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Pesachim Daf 61

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

**A korban pesach that is slaughtered during the year for a different owner is invalid.**

The Gemora originally is unsure whether or not this is correct. After all, perhaps we should say that just as a korban pesach slaughtered as a different korban is valid after the fact, so too if it is slaughtered with intent for a different owner it is valid after the fact. However, the Gemora concludes that this akin to slaughtering a korban pesach on Erev Pesach with no owner, and it is invalid.

**If he slaughtered the *korban pesach* for those who cannot eat it or for those who were not registered for it, for uncircumcised or for *tamei* people, it is disqualified. If he slaughtered it for those who can eat it and for those who cannot eat it, for those who were registered and for those who were not registered for it, for those who were circumcised and for those who were uncircumcised, for those who were *tamei* and for those who were *tahor*, it is valid. If he slaughtered it before midday, it is invalid, because “*in the afternoon*” is said in connection with it. If he slaughtered it before the afternoon *tamid* offering, it is valid, and he must stir its blood until he sprinkles the blood of the *tamid*.**

The Gemora explains that the source for requiring membership in a group is the verse, “*b’michsas*,” implying a group. The source for people having to be able to eat it is from the following *braisa*: It is written: *According to the number of people*. This teaches us that the *pesach* offering is slaughtered only for those people who are registered for it. One might think that if it was slaughtered for those who were not registered for it, it should be regarded as one who violates the *mitzvah*, yet it is nevertheless valid. Therefore it is written: *You shall count*. It is reiterated to teach us that it is essential. And the *halachah* pertaining to those who eat from the *pesach* offering are compared to the registrants (*and therefore it should be essential to slaughter only for the people who may eat from it*).

**There is an argument regarding the law in a case where a person slaughtered the korban pesach for the sake of circumcised people, but sprinkled the blood for the sake of uncircumcised people.**

Rabbah and Rav Chisda argue about this in the Gemora. The Gemora explains that they argue regarding a general question of whether or not an intention for uncircumcised people regarding the sprinkling of the blood is a thought that invalidates the korban during the sprinkling of the blood.

**The Torah only clearly establishes that there is a problem thinking about offering a korban pesach for people other than the owner during slaughtering.**

Although the verse is not explicitly referring to slaughtering, Rabbah understands that it must be talking about slaughtering out of all of the four avodos (services). This is because slaughtering is the first of the avodos, and it is mentioned when discussing those who must be able to eat and that they must be registered members of the group bringing a korban pesach.

**Pigul is only established during the sprinkling of the blood.**

Pigul, meaning thinking that one will eat part of the korban after it is forbidden to be eaten according to Torah law during one of the four avodos (slaughtering, accepting the blood, bringing it to the altar, and sprinkling it) makes a korban invalid. This also means that anyone who eats from this korban is liable to kares. However, if after thinking this thought the person has a thought to eat the korban outside the area where it is supposed to be eaten, whoever eats the korban is no longer liable to receive kares. Accordingly, whether or not a korban is pigul is established during the sprinkling of the blood (the last of the avodos).

## INSIGHTS TO THE DAF

The Mishna states that if one slaughters the korban pesach before the korban tamid is brought, it is kosher (if it is done after chatzos). However, this is on condition that someone must stir the blood the entire time before the sprinkling of the korban tamid, and only then sprinkle the blood of the korban pesach.

The Sfas Emes says that he is unsure whether we similarly say that just as the sprinkling of the korban pesach should be after that of the korban tamid, so too the burning of the limbs of the animals of the korban pesach should be done after the burning of the limbs of the korban tamid. On the one hand, the Tanna should have said this if it is correct. On the other hand, it is possible that the simple meaning of the Mishna is that all parts of sacrificing the korban should wait until the corresponding parts of the korban tamid are completed. The Sfas Emes remains unsure how to answer this query.