

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. The Mishna states that whatever parts of a big ox are eaten, are parts that are similarly eaten by a tender goat.

The Mishna is discussing what parts of a korban pesach are fit to be eaten to fulfill the mitzva of eating the korban pesach. It says that the parts of an ox that are not hard and able to be eaten are the same parts that can be eaten by a goat. The implication is that even though there are parts of an ox that are hard and inedible while those same parts of a goat are tender, those parts of the goat cannot be eaten to fulfill one’s mitzva of eating the korban pesach.

2. Rabah and Rava argue how to understand our Mishna in light of its conclusion “and its shoulder bone and lobes.”

Rabah asks that the shoulder bone and lobes of an ox are not eaten. Why would the Mishna imply that it is including them as being able to be eaten by the korban pesach after it just implied that it may not be eaten? Rabah therefore understands that there are two opinions in the Mishna, and they argue about whether this rule (“Whatever parts etc.”) is in fact true. Rava says that there is only one author of this

Mishna. The Mishna means that whatever is eaten when cooked of a big ox can be eaten roasted from the korban pesach. The parts of the animal that this rule is relative to are the shoulder bone and lobes. [Cooking in water makes meat softer. The Mishna is therefore telling us that taking into account the softness of goat meat versus ox meat, the roasting of goat meat can be used to eat certain parts that would require cooking if they were parts of an ox.]

3. Reish Lakish and Rabbi Yochanan argue whether or not people can eat the sinews that will eventually harden as parts of their korban pesach. Rabbi Yochanan later retracted his opinion.

Rebbi Yochanan says that this is acceptable, as when he eats them they will be soft. Reish Lakish says that we look at them as they will be in the near future, which is hard and inedible. Rebbi Yochanan later retracted his opinion, as he remembered that this opinion is a minority opinion.

4. There are many opinions regarding the parameters of the verse, “And a bone you should not break in it.”

The Tanna Kamma states that “in it” refers to only to a kosher korban pesach. Rabbi says this means that it has to be fit to eat. What is their argument? Some of the opinions are as follows. Rabbi Yirmiyah says that the argument is about a pesach that is brought when everyone is impure. The Tanna Kamma would say the prohibition does not apply, as this is an impure korban pesach (although it may be brought if everyone is impure). Rabbi would say that the prohibition would apply, as it is fit to eat. Rav Yosef says that they argue regarding a korban pesach that was fit to be eaten and was later made unfit, and that Rabbi holds the prohibition would not apply in this case because it is no longer fit to eat. Abaye says the argument is regarding breaking a bone before pesach night (as it cannot yet be eaten), and Rabbi is lenient.

5. Four opinions out of the many opinions presented in the Gemora regarding Rabbi’s position have a source in a braisa.

The braisa quotes Rabbi as stating that there is no prohibition when a korban pesach that was fit to be eaten was later made unfit (Rav Yosef’s opinion above). Additionally, there is only a prohibition if the bone had an amount of meat on it the size of a kzayis. It also had to have been fit for the mizbe’ach when the bone was broken. Rashi says that the fourth statement can be one of two opinions presented earlier in the Gemora.

## INSIGHTS TO THE DAF

While Rabbi Yirmiyah above (4.) stated that the Tanna Kamma and Rabbi argue about whether or not there is a prohibition against breaking a bone of the korban pesach when everyone is bringing it while they are impure, Rav Yosef says that everyone agrees that there is no prohibition in such a case. The Rambam (Hilchos Korban Pesach 10:1) indeed codifies the ruling of Rav Yosef.

The Or Sameach (ibid.) adds an interesting insight to this law. He says that this could be why the law against breaking a bone is not clearly stated as applying for all future generations who will bring a korban pesach. This is because in a year when the korban pesach will be brought when everyone is impure, it will in fact be a mitzva to break the bones of the korban pesach. Being that there is edible marrow in the bones and there is no prohibition that year against breaking them, one should make sure to do so in order that the marrow will not be nosar.