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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. There is an argument whether or not a convert is considered immediately after his conversion as if he had contact with the dead.

The Mishna quotes an argument regarding a gentile who converted on Erev Pesach. Beis Shamai says he can eat the korban pesach at night. Beis Hillel says that he cannot, as they consider him to have a law of having had contact with the dead. [A person who is impure cannot eat a korban. See Insight at length for their exact reasoning.]

2. If a Jew did not have a bris until Erev Pesach, everyone agrees that he may eat the korban pesach that night.

The Gemora explains that this argument (1. above) only applies to a convert, not to a Jew who did not have a bris milah. Everyone agrees that after he has a bris he is not impure, and can eat from the korban pesach that night. [The Gemora spells out that we do not make a Rabbinic decree that such a person should be forbidden to eat from the korban pesach, lest we come to permit a convert who had his bris on Erev Pesach from eating from the korban pesach.]

3. Rava lists three cases where the Rabbanan did not push aside their decrees though it interfered with the performance of a Torah command, and three cases where they did push their decree aside.

For example, Rava cites the case above where Beis Hillel said that a gentile who converted on Erev Pesach cannot bring the korban pesach that year. According to Torah law, there is no reason why he cannot bring the korban pesach. Yet the Rabbanan instituted a decree that he cannot (as explained above). On the other hand, they were lenient with their decree that one cannot go through a field where a grave was plowed over without becoming impure according to Rabbinic law. They said that if one must go through such a field to get to the Beis Hamikdash to bring the korban pesach, he may check thoroughly that there are no bones there and go through it, even though this would normally make him impure according to Rabbinic law.

4. If one did not bring his korban pesach on the night of pesach, he can bring a pesach sheini.

The Mishna lists four cases of people who can bring a korban pesach on pesach sheini. They are people who were impure on pesach, were far away and

therefore exempt from bringing a korban pesach, and people who could not the korban pesach due to either forced or accidental circumstances.

5. There is an argument whether someone who was far away during the slaughtering of his korban pesach fulfills his mitzvah with this korban pesach.

The Gemora discusses someone who was far away when his korban pesach was slaughtered (he could not get close before nightfall). Rav Nachman says that as long as he eats it on time he does not have to bring another korban pesach. He had an option to be exempt, but if he was able to fulfill his obligation anyway it is valid. Rav Sheshes says that the Torah made him totally exempt, just like someone who is impure who has no way to bring the korban. He therefore must bring another korban on pesach sheini.

INSIGHTS TO THE DAF

The Gemora explains Beis Hillel's statement that a gentile who converted on Erev Pesach cannot eat the korban pesach that night, as "whoever separates from the foreskin is like separating from the grave." Beis Hillel does not mean that he is actually impure as if he touched the dead. Rather, it is a decree that he cannot eat the korban, as we are scared that next year he will become impure right before pesach and think that he can just go to the mikveh and eat the korban, just as he did the

previous year. Beis Shamai does not make this decree.

The Sfas Emes asks that Beis Hillel didn't have to establish an uncommon scenario that he will become impure before next pesach. They could have said that he will become impure by coming in contact with the dead anytime after pesach! He will think that he can just go the mikveh and eat kodshim, when in fact he must wait seven days. Why didn't the Gemora make the decree due to a more common case?

The Sfas Emes answers that in fact, Beis Shamai agrees to Beis Hillel that during the year a gentile who converts must wait seven days before eating any kodshim, so he will not make this mistake that one can always eat kodshim soon after becoming impure. They merely argue that this decree should not be applied when it comes to him missing his Torah obligation of korban pesach. Beis Hillel says that the decree applies despite the fact that he will miss bringing the korban pesach. It is possible, the Sfas Emes continues, that everyone agrees that during the year a regular Jew would also need to wait for seven days to avoid the reasoning of this decree.