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Pesachim Daf 64

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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

Rabbi Yehudah said: The [evening] tamid too etc. What is Rabbi Yehudah's reason? — He tells you: Scripture said: [You shall not slaughter the blood of] My sacrifice, [implying] the sacrifice which is particularly assigned to Me; and which is that? the tamid. (64a1)

Rabbi Shimon said: [If he slaughters] the pesach sacrifice [with chametz] on the fourteenth etc. What is Rabbi Shimon's reason? — Because ‘My sacrifice,’ ‘My sacrifice,’ is written twice: read it, ‘a sacrifice,’ ‘My sacrifices’. For what law did the Divine Law divide them from one another and not write ‘My sacrifices’ [in one word]? To intimate: when there is ‘a sacrifice’ [viz., the Pesach offering], you are not liable on account of ‘My sacrifices’; when there is no ‘sacrifice,’ you are liable for ‘My sacrifices’. (64a1 – 64a2)

[But if he slaughters the pesach offering with chametz] on the festival, if for its own purpose, he is exempt etc. The reason is that it is for a different purpose, but if it is unspecified, he is exempt. [Yet] why? The pesach offering during the rest of the year is a shelamim-offering!¹ Can you then infer from this [that] the pesach offering during the rest of the year requires cancellation?² — Said Rabbi Chiya bar Gamda: The following response was offered from the assembly of scholars, who said: [The

circumstances are] e.g., that its owners were tamei by reason of a dead body and relegated to the second Passover, so that while unspecified it [still] stands [to be sacrificed] as a pesach offering.³ (64a2)

MISHNAH: The pesach offering is slaughtered in three divisions, for it is said, and the whole assembly of the congregation of Israel shall slaughter it: [i.e.,] ‘assembly,’ ‘congregation,’ and ‘Israel.’⁴ The first division entered, the Temple Court was filled, they closed the doors of the Temple Court, they sounded a teki'ah, a teru'ah, and a teki'ah.⁵ The Kohanim stood in rows, and in their hands were basins of silver and basins of gold; a row which was entirely of silver was of silver, and a row which was entirely of gold was of gold: they were not mixed; and the basins had no [flat] bottoms, lest they put them down and the blood become congealed. The Israelite slaughtered [the lamb], and the Kohen caught [the blood]; he handed it to his colleague and his colleague [passed it on] to his colleague; and he received the full [basin] and gave back the empty one. The Kohen nearest the altar sprinkled it once over against the base [or the altar]. The first division [then] went out and the second entered; the second went out and the third entered. as the manner of the first [group], so was the manner of the second and the third. they recited the hallel; if they finished it they repeated,

¹ Automatically. Why then is an explicit declaration required.

² Lit., uprooting’, ‘eradicating’. I.e., it does not become a shelamim-offering automatically, but its character as a pesach offering must be explicitly cancelled.

³ In the following month; therefore it is not a shelamim-offering automatically. But in other cases it is, and an explicit declaration is then unnecessary.

⁴ Each denotes a separate division.

⁵ Teki'ah is a long, straight blast on the shofar (ram's horn); teru'ah is a series of short consecutive blasts.

and if they repeated [and were not finished yet], they recited it a third time, though they never did recite it a third time. Rabbi Yehudah said: the third division never reached 'I love that Hashem should hear' [etc.], because the people for it were few. As was done on week-days so was done on the Shabbos, save that the Kohanim rinsed the Temple Court, [but] without the consent of the sages. Rabbi Yehudah said: he [a Kohen] used to fill a goblet with the mixed blood [and] he sprinkled it once on the altar; but the sages did not agree with him. How did they hang up [the sacrifices] and flay [them]? There were iron hooks fixed in the walls and in the pillars, on which they suspended [the sacrifices] and flayed [them]. If anyone had no place to suspend and flay, there were there thin smooth staves which he placed on his shoulder and on his neighbor's shoulder, and so suspended [the animal] and flayed [it]. Rabbi Eliezer said: when the fourteenth fell on the Shabbos, he placed his hand on his neighbor's shoulder and his neighbor's hand on his shoulder, and he [thus] suspended [the sacrifice] and flayed [it]. Then he tore it and took out its eimurim, placed them in a tray and burnt them on the altar. The first division went out and sat down on the Temple Mount,⁶ the second [sat] in the chiel,⁷ while the third remained in its place. When it grew dark they went out and roasted their pesach offerings. (64a2 – 64b1)

GEMARA: Rabbi Yitzchak said: The pesach offering was not slaughtered except in three divisions each consisting of thirty men. What is the reason? 'Assembly' 'congregation,' and 'Israel' [are prescribed, and] we are doubtful whether [that means] at the same time or consecutively.⁸ Therefore we require three divisions each consisting of thirty men, so that if [it means] at the same time, they are there; and if consecutively, they are there. Hence fifty [in

⁶ If the fourteenth fell on the Shabbos, as they could not carry their sacrifices home and had to wait for the evening.

⁷ A place within the fortification of the Temple.

⁸ And each expression denotes a minimum of ten.

⁹ Or, were locked-miraculously, without human agency.

all] too are sufficient, thirty entering and preparing [their sacrifices], then ten enter and ten leave, [and another] ten enter and [another] ten leave. (64b1)

The first division entered etc. It was stated, Abaye said: We learned, 'They [the doors] locked themselves';⁹ Rava said, We learned: They locked. Where do they differ? — They differ in respect of relying on a miracle. 'Abaye said, We learned, They locked themselves'; as many as entered, entered, and we rely on a miracle.¹⁰ Rava said, We learned, They locked, and we do not rely on a miracle. And as to what we learned, Rabbi Yehudah said: Heaven forbid that Akavya ben Mehalallel was banned! for the wisdom and fear of sin to Akavya ben Mehalallel — Abaye explains that the Temple Court was never closed upon any man in Israel equal in it according to his view, [while] Rava explains it according to his view. Abaye explains it according to his view: there was none in the Temple Court when it closed itself upon every man in Israel like Akavya ben Mehalallel in wisdom and fear of sin. Rava explains it according to his view: There was none in the Temple Court when they closed it on all Israel like Akavya ben Mehalallel in wisdom and the fear of sin. (64b1 – 64b2)

Our Rabbis taught: No man was ever crushed in the Temple Court except on one Pesach in the days of Hillel, when an old man was crushed, and they called it 'The Pesach of the crushed'.

Our Rabbis taught: King Agrippas once wished to cast his eyes on the [count of the] masses of Israel.¹¹ Said he to the Kohen Gadol: Cast your eyes upon the pesach sacrifices. He [thereupon] took a kidney from each, and six-hundred-thousand pairs of kidneys were found there, twice as

¹⁰ That the doors should shut themselves when sufficient had entered.

¹¹ I.e., to take a census of the Jewish people. This was an unpopular proceeding, as it was regarded as of unfortunate Omen.

many as those who departed from Egypt, excluding those who were tamei and those who were on a distant journey; and there was not a single pesach offering for which more than ten people had not registered; and they called it, 'The Pesach of the dense throngs.' - 'He took a kidney'! but it required burning [on the altar]? He burned them subsequently. But it is written: And [Aaron's sons] shall burn it etc., [which intimates] that he must not mix the fat [portions] of one [sacrifice] with [that of] another? — He subsequently burned them each separately. But it was taught: And [the Kohen] shall burn them; [this teaches] that all of it must be [burnt] simultaneously.¹² But it was a mere seizure, i.e., he took it from them until they gave him something else. (64b2)

The Kohanim stood in rows etc. What is the reason? Shall we say, lest they take [a basin] of gold and return [a basin] of silver;¹³ then here too,¹⁴ perhaps they might take [a basin] of two hundred [measures] capacity and return one of one hundred? Rather, [the reason is] that it is more becoming thus.¹⁵ (64b2)

And the basins did not have [flat] bottoms etc. Our Rabbis taught: None of the basins in the Temple had [flat] bottoms, except the basins of the frankincense for the showbread, lest they put them down and they break up the bread.¹⁶ (64b2 – 64b3)

¹² All the parts of the sacrifice which are burnt on the altar (called eimurim) must be burnt at the same time. Here, however, the kidneys would be burnt separately.

¹³ Which is 'descending in sanctity', and this must be avoided.

¹⁴ I.e., even with the present arrangements.

¹⁵ The general beauty and dignity of the proceedings are thereby enhanced.

¹⁶ These vessels were kept near the showbread, and if they were not provided with a base to stand on they might fall against the rows of showbread and break up their formation.

¹⁷ Lit., 'is it not enough that it should not be an Israelite?' — Surely a Kohen too could slaughter it!

An Israelite slaughtered and the Kohen caught [the blood] etc. Is then an Israelite indispensable?¹⁷ — He [the Tanna] informs us that very fact, viz., that the shechitah is valid [when done] by a lay Israelite. (64b3)

And the Kohen caught [the blood]. This informs us that from the receiving of the blood and onwards, it is a duty of the Kehunah. (64b3)

He handed it to his colleague. You can infer from this that carrying without moving the feet is carrying!¹⁸ [No:] perhaps he moved slightly [too]. Then [in that case] what does he inform us? — He informs us this: In the multitude of people is the king's glory. (64b3)

He received the full [basin] and gave back the empty one etc. But not the reverse. This supports Rabbi Shimon ben Lakish. For Rabbi Shimon ben Lakish said: You must not postpone the mitzvos.¹⁹ (64b3)

The Kohen nearest the altar etc. Which Tanna [holds] that the pesach offering requires sprinkling?²⁰ Said Rav Chisda, it is Rabbi Yosi haGellili. For it was taught, Rabbi Yosi haGellili said: You shall sprinkle their blood against the altar, and You shall burn their fat: 'its blood' is not said, but 'their blood'; 'its fat' is not said, but 'their fat'. This teaches concerning the bechor, the ma'aser [of animals] and the pesach offering, that they require the presenting of blood and eimurim at the altar.²¹

¹⁸ Carrying the blood to be sprinkled was one of the four services, and there is a controversy in Gemara Zevachim whether the Kohen actually had to walk a little for this or not. From the present passage we see that this was unnecessary.

¹⁹ Lit., 'one must not pass by mitzvos', but must perform them immediately they come to hand. Thus when the full basin is held out, the next Kohen must accept it immediately, before returning the empty one, as the reception of the full basin on its way to the sprinkling is a religious service.

²⁰ From the distance, and not just pouring out.

²¹ These are the only sacrifices in connection with which it is not mentioned elsewhere, hence the plural is applied to them.

How do we know that they require [sprinkling against] the base? — Said Rabbi Elozar: The meaning of ‘sprinkling’ is deduced from, an olah-offering. Here it is written, You shall sprinkle their blood against the altar, while there it is written, And Aaron's sons, the Kohanim, shall sprinkle its blood against the altar round about: just as the olah-offering requires [sprinkling against] the base, so does the pesach offering too require [sprinkling against] the base. And how do we know it of the olah-offering itself? — Scripture said: at the base of the altar of the olah-offering: this proves that the olah-offering requires [sprinkling against] the base. (64b3 – 65a1)

INSIGHTS TO THE DAF

Rabbi Yehuda says that the third group never even got to the chapter of “Ahavi” even one time. Rashi explains that this was because there was never a lot of people in the third group. Why weren’t there a lot of people in the third group?

The simple reason is because it was looked down upon to be among the last to perform such an important mitzva. We know there is a concept “Zerizin makdimin l’mitzvos” -- “people who are industrious do mitzvos early.” Accordingly, one who was not in the earlier groups did not seem to have this positive trait.

Rabbi Akiva Eiger points out that there is another additional “perk” that the last group did not have. The Mishna states that while the first group went to Har Habayis to eat their korban pesach and the second group went to the Chel, “the third group stood in its place.” Rabbi Akiva Eiger says the terminology used in the Mishna is exact, as it says “stood.” They indeed were not allowed to sit when they ate their korban pesach, as only a Judean

Furthermore, Scripture states ‘You shall sprinkle’ (tizrok), not ‘You shall pour out’ (tishpoch).

king is allowed to sit in the Azarah. This is yet another reason why people would want to be part of the first two groups.

DAILY MASHAL

Depending on Miracles

According to Abaye, after the Beis HaMikdash was filled with the amount of people necessary to begin sacrificing the Korban Pesach, the gates of the Beis HaMikdash would shut by themselves. The Kohanim relied on this miracle to determine the appropriate number of participants. Even though it is normally forbidden to rely on miracles, the Beis HaMikdash was different. There, miracles were a common occurrence, and there was no reason not to rely on them (Iyun Yaakov).