



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

### Pesachim Daf Ayin Aleph

- **Q: R' Yosef** asked, how could **R' Elazar** say that one can only fulfill his obligation of the Shalmei Simcha with a korbon shechted on Yom Tov? A Braisa clearly says that one can fulfill his obligation with the Chagigah shechted on Erev Pesach!? **A: R' Idi bar Avin** said, the Braisa is discussing where the animal designated as the Chagigah of Erev Pesach was not shechted until Yom Tov. **R' Ashi** said, this has to be the case, because we said earlier that this Braisa follows **Ben Teima**, and according to **Ben Teima**, this Chagigah can only be eaten for a day and a night. Therefore, if it was shechted on Erev Yom Tov, it could not be eaten on Yom Tov and cannot even be thought to be used as the Shalmei Simcha.
- **Q: Rava** asked, a Mishna says that the mitzvah of Simcha applies to all 8 days of Succos. A Shalmei Simcha cannot be brought on Shabbos, which means that when the first day of Succos falls on a Shabbos, if we say that the korbon may not be brought before Yom Tov, we can only have 7 days of Simcha, because a korbon can't be brought until the second day of Yom Tov. It must be that the korbon can be brought the day before Yom Tov, which makes its meat available for the first day of Yom Tov, even if it falls on a Shabbos!? **A: R' Huna the son of R' Yehuda** said, one can perform the mitzvah of Simcha with the meat of the korbanos of Yom Tov that do override Shabbos.
  - **Q: Rava** asked, first, the meat of these korbanos can't be cooked until after Shabbos (and would therefore have to be eaten raw if one was to eat them on Shabbos), and one can't fulfill the Simcha obligation with raw meat!? Second, only the Kohanim eat the meat of these korbanos, so how would a non-Kohen fulfill his obligation!? **A: R' Pappa** said, one can fulfill the Simcha obligation by wearing clean clothing and drinking aged wine. This can be done all 8 days of Succos, every single year.
- **Ravin said in the name of R' Elazar**, one *can* fulfill his Simcha obligation with a korbon that was shechted on Erev Yom Tov.
  - **Q:** A Braisa says that the pasuk of "vehayisa ach sameach" comes to include the last night of Yom Tov as part of the Simcha obligation. Presumably, the reason the Braisa says it comes to include the last night instead of the first night is because one can't shecht a korbon for the Simcha obligation until the morning of the first day of Yom Tov (which is after that first night)!? **A:** The Braisa says the last night is included because it comes after many days of Simcha, rather than the first night which has no days of Simcha obligation before it.
- **R' Kahana** said, the pesukim teach us that if the parts of the Chagigah of the 15<sup>th</sup> (the Chagigah brought on Yom Tov) that are supposed to go on the Mizbe'ach are left off the Mizbe'ach overnight, it becomes passul. The pasuk says "v'lo yalin cheilev chagi ahd boker" and the pasuk afterwards says "reishis" (first). This teaches that the cheilev cannot be left over even until the *first* morning after the shechita.
  - **Q: R' Yosef** asked, even without the word "reishis" we would not have thought that "morning" in the pasuk means the second morning after the shechita, because even the meat of the korbon becomes assur to eat by the second night, so there is no way we could have thought that the cheilev would be mutar until the morning after that second night!? **A: Abaye** said, we find that **R' Elazar ben Azarya** says that the Pesach may only be eaten until chatzos, and yet the cheilev does not become passul until the morning. So the same concept may apply here.
    - **Rava** explained that **R' Yosef** was asking as follows. A Braisa says, when the pasuk says "lo yalin min habassar...bayom harishon laboker", it teaches that the Chagigah meat may not be left over until the second morning. The only reason the Braisa says it refers to the second morning is because the pasuk says

“bayom harishon laboker”. However, “boker” by itself would have meant the *first* morning, even though there is no word “reishis” along with it!

#### MISHNA

- One who unintentionally shechts a Pesach not for its own sake, on Erev Pesach that falls on a Shabbos, is chayuv a chatas. One who unintentionally shechts another korbon for the sake of a Pesach on Erev Pesach that falls on a Shabbos: if the animal was not fit to be used as a Pesach, he is chayuv a chatas. If it was fit: **R' Eliezer** says he is chayuv a chatas and **R' Yehoshua** says he is patur (he holds that one who makes a mistake regarding a mitzvah, but accomplishes some mitzvah, is patur from a chatas).
  - **R' Eliezer** said, if one is chayuv for bringing a Pesach not for its own sake, when, if brought for its own sake it is mutar, then one should surely be chayuv for bringing any other korbon brought not for its own sake, since even if brought for its own sake he would be chayuv! **R' Yehoshua** said, this is not a good comparison, because the Pesach is being brought for the sake of something which is assur to bring on Shabbos, and the other korbanos are being brought for the sake of something that is mutar to be brought on Shabbos!
    - **R' Eliezer** said, this is not correct, because one may bring korbanos tzibbur on Shabbos, and yet if one brings other korbanos for the sake of the korbanos tzibbur, he is chayuv! **R' Yehoshua** responded, that is because there are a limited number of korbanos tzibbur that may be brought on any Shabbos. However, the number of Pesachim that may be brought on a Shabbos is unlimited, and therefore another korbon brought for its sake will be patur.
    - **R' Meir** says that one who shechts another korbon on Shabbos for the sake of a korbon tzibbur will be patur.
- One who shechts the Pesach on Shabbos for the sake of people who are unable to (physically) eat it, for the sake of people not part of the ownership group, for the sake of people without a bris, or for the sake of people who are tamei, he is chayuv. If he shechts it for the sake of: people who can and people who can't eat it, people part of the group and people not part of the group, people with a bris and people without a bris, or people who are tamei and people who are tahor, he is patur.
- One who shechts the Pesach on Shabbos and then realizes it had a blemish (on the outside), he is chayuv. If he shechts it and finds it to be a treifah internally, he is patur.
- One who shechts the Pesach on Shabbos and then finds out that the owners had withdrawn from their ownership, or that they died, or that they became tamei, he is patur, because at the time of the shechita, he was permitted to go ahead with the shechita.