

29.8.5

82a → 83b (משנה ו) → 82a

1. וְזָבַחַת פֶּסַח לֵה' אֱלֹהֶיךָ צֶאֱן וּבָקָר בַּמָּקוֹם אֲשֶׁר יִבְחַר ה' לְשַׁכֵּן שְׁמוֹ שָׁם: דְּבָרִים טז, ב

2. וְהָיָה כִּי יִבְיָאֵךְ ה' אֶל אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי אֲשֶׁר נִשְׁבַע לְאַבְרָהָם לְתֵת לָךְ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ וְעַבְדָּתָ אֶת הָעֶבְדָּה הַזֹּאת בְּחֹדֶשׁ הַזֶּה: שְׁמוֹת יג, ה

3. וְיִקַּח מִשֶּׁה חֲצִי הָדָם וְיִשֶּׂם בְּאַגָּנוֹת וְחֲצִי הָדָם יִזְרַק עַל הַמִּזְבֵּחַ: שְׁמוֹת כד, ו

4. וְיִשְׁלַח אֲבָרְהֶם אֶת יָדוֹ וְיִקַּח אֶת הַמַּאֲקֵלֶת לְשַׁחֵט אֶת בְּנוֹ: בְּרֵאשִׁית כב, י

5. וְיִשָּׂא אֲבָרְהֶם אֶת עֵינָיו וַיֵּרָא וְהָנָה אֵיל אַחֵר נֶאֱחָז בְּסִבְבָּהּ בְּקִרְבָּנָיו וַיִּלָּךְ אֲבָרְהֶם וַיִּקַּח אֶת הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ: בְּרֵאשִׁית כב, יג

6. כָּל זָכָר בְּתֵהֵנִים יֵאָכְלֶנּוּ בַּמָּקוֹם קָדוֹשׁ יֵאָכֵל קֹדֶשׁ קִדְשִׁים הוּא: וַיִּקְרָא ז, ו

7. בְּקֹדֶשׁ הַקִּדְשִׁים תֵּאָכְלֶנּוּ כָּל זָכָר יֵאָכֵל אֹתוֹ קֹדֶשׁ יְהִי לָךְ: בַּמִּדְבָּר יח, י

8. וְהִקְרִיב אֲהָרֹן אֶת פֶּר הַחֲטָאֹת אֲשֶׁר לוֹ וְכִפֹּר בְּעֶדּוֹ וּבְעֶדֶת בֵּיתוֹ: וַיִּקְרָא טז, ו

9. אֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה בְּהַר סִינַי בַּיּוֹם צִוָּתוֹ אֶת בְּנֵי יִשְׂרָאֵל לְהִקְרִיב אֶת קִרְבָּנֵיהֶם לֵה' בְּמִדְבָּר סִינַי: וַיִּקְרָא ז, לח

10. וְאִם מִן הַצֶּאֱן קִרְבָּנָו לְזָבַח שְׁלָמִים לֵה' זָכָר אוֹ נִקְבָּה תָּמִים יִקְרִיבֶנּוּ: וַיִּקְרָא ג, ו

11. אִם קֶשֶׁב הוּא מִקְרִיב אֶת קִרְבָּנָו וְהִקְרִיב אֹתוֹ לִפְנֵי ה': וַיִּקְרָא ג, ז

12. וְאִם עֹז קִרְבָּנָו וְהִקְרִיבוּ לִפְנֵי ה': וַיִּקְרָא ג, יב

- I (משנה ה' per unless otherwise stipulated)
  - 1 source for obligation to bring תודה from חולין (unless otherwise stipulated, per משנה ו)
    - a Source: v. 1 – noting that פסח cannot come from בקר, must associate anything that comes from flock and herd to פסח
      - i Just as: פסח is an obligation and must come from חולין, so too anything which is חובה must come from חולין
      - ii Therefore: if one generates a חובה by taking a נדר “הרי עלי תודה” or “הרי עלי שלמים” – must come from חולין
    - b In any case: נסכים must always come from חולין (not from מע"ש, since it must be used for something to be eaten or drunk)
- II Source for פסח itself: בריהא
  - a פסח דורות: פסח דורות: פסח מצרים (both called “פסח”); just as פסח מצרים came from חולין (no מע"ש operating yet), so too דורות פסח
    - b מע"ש cannot prove from פסח מצרים, as that was אפשר אי (no possibility of מע"ש)
      - i even though it is impossible – good proof nonetheless (as these are only references to “פסח”)
      - ii פסח מצרים is unlike דורות פסח, as it has no blood/אימורים procedures
        - 1 (challenge: if ר"ע holds to principle of אפשר משאי אפשר, אין דנין אפשר משאי אפשר, he shouldn't shift arguments; if he relinquished principle, this one could be challenged as well from פסח מדבר (in במדבר ט)
          - 2 (answer: ר"ע was speaking to ר"א's approach – if you reject the אין דנין argument, this still defeats)
          - 3 v. 2 compares all פסחים to each other → פסח דורות must be like פסח מצרים (not from מע"ש)
            - (a) (challenge: why didn't ר"א defeat ר"ע's argument from פסח מדבר?
            - (b) (answer: he was responding to ר"ע according to his approach that אפשר משאי אפשר
            - (c) (question: why didn't ר"ע challenge him again from אפשר?
            - (d) (answer1 (ר' ששת): this proves that one cannot defeat a היקש with reasoning)
            - (e) (answer2 (the “בית מדרש”): we cannot use something inferred via היקש (פסח דורות) to inform via another היקש (תודה and other obligations); rather, ועבדת puts all פסחים under one rubric)
    - c Question: what is ר"ע's source for rule that חובה may not come from מע"ש?
      - i Answer: his take on interpretation and application of list of קרבנות in v. 3 to be used as models:
      - ii (quoted by שמואל ר' אליעזר) each קרבן listed there informs rest of list about one rule
        - 1 requirement of כלי (doesn't mean מזרק – that is written re: שלמים – v. 4) – knife (for שחיטה)
          - (a) Source: v. 5 – and עקידה was an עולה (v. 6)
        - 2 זכרי כהונה only eaten by מנחה
          - (a) Can't be: in re: חטאת ואשם, which are written explicitly (v. 7)
          - (b) Nor: שלמי צבור, inferred from extra phrase in v. 8
          - (c) Answer: some infer from v. 8, some from v. 3
        - 3 זבחים צז: is בלוע חטאת (see)
        - 4 just as placenta of אשם is not קדוש; neither is placenta of any קדשים sanctified
          - (a) Note: he must hold that ארבע קדשים are only sanctified at birth
            - (i) And: ר"א (the author) infers from impossible cases (e.g. אשם – only male) i.e. דנין אפשר משאי אפשר
        - 5 just as any leftovers were burnt – but no live animals included
          - (a) So too: all קדשים – any living “leftovers” (e.g. אשם שנתכפרו בעליו) aren't burned, but graze etc.
        - 6 just as שלמים can generate and become פיגול, so too with all קרבנות

- iii *Alternate version of ר"ע (only replacing מנחה, חטאת and אשם)*
- 1 *מנחה*: just as *מנחה* sanctifies others via *בליעה*, so too all *קרבנות*
    - (a) *Justification*: if only written in re: *מנחה*, *סד"א* because it is soft, it is *בולע* – not *חטאת*
      - (i) *And if*: only written in re: *חטאת*, *סד"א* because it is "bubbly" with fat it is *בולע*, not so with *מנחה*
  - 2 *חטאת*: just as *חטאת* must be brought from *חולין*, during the day and with his right hand, so too all *קרבנות*
    - (b) *Sources*:
      - (i) *חולין* v. 9 – must be his, not from communal funds, nor from *מעשר*
      - (ii) *גיוס*: is inferred from general phrase in v. 10 (*a*: it was mentioned inadvertently)
      - (iii) *יד ימין*: inferred from *אצבע* and *כהונה* (*a*: mentioned inadvertently)
  - 3 *אשם*: just as bones of *אשם* are permitted, so too with all *קרבנות*
- iv *Question*: how does ר"ע interpret v. 1?
- 1 *Answer*: uses it (per *רבה בר אבוה*) to teach that *פסח מותר* (surplus funds) are to be brought as *שלמים*
  - 2 *Challenge*: that is inferred (per *אבוה דשמואל*) from v. 11
    - (a) *Interpretation*: that which comes from *צאן* (i.e. *פסח*) will come as *שלמים*
    - (b) *Challenge*: we derive it from v. 12 (*ברייתא*), teaching that any surplus of *פסח* (*פסח* whose year lapsed, or *נסכים*, *סמיכה*, *ח"ש*) *שלמים* that come on account of *פסח* that they require all *מצות* associated with *שלמים*
      - (i) *And*: only lamb requires *אליה*, not goat (v. 13)
  - 3 *Answer*: there are three sources:
    - (a) *One*: for a case where the *פסח*'s year lapsed and it is currently after *פסח*
    - (b) *Two*: for a case where the *פסח*'s year didn't yet lapse, but it is after *פסח*
      - (i) *Justification*: we may have thought that since it is fit for *פסח שני*, can't be *שלמים* – *קמ"ל*
    - (c) *Three*: for a case where neither the year nor *פסח* has lapsed
      - (i) *Case*: where it was lost, another designated for *פסח* and it was found before midday of *יד*
      - (ii) *Justification*: we might have thought that since it is perfectly fit for *פסח*, can't be *שלמים* – *קמ"ל*