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Pesachim Daf 64

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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. Rabbi Yehuda holds that one cannot possess chametz while slaughtering the korban tamid of Erev Pesach.

The Gemora explains that Rabbi Yehuda derives this from the end of the verse, “Lo sishachet al chametz dam zivchi” -- “you should not slaughter on chametz the blood of My offering.” He understands that “zivchi” -- “My offering” refers to the korban tamid, as this is the (twice-daily) special (public) offering to Hashem.

2. There is a mitzva for the korban pesach to be brought in three groups.

This is even if there are not a lot of people bringing the korban during a particular year. This is derived from the verse, “all of the gathering congregation of Israel.” As one of these words would have sufficed, it must be the Torah is saying that there should be three groups.

3. Hallel was sung during the slaughtering of the korban pesach.

The Mishna explains that every group started singing hallel while the korban was being brought. If they finished hallel before the group was finished slaughtering, they started singing hallel again. If they finished, they would sing it a third time. However, they never actually needed to sing it a third time. Rabbi Yehuda adds that the third group never even got to the chapter of “Ahavti” even one time. Rashi explains that this was because there was never a lot of people in the third group (see INSIGHT).

4. There were at least twelve million Jews who took part in the korban pesach during the time of King Agrippas.

Agrippas wanted to know how many people were coming to bring the korban pesach. To accomplish this, he asked the kohen gadol to set aside one kidney from each korban pesach. There were one million two hundred thousands kidneys at the end of the day, and a minimum of ten people shared every korban pesach. This means at least twelve million people took part in this korban pesach.

5. There is an argument whether transporting the blood of the korban without moving one’s feet is deemed “holacha” -- “bringing.”



One of the four basic avodos of a korban is holacha. It does not have to be done, however, as a person can slaughter a korban near the mizbe'ach and thereby avoid holacha. Our Gemora at first attempts to prove that just passing the blood to one's fellow kohen is holacha, as the Mishna says that the kohen who received it passed the blood to his friend. The Gemora rejects this, saying that it is possible he passed it to his friend just to involve more people in the korban, as this is more honorable. In fact, whether or not holacha requires one to move their feet is an argument in Zevachim (14b).

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 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.

INSIGHTS TO THE DAF

Rabbi Yehuda says that the third group never even got to the chapter of "Ahavti" 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.