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Pesachim Daf 65

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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

The lazy group

The Mishna said that after the first group exited, it was followed by the second and third groups. The Gemora cites a braisa that says that the third group was called the lazy one, since they waited until the end. The Gemora asks why this is, as we learned that there must be three groups sacrificing the Pesach, and answers that they still should have tried to be among the early ones. The Gemora supports this with a similar concept in a braisa in which Rebbe says that the world needs both perfume salesmen and tanners, yet fortunate is he who merits to be the perfume salesman and woe is to he whose occupation is that of a tanner; the world cannot exist without males and females, yet fortunate is one whose children are sons and woe is it to he whose children are females. (65a1)

Rinsing the azarah floor

The Mishna said that the procedure on Shabbos was the same as a weekday, but the Kohanim would rinse the *azarah* – courtyard against the wishes of the Sages. The Gemora asks who “the Sages” are. Rav Chisda says it refers specifically to Rabbi Eliezer, who considers rinsing a bona fide form of work prohibited by the Torah, as the Sages say that it is only Rabbinically prohibited, and therefore permitted in the Bais Hamikdash. The Gemora explains this by citing a braisa in which Rabbi Eliezer says that the following are bona fide forms of work prohibited by the Torah: milking a cow, curdling milk, pressing cheese, sweeping, sprinkling water on the ground, and detaching honeycombs. The Sages say that the last three are only Rabbinically prohibited. Rav Ashi says that it can also refer to the Sages of the braisa, but it follows Rabbi Nassan, who

says that Rabbinic prohibitions are permitted in the Bais Hamikdash only if they are needed. Therefore, rinsing the floor is prohibited, as it is not necessary. (65a1 – 65a2)

Applying from the blood on the floor

The Mishna cited Rabbi Yehudah saying that at the end they would fill one cup from the mixture of blood on the floor and apply it once to the altar, but the Sages didn’t agree. The Gemora cites a braisa in which Rabbi Yehudah says that this mixture was applied, just in case the blood of one Pesach was spilled and not applied. The Sages dispute this, as that blood wasn’t even received in a utensil, making it unfit for applying to the altar. The Gemora explains that the Sages don’t *know* this, but are saying that *perhaps* the blood wasn’t received, making this application invalid. Rabbi Yehudah responds that he only is referring to blood which was received in a utensil. The Gemora explains that Rabbi Yehudah was answering that the Kohanim worked with alacrity, making it unlikely that they didn’t receive the blood, but making it possible that they dropped it in their haste. The Gemora challenges Rabbi Yehudah from the fact that mixed in with this blood is blood of *tamtzis* - which drips out after the initial flow after slaughter, and this blood is unfit for applying. The Gemora suggests that Rabbi Yehudah is following his position that such blood is bona fide blood, for which one is also liable kares for eating. The Gemora supports this from a braisa in which the Sages say that the prohibition of *tamtzis* blood is a regular one, while Rabbi Yehudah says that it incurs kares. The Gemora rejects this answer, since Rabbi Elozar says that Rabbi Yehudah still agrees that such blood is not valid to achieve atonement for a sacrifice, as



the verse says that the blood, in the soul, will atone, implying that only the blood which exits at the point of death (when the soul leaves) atones. Rather, the Gemora says that Rabbi Yehudah is following his position that one type of blood doesn't void other blood mixed with it. (65a2 – 65b1)

Walking through the blood

The Gemora cites a braisa in which Rabbi Yehudah asks the Sages why they stopped up the Azarah, letting the blood collect, if they didn't apply the blood. The Sages answer that it is praiseworthy for the Kohanim to walk in blood up until their knees. The Gemora asks how they can do so, as the blood would be a separation between their feet and the courtyard floor. The Gemora answers that since the blood is moist, it isn't considered a separation. The Gemora supports this with a braisa which says that blood, ink, milk, and honey are considered separations only when dry. The Gemora asks how they can do so, as their clothes would get dirty, and the Mishna says that if a Kohen performed the service with dirty clothes, it is invalid. The Gemora says the Kohanim can't raise their clothing to avoid the blood, as the braisa says that the verse which refers to their clothing as *mido* can be read as *midaso – his size*, requiring that they fit exactly. The Gemora answers that the braisa is referring to the act of bringing the limbs of the sacrifice to the ramp, which is not a formal service. The Gemora challenges this, as it must be done by Kohanim, indicating that it *is* a formal service. The Gemora supports this from a braisa which says that the verse which says that the Kohanim will offer it all on the altar refers to bringing the limbs to the ramp. Rather, the Gemora answers that they walked in blood to bring wood to the pyre on the altar, which is not a formal service. The Gemora asks how they actually did bring the limbs to the ramp or the blood to the altar without walking in the blood, and answers that they walked on raised platforms that were above the blood. (65b1 – 65b2)

Offering the fats

The Mishna said that the one offering the Pesach would open it, remove the fats, put it in a utensil, and offer them on the altar. The Gemora challenges the Mishna's language, as it is not required, or even necessarily possible, for him to actually offer them, as he may not even be a Kohen. The Gemora therefore amends the Mishna to say that he put it in a utensil, *in order to* offer them on the altar. (65b2)

Storing the Pesach

The Mishna said that each group left and stayed with their Pesach until nightfall, when they roasted them. The Gemora cites a braisa which says that each person would store his Pesach in its hide, and put it on his back. Rav Ilish says that this was similar to the method used by Arab merchants. (65b2)

WE SHALL RETURN TO YOU, TAMID NISHCHAT

What's permitted on Shabbos Erev Pesach

The Mishnah enumerates what Shabbos prohibitions are permitted on Erev Pesach for offering the Pesach and which are not. The permitted ones are slaughtering, applying the blood, clearing waste from the intestines, and offering the fats, but one may not roast it or rinse the intestines. The Mishna says that one may not carry the Pesach into the courtyard, bring it from outside the techum, or remove a wart, which is a blemish which makes it invalid, but Rabbi Eliezer says that one may do these. Rabbi Eliezer says that it is logical to allow these. If slaughtering, which is a Torah prohibited act, is permitted, certainly these, which are all Rabbinic, should be permitted. Rabbi Yehoshua challenged this argument from the case of Yom Tov, where one may do Torah prohibited work for the purpose of food preparation, but one may not do a Rabbinic prohibition, like going outside the techum, for food preparation. Rabbi Eliezer rejected this, as offering a Pesach is a mitzvah, while eating on Yom Tov is not. Rabbi Akiva challenged Rabbi Eliezer from the

sprinkling of the red heifer's ashes on one who is impure, which is only Rabbinically prohibited, and is still prohibited on Shabbos which is Erev Pesach. Rabbi Eliezer responded that he says that sprinkling is permitted, from the same logical argument. Rabbi Akiva responded that perhaps we should use this argument to prove that slaughtering the Pesach is prohibited – if sprinkling, which is only Rabbinically prohibited, is prohibited, surely slaughtering, which is prohibited from the Torah, is prohibited. Rabbi Eliezer rejected this, as this would uproot the verse which says that one must offer the Pesach b'moado – in its time, i.e., whether it is Shabbos or not. Rabbi Akiva asked Rabbi Eliezer where there is a similar verse to explicitly include Rabbinic prohibitions. Rabbi Akiva says that the rule is any act which couldn't have been done before Shabbos is permitted, but anything else is prohibited. (65b4 – 66a1)

INSIGHTS TO THE DAF

Work on Yom Tov

The Gemora cites the braisa which discusses various forms of work for which one is liable on Shabbos and Yom Tov. Included in the list are removing honeycombs (according to Rabbi Eliezer) and milking, curdling milk, and making cheese. Tosfos (Shabbos 95b) asks why Rabbi Eliezer says one is liable for removing a honeycomb on Yom Tov, as this is work done for food preparation, which is permitted. Even if he is doing it for the day after Yom Tov, we rule like Rabba that one isn't liable, since it would be usable on Yom Tov if guests would arrive. Tosfos answers that the case is when he did this so close to the end of the day that it wouldn't be usable for guests, and therefore there is no reason to exempt him. The Rashba answers that Rabbi Eliezer says that one is liable as a subcategory of the act of harvesting. Since harvesting itself isn't permitted for food preparation, removing the honeycombs is also not permitted.

The Rishonim in Shabbos (95) ask why one is liable on Yom Tov for milking, curdling, and making cheese, as these are

also done for food preparation. The Rashba says that the braisa is referring to one who does these with non-kosher milk, which one may not eat. Rabbenu Chananel says that one is not liable for these acts, and the braisa only means that one is liable for the other actions listed.

Carrying the Korban Pesach Home

The Gemara tells us that when people would carry the Korban Pesach home from the *Beis HaMikdash*, they would wrap the meat in its own skin, which had been stripped off. They would then sling the skin over their shoulders and thus carry it home. When Rav Ilish saw this, he compared it to the way Arab butchers would carry their merchandise (see Rashi).

What exactly did he mean by this remark? The Amoraim certainly do not offer glib comments for no reason. The commentaries offer several explanations. Some even draw halachic conclusions from here.

Demeaning one's self to honor a mitzva: R' Yaakov Emden (in his gloss on the Gemara text) explains that it was somewhat demeaning for a person to be seen carrying a load across his back, like an Arab merchant. Nevertheless, the Jewish people were willing to diminish their own honor, for the sake of the mitzvos.

In contrast, some commentaries explain that it is disrespectful for the korban to be carried this way. We find that it is forbidden to hang a Sefer Torah in a sack (see Tosefos, Berachos 18a; Bach and Shach Y.D. 282; Kobetz Shaarei Torah 2:24). R' Ilish therefore pointed out that it is not considered disrespectful to hang the korban.

How is the Korban Pesach skinned? R' Yechezkel Landau of Prague, in his commentary entitled *Tzla"ch*, explains that R' Ilish meant to express a very significant halacha.

In Maseches Shabbos (117a, s.v. *D'shakil*), Tosefos discusses how the Korban Pesach was skinned when Erev

Pesach occurred on Shabbos. Slaughtering and skinning an animal are both among the 39 melachos of Shabbos. It is permitted to slaughter the Korban Pesach on Shabbos since this is necessary in order to offer it. It is also necessary to skin the animal, in order to remove the innards to offer them on the mizbe'ach. However, it is not necessary to skin the entire animal. One can suffice by skinning it up to the chest. Tosefos therefore questions if perhaps it should be forbidden to skin the korban past its chest.

According to the Tzla"ch, R' Ilsh meant to stress that the entire animal may be skinned, since this is the normal practice. Therefore, R' Ilsh remarked that the Arab merchants are accustomed to do so.

Focusing attention on the korban: R' Zolti *zt"l*, the previous Av Beis Din of Yerushalayim, questions why the Rambam omits the halachah stated in our sugya, that the Korban Pesach is carried home by hanging it behind one's back. He explains based on a general principle, that if one removes his attention (*hesech hadaas*) from a korban after it is slaughtered, it becomes *posul* (see above 34a). The same is true in regard to water prepared with the ashes of the parah adumah.

The Mishna (Para 7:5) states that one may not hang a barrel of parah adumah water behind his back, since this constitutes a break of attention. However, if one has two barrels to carry, and he can only lift them by tying them together, and balancing them over his shoulder with one in front and one in back, he may do so since he has no other option. The same is true of the Korban Pesach. There was no other practical way to carry the korban home. Therefore, they hung it behind their backs, as the Arab merchants are accustomed to carry. Since this was the normal way of carrying, it is not considered a break of attention. However, if the custom has changed, and people have found other convenient ways to carry, they may not hang the korban behind their backs. Since this is

no longer the normal way of carrying it meat, it is now considered a break of attention, which is forbidden. For this reason, the Rambam omitted this halacha. He felt that it was no longer relevant (Moria 24, p. 18; see Or Same'ach, Hilchos Korban Pesach 1:6 who offers another explanation based on the halachos of parah adumah).

DAILY MASHAL

Protecting the Korban Pesach: In conclusion, we cite from R' Z. Kroizer, who explains that the forces of impurity attempt to attach themselves to the Korban Pesach, due to its great holiness (Zohar, Mishpatim, p. 125). For this reason, people would carry the Korban Pesach over their shoulders in a disrespectful manner. It would appear as if they were carrying some menial load, as Arab merchants do. The forces of impurity would then overlook them (Or HaChamah, here).