

9 Nissan 5781
March 22, 2021



Pesachim Daf 121

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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

Impurity of Piggul and Nossar

The Mishna says that sacrificial meat which is *piggul* – *planned to be eaten improperly* or *nossar* – *leftover* makes one’s hands impure.

Rav Huna and Rav Chisda gave different parameters for this Rabbinic impurity. One said it was due to Kohanim who are suspect, while the other said it was due to lazy ones. One said that it applied to a kazayis of meat, while the other said it applied only to a *kabeitzah* – *the size of an egg*.

The Gemora explains that one of them was referring to *piggul*, and the other to *nossar*. Impurity was enacted on *piggul* to dissuade those Kohanim suspected of purposely wanting to invalidate someone’s sacrifice. Since the meat would make their hands impure, this would make them less likely to make it *piggul*. Impurity was enacted on *nossar* to encourage the Kohanim to eat the meat in time, and not be lazy.

Their difference about the size which makes the hands impure is a dispute about how the Sages enacted this impurity. One says that they enacted it on a kazayis, as this is the measurement for which one is liable for eating these forbidden meats, while the other says they enacted it on a *kabeitzah*, as this is the general measurement for impure foods. (120b4 – 121a1)

Pesach and Chagigah

The Mishna cites a dispute about the blessings on the Pesach and Chagigah sacrifices. Rabbi Yishmael says that the brachah on eating the Pesach exempts the eating of the

Chagigah, but not vice versa. Rabbi Akiva says neither exempts the other. (121a1)

The Gemora says that if we examine this dispute carefully, we will discover that it depends on their position about the blood of sacrifices, which is sometimes applied at the wall (like the Chagigah) and sometimes spilled on the base (like the Pesach). Rabbi Yishmael says that applying on the wall can be fulfilled by spilling it on the base, but spilling cannot be fulfilled by applying on the wall. Therefore, the Chagigah sacrifice is considered a subset of the Pesach, since its application can be fulfilled by the Pesach’s method, but the opposite is not true, since the Pesach’s application cannot be fulfilled by the Chagigah’s method. Rabbi Akiva says that neither method is valid for the other. Therefore, neither brachah exempts the other. (121a1 – 121a2)

Brachos of the pidyon haben

Rabbi Simlai went to a *pidyon haben* – *redemption of the first born*, and they asked him a question about the brachos to be made. They knew that the father makes the brachah on the mitzvah itself, but they didn’t know whether the father or the Kohen makes the shehechayanu. Perhaps the Kohen makes it, because he is receiving the monetary benefit of the 5 shekel, or perhaps the father makes it, as he is fulfilling the mitzvah. He didn’t know the answer, so he went and asked in the bais medrash. They told him that the father makes both brachos, and the Gemora says that we indeed rule that the father makes both. (121b)

**WE SHALL RETURN TO YOU, ARVEI PESACHIM
AND TRACTATE PESACHIM IS CONCLUDED**

INSIGHTS TO THE DAF

When Does the Daughter of a Kohen Have a Child that Requires a Pidyon Ha'Ben?

It is a well-known halachah that if the father or mother of a firstborn son is a Kohen or Levi, no pidyon ha'ben is required. What is less known is that there are cases when a pidyon ha'ben is required in such a case.

The Shulchan Aruch (Yoreh Dei'ah 305:18) rules that if the daughter of a Kohen became pregnant from a gentile, the resulting child (although Jewish) would require a pidyon ha'ben. This is because the mother lost her "kedushas kehunah" – "holiness of kehunah" when she had relations with this gentile. Interestingly, this would not be the case regarding the daughter of a Levi, as there is no precedent for a Levite woman losing her "holiness as a Levite" due to relations with a gentile.

The Shach (ibid.) states that this law, clearly, has nothing to do with pregnancy. The Shulchan Aruch was merely discussing a case of a child being born from such a union. In essence, the Shach relates, any daughter of a Kohen who ever had relations with a gentile before giving birth to her firstborn son would not exempt her firstborn son from pidyon ha'ben, as she no longer has "kedushas kehunah." This is one case where the daughter of a Kohen who has a firstborn son is not reason to exempt him from having a pidyon ha'ben.

DAILY MASHAL

"Why is this night different from all other nights? For on all other nights we eat Chametz and Matzah, but on this night only Matzah." Do we really eat Matzah on all other nights? Even if we allow some flexibility in the translation and say it actually means "we eat Chametz or Matzah", do we in fact eat Matzah on other nights during the year?

Short Vort cites the Chasam Sofer who provides a novel explanation that the Hagadah's question here is not concerning the food eaten on every night of the year. Rather, the question relates to the Korban Todah, thanksgiving offering. One whose life had been saved from a dangerous situation was obliged to bring this offering in the Temple, nowadays substituted with the HaGomel prayer. The classic instances of a dangerous situation are easily recalled by the acronym CHaYYiM, meaning life: CHoleh – illness, Yissurim – prison, Yam – crossing the sea, and Midbar – traversing the desert. According to the Vilna Gaon, when the Israelites were redeemed from Egypt they were saved from all four of these classic scenarios: they were physically ill from all the hard labor, escaped from prison (Egypt is called Mitzrayim, an anagram of Meitzarim, meaning boundaries), crossed the Red Sea and braved the desert. Surely the Jewish People should offer a Korban Todah on Pesach.

Abarbanel comments that the Korban Pesach is our Korban Todah to God for having released us from the bondage of Egypt. However, this would appear to present a problem on Pesach. The Korban Todah needed to be accompanied by 40 loaves, of which 10 were Chametz and 30 were Matzah. Hence, Chasam Sofer explains, "on all other nights we eat Chametz and Matzah". But on this night, the night when it is most apt to offer the Korban Todah, we eat only Matzah and so cannot bring this offering. How can we express our gratitude to God for redeeming us? Chasam Sofer elucidates that, in fact, if we truly internalise the message of Seder night we will attain the elevated level of re-experiencing the exodus from Egypt. This will act as a springboard to our service of God in the future. We will re-dedicate ourselves to strive even higher in our spiritual life. The Mishnah teaches that the Korban Miluim (dedication offering) required the same 30 Matzot as the Korban Todah but did not require the 10 loaves of Chametz. On all other nights we express our thanks to God via the Korban Todah, but on this night we aim higher, and aspire to the level of Korban Miluim.