, must be roasted, and must be eaten by members of the ownership group. This Braisa must be following **Ben Teima**, because it says it must be roasted and eaten by that night. We see that he says it must also be brought from "tzon", a male, and within its first year.
 - **Q:** According to **Ben Teima**, is there a lav against breaking a bone of the Chagigah as there is regarding the Pesach or not? **A:** A Braisa says, a knife that is found on the 14th of Nisson is presumed tahor, because if it was tamei, the owner surely placed it in a mikvah on the 13th so that it would be ready for use on the 14th. However, the Braisa says, that a meat cleaver (which is used to chop through bones) found on the 14th is presumed as tamei, because there is no use for a cleaver on the 14th (bones may not be broken), so if it was tamei, the owner had no reason to place it in a mikvah on the 13th to have it ready to use on the 14th. This Braisa can't be following the **Rabanan** (who don't compare the Chagigah to the Pesach), because according to them the cleaver has a use on the 14th, to chop up the Chagigah. The Braisa must be following **Ben Teima**, and we see that he must hold that one may not break bones of the Chagigah, which is why there is no use for the cleaver on the 14th.
 - **Q:** It could be that the Braisa follows the **Rabanan** and the reason there is no use for the cleaver is because the Braisa is discussing when Erev Pesach falls on a Shabbos, in which case a Chagigah is not brought! **A:** The next part of the Braisa discusses Erev Pesach that fell on a Shabbos, so the first part of the Braisa is obviously not discussing Shabbos.
 - **Q:** It could be that the Braisa follows the **Rabanan** and the reason there is no use for the cleaver is because the Braisa is discussing where the Pesach was large enough to satisfy the hunger of all the owners!? **A:** That can't be, because there is no way that he would know that to be the case on the 13th of Nisson.
 - **Q:** It could be that the Braisa follows the **Rabanan** and the reason there is no use for the cleaver is because the Braisa is discussing where the Pesach was brought while most of the tzibur was tamei!? **A:** That can't be, because there is no way that he would know that to be the case on the 13th of Nisson.
 - It could be that the Nasi died, so he knew that most of the Yidden would become tamei and that a Chagigah would therefore not be brought.
 - **Q:** If he knew it would be brought when tamei, why did he bother placing the knife to be used for the shechita into the mikvah!? **A:** The Nasi was at death's door on the 13th. Regarding the Pesach, which would certainly be brought, the only question

being whether it would be brought when tamei or when tahor, he goes through the bother of placing it in the mikvah.

Regarding a Chagigah, which is questionable whether it will even be brought, he does not bother to place the cleaver into a mikvah.

- A Braisa says, **Yehuda ben Durtai**, and his son **Durtai**, held that the Chagigah of the 14th of Nisson overrides Shabbos as well. **Rav** explained, they learned this from the pasuk that says one should shecht a Pesach to Hashem “of tzon or cattle”. Now, a Pesach may not be brought from cattle. The “cattle” must be referring to the Chagigah, and the pasuk refers to it as a Pesach, to teach that it too overrides Shabbos.
 - **R’ Ashi** explained, that all who argue on **Yehuda ben Durtai**, and his son **Durtai** will darshen this pasuk like **R’ Nachman**, who said that the pasuk teaches that an animal designated as a Pesach which was not ultimately brought as a Pesach gets the status of a Shelamim.
 - The **Rabanan** argue on **Yehuda ben Durtai** and say that the Chagigah of the 14th and the Chagigah brought on Yom Tov itself do not override Shabbos. **R’ Illa’a in the name of R’ Yehuda ben Safra** said, they learn this from the pasuk regarding the Chagigah to be brought on Succos. The pasuk says it can be brought any of the 7 days of Succos. That seems to be incorrect, because Succos has 8 days! It must be that it can’t be brought on Shabbos, and thus can only be brought on 7 of the 8 days.
 - **Q: Ravin** asked, in a year when the first day of Succos is Shabbos, there will only be 6 days, so why does the Torah say 7 days? **A: Abaye** said, most of the time it will be 7 days, but will never be 8 days. That is why the Torah says 7 days.
- **Ulla in the name of R’ Elazar** said, if one brings a Shelamim on Erev Yom Tov and saves the meat to be eaten on the first day of Yom Tov, that does not fulfill his obligation to bring a “Shalmei Simcha” that must be brought every Yom Tov (because the pasuk says “v’zavachta...v’samachta” which teaches it must be shechted on Yom Tov), or his obligation to bring a “Shalmei Chagigah” which must be brought on every Yom Tov (because the Chagigah is an obligation and therefore must be brought from a chullin animal, not this animal which already had the status of a Shelamim).