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Pesachim Daf 63

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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

1. Spoken intent does not override one’s thoughts.

The Gemora at first suggests this might be an argument between Rabbi Meir and the Rabbanan, with Rabbi Meir holding that it does override one’s thoughts. However, the Gemora proceeds to quote a Mishna that is apparently authored by Rabbi Meir which shows that he agrees that if someone has an intent, but mistakenly says another word, it does not override his intent. [Obviously, this only applies in matters between a person and Hashem, not in business dealings and the like].

2. There is an argument whether or not pigul occurs if the bad thought was only during half of an avoda that permits the korban.

For example, if a person only had a thought to eat the korban after the time allotted by the Torah when slaughtering one of the animal’s pipes (its windpipe or foodpipe), there is an argument between Rabbi Meir and the Rabbanan whether or not the korban is pigul. Rabbi Meir says that someone who eats from the korban is chayev kares, whereas the Rabbanan say that a person does not receive kares unless this type of thought was had

during an entire avoda that is a matir (permits the animal to be eaten).

3. There is an argument regarding the parameters of the prohibition against slaughtering the korban pesach when one has chametz.

Reish Lakish says that either the slaughterer, sprinkler (of the blood), or any owner of the korban is prohibited to own chametz when the korban pesach is slaughtered. However, they must have the chametz with them in the azara in order to transgress this prohibition. Rabbi Yochanan argues that they do not have to have the chametz with them. They argue regarding the verse “Lo sishachet al chametz” -- “do not slaughter on chametz.” Reish Lakish says that “al” means “next to,” meaning that one only transgresses this prohibition if he has the chametz with him. Rabbi Yochanan says that “al” does not mean “next to,” and therefore this is not part of the criteria of transgressing this prohibition.

4. A kohen who slaughters, sprinkles (the blood), or burns the limbs of a korban pesach while owning chametz transgresses the above prohibition.



The verse only explicitly states “Lo sishachet al chametz” -- “do not slaughter on chametz,” implying that only slaughtering is prohibited. However, the Gemora clearly stated that both sprinkling the blood (from the word “dam” -- “blood”) and burning the limbs (see Rashi DH “ha’maktir”) is forbidden while owning chametz as well.

5. If someone slaughters a korban other than the korban pesach or korban tamid on Erev Pesach and owns chametz while doing so, he has not transgressed the above prohibition.

The braisa states that if someone does melika to a bird korban and owns chametz, he has not transgressed anything. Rashi explains that this really means any korban besides a korban pesach (and korban tamid of Erev Pesach according to Rabbi Yehuda). It merely said a bid korban as normally, it was so busy in the Beis Hamikdash on Erev Pesach that no other korbanos besides the korban pesach were brought! Only a bird korban, which would enable certain people to eat their korban pesach, would possibly be brought (see Rashi DH “Aval ha’molek”).

chametz,” applies if the korban already became invalid. For example, if one of the people who owned the korban acquired chametz after the slaughtering had been invalid for a certain reason, and the sprinkling of the blood was still done. Do we say that the Torah only made this prohibition regarding a kosher korban pesach, or is it even by an invalid korban pesach?

After first entertaining that this is an argument among various opinions in the Yerushalmi in our Mesechta (5:4), the Mishneh l’Melech later resolves that everyone agrees the prohibition is only applicable by a kosher korban pesach.

INSIGHTS TO THE DAF

The Mishneh l’Melech (Hilchos Korban Pesach 1:5) inquires whether or not the prohibition of “Lo sishachet al chametz” -- “do not slaughter on