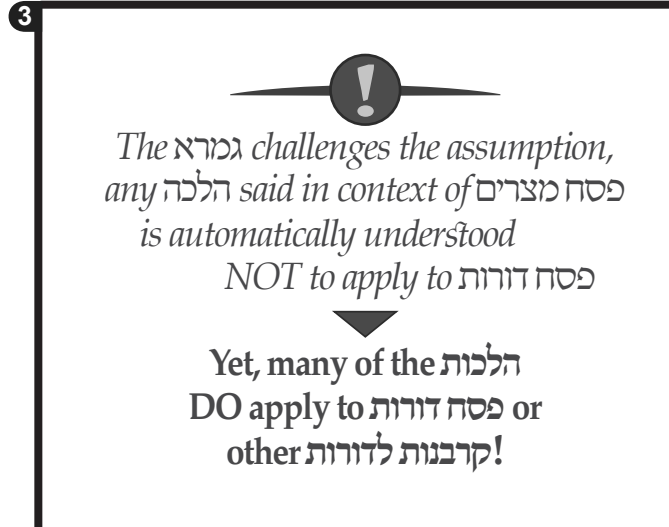
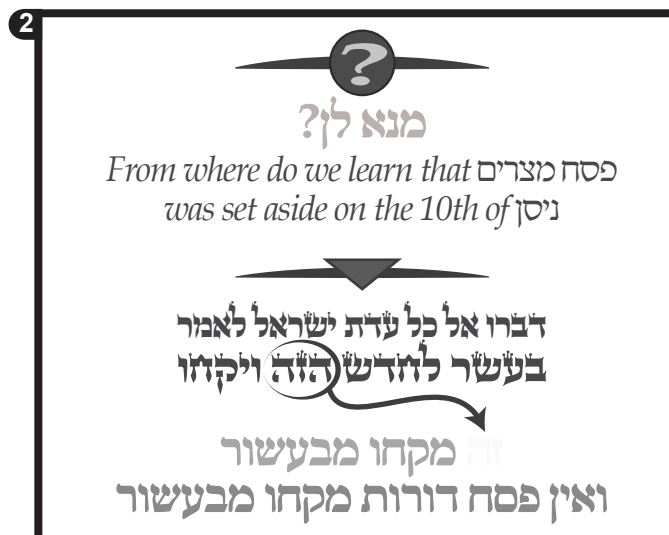
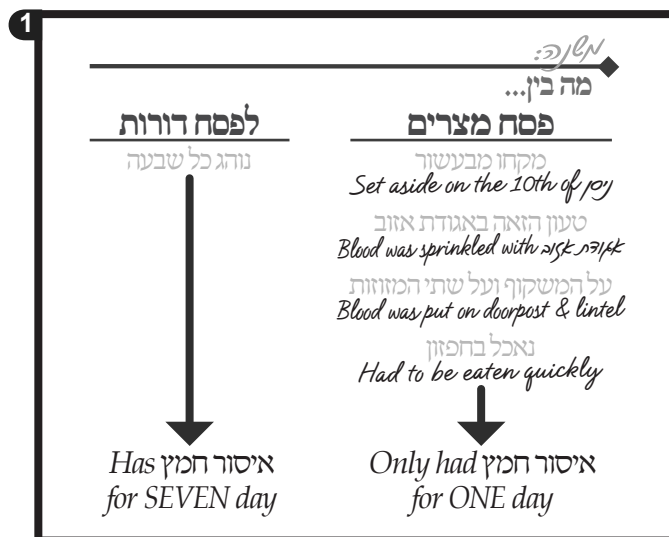


1 משנה the אקט -
 - מה בין פסח מצרים לפסח דורות
 There are five differences between the פסח קרבן brought in מצרים and the פסח קרבן brought in the subsequent generations:
 The פסח מצרים -
 -1- מקחו מבעשור - Was set aside on the 10th of ניסן
 -2- טעון הזאה באגודת אוזב - The blood had to be sprinkled with an אגודת אוזב
 -3- על המשקוף ועל שתי המזוזות - The blood had to be put on the doorpost and lintel
 -4- נאכל בחפזון - It had to be eaten quickly
 And although both are eaten for one night -
 -5- פסח דורות נהוג כל שבעה - The פסח מצרים only had an איסור חמוץ for one day, while פסח דורות has an איסור חמוץ for seven days.

2 מנא לן - the גמרא asks from where do we learn that the פסח מצרים was set aside on the 10th of ניסן.
 The פסוק says;
 - דברו אל כל עדת ישראל לאמר בעשר לחדש הזה ויקחו -
 From which we learn
 - זה מקחו מבעשור ואין פסח דורות מקחו מבעשור
 Only the פסח מצרים was taken on the 10th, but פסח דורות need not be separated four days in advance.

3 The גמרא challenges the assumption that any Halacha that is said in the context of פסח מצרים is automatically understood to not apply to פסח דורות. Yet, many הלכות are taught in the context of פסח מצרים and DO apply to פסח דורות or other קרבנות לדורות:



4 First, the requirement of ביקור, examining the קרבן for a מום for four days applies to קרבן תמיד - but that is only because the פסוק says תשמרו to include קרבן תמיד.

4


ביקור
Examining for a מום for 4 days

APPLIES to קרבן תמיד!

 THE פסוק SAYS,
תשמרו להקריב לי במועדו

To include מום קרבן תמיד

5 The rest of the challenges are all about הלכות that apply to פסח דורות even though they are taught in the תורה in connection to מצרים:

- The requirement of eating the קרבן at night,
- The איסור for an ערל to eat פסח,
- The איסור for a בן נכר (an apostate Jew) to eat פסח,
- The דין of a תושב ושכיר (different types of Jewish slaves),
- The איסור of eating the פסח קרבן by one whose children or servants don't have a ברית מילה,
- The איסור to break bones,
- The איסור to eat it partially cooked.

5





The rest of the challenges that apply to פסח דורות

 REQUIREMENT OF: Eating the קרבן at NIGHT	 איסור for one whose CHILDREN or SERVANTS didn't have a ברית מילה. TO EAT קרבן פסח
 איסור for an ערל TO EAT קרבן פסח	 איסור to break BONES
 איסור for a בן נכר TO EAT קרבן פסח	 איסור to eat it PARTIALLY COOKED

6 all apply to פסח דורות?

The גמרא answers all these questions by showing that the word ועבדת - from the Posuk; ועבדת את העבודה הזאת בחודש הזה - comes to include them all in פסח דורות, and explains why there is a מיעוט for each הלכה.

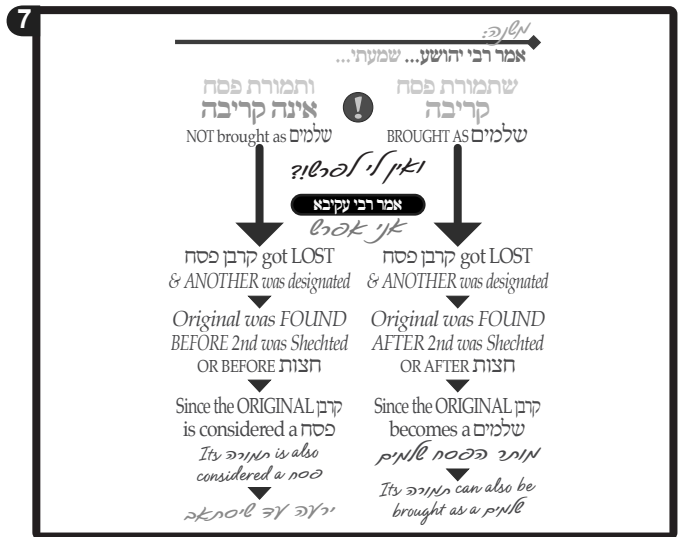
6

All apply to פסח דורות?

ועבדת את העבודה הזאת בחודש הזה

Includes them all in פסח דורות

The גמרא explains why there's a מיעוט for each הלכה

7 משנה the זאקט אמר רבי יהושע שמעתי שתמורת פסח קריבה ותמורת פסח אינה קריבה ואין לי לפרש -
 R' Yehoshua says that he has a tradition that an animal exchanged for a פסח is brought as a שלמים and a tradition that it is not brought, but he could not explain the different circumstances.
 - אמר רבי עקיבא אני אפרש
 R' Akiva explains that we are talking about a קרבן פסח that got lost and another קרבן was designated in its place.
 If the original קרבן was found after the second animal was Shechted, or perhaps after חצות, since the original קרבן becomes a שלמים based on the Halachah שלמים הפסח, כמותר, any animal designated as a תמורה for it, can also be brought as a שלמים.
 However, if the original קרבן was found before the second animal was Shechted, or perhaps before חצות, since the original קרבן is considered a פסח, its תמורה is also considered a פסח which cannot be brought as a שלמים.
 Instead עד שיסתאב - it is put out to pasture until it develops a מום and is sold, with the proceeds then being used for a שלמים.

8 The דף concludes with two versions of a statement of רבא about ר' עקיבא in our משנה:
 The first version is that when ר' עקיבא said that if the original קרבן is found AFTER the הפסח it, and its תמורה can be brought as a שלמים, he only meant if both the finding and the תמורה happened after the הפסח. If the finding happened before the הפסח and the תמורה was done after the הפסח neither can be brought, because
 - תמורה מכח קדושה דחוייה קא אתא
 The תמורה comes from the strength of a קדושה that has been rejected, so even the תמורה cannot be brought as a שלמים.

9 תמורת פסח can be brought as a שלמים, which must be referring to a case of finding the original before the הפסח and doing the תמורה afterwards - yet it still says to bring it as a שלמים?
 רבא answers that the ברייתא is talking about where the original animal was found AND the תמורה was done AFTER the הפסח, which can obviously be brought as a שלמים.
 The ברייתא only quotes a פסוק as an אסמכתא.





10 איכא דמתני לה ארישא – the second version of רבא was that when ר' עקיבא said that if the original קרבן is found BEFORE the שחיטת הפסח, it, and its תמורה cannot be brought as a שלמים, he is only talking in a case where it was found and the תמורה was done before the שחיטה. If, however, it was found before the שחיטה but the תמורה was done after the שחיטה, the תמורה can be brought as a שלמים since it was not yet in the picture at the time of the שחיטת הפסח, so it was never actively rejected.

10

איכא דמתני לה ארישא
 2nd version of רבא
 רבא
 When ר' עקיבא said,
 Original was found BEFORE 2nd was Shechted
 It's תמורה cannot be brought as a שלמים

HE IS TALKING WHERE...
 תמורה & שחיטה
 was done BEFORE הפסח

If it was FOUND BEFORE שחיטה
 but תמורה was done AFTER שחיטה
 It's תמורה can be brought as a שלמים

Since it was not in the picture
 at the time of the שחיטת הפסח,
 it was NEVER actively rejected!

11 אביי rejects this because a ברייתא teaches that when it happens before the שחיטת הפסח the תמורה cannot be brought as a שלמים, and it must be talking about a case where the original פסח קרבן was found before the שחיטת הפסח and the תמורה was done afterwards.
 תיובתא דרבא דרבא תיובתא - Rava has no answer to defend his opinion.

11

אביי
 a ברייתא teaches...
 When it happens BEFORE שחיטת הפסח,
 the תמורה CANNOT be brought
 as a שלמים

MUST BE TALKING ABOUT:
 The original was found BEFORE שחיטה
 & תמורה was done AFTER שחיטה

תיובתא דרבא תיובתא!

