

TIME 4 MISHNA



SUMMARIES

פסחים

חזה בת ר' מרדכי מאיר iluy nishmas

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key terms

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Rules:

- החי נושא את עצמו** - an alive person carries himself even when being carried
- אין מעבירין על המצוות** - one must perform a מצוה which is in front of him immediately
- אין דם מבטל דם** - blood can't nullify other blood – as they are the same substance.
- חביבה מצוה בשעתה** - a מצוה is beloved in its designated time
- תדיר ושאינו תדיר, תדיר קודם** - a more frequent מצוה should be done before a less frequent מצוה

Concepts and terms:

- **טומאה** - primary level of טומאה
 - **ראשון לטומאה** - 1st degree removed from a primary level of טומאה
 - **שני לטומאה** - 2nd degree removed from a primary level of טומאה
 - **שלישי לטומאה** - 2nd degree removed from a primary level of טומאה
- ערב פסח** - stopping to eat חמץ on השבתה
- קרב וחומש** - the volume plus $\frac{1}{4}$ which is $\frac{1}{5}$ of the total amount of $1\frac{1}{4}$ times its volume
- טבל** - untithed produce
- דמאי** - produce which is bought from somebody about whom it's a doubt whether he tithed the produce
- עבירה** - מצוה performed via an עבירה
- **חמץ גמור על ידי תערובת** - a substance containing a mixture of חמץ and non-חמץ – in which there is less than a כזית of חמץ for every 3 כביצים (size of an egg) of non-חמץ
 - **חמץ נוקשה** - food which became unfit for eating before it rose fully
 - **חמץ גמור בעין** - pure חמץ which isn't mixed with non-חמץ
- ביעור** - removing שמיטה produce from one's possession once that type of produce is no longer available for animals in the fields
- שביתת בהמות** - the obligation to ensure that one's animals don't perform work on שבת
- יסוד** - 1x1 platform which surrounded the bottom of part of the מזבח

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- **דם הנפש** - blood which flows from the animal after the **דם התמצית**
- **דם הנפש** - initial burst of blood when slaughtered

שבת - limit beyond which one may not travel on **שבת** - 2000 **אמות**

טעה בדבר מצוה - one who violates a prohibition through his involvement in a **מצוה**

ירושלים - 1/10 of one's produce which must be eaten in **ירושלים**

טומאת התהום - **טומאה** which emanates from a source of **טומאה** whose existence was unknown at the time that he became **טומא**

נותר - a **קרבן** which is left uneaten past its time limit for eating it

גיד הנשה - **מדאורייתא** forbidden to eat **גיד הנשה**

לאו שאין בו מעשה - prohibition not involving an action

לאו הניתק לעשה - prohibition for which the **תורה** gives a 'solution'

זב/זבה - person who has a severe degree of **טומאה** as a result of substances exiting their body

אונן - one whose relative died that day and has not yet been buried

תמורה - the animal which one declares as an exchange for a **קרבן** which he already designated and as a result also gains the same status as the original **קרבן**

פיגול - a **קרבן** which was invalidated by an intention to eat or burn the **קרבן** after its time limit

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• Searching and destroying חמץ before פסח:

- On the night of 14th ניסן, one must search by the light of a candle for חמץ in any place in his house where חמץ may have been brought.
 - בית שמאי: One must check the 2 outer layers of wine barrels in a cellar, in case a servant entered with חמץ when bringing wine from there.
 - בית הלל: One only needs to check the 2 upper rows in the outermost layer.
 - ר' יהודה: If one didn't search for חמץ at night, he is able to do so only until midday on פסח ערב, after which point he shouldn't search in case he comes to eat it which is forbidden מדאורייתא.
 - חכמים: He should search for it even on פסח itself, and if he didn't then he should do so after פסח, since it's forbidden to benefit from any חמץ which was in one's possession during פסח, and he won't come to eat it as his entire goal of searching for it is to destroy it.
 - The חמץ should be put in a hidden place so that another search isn't required.
- One doesn't need to be concerned that animals will drag חמץ into the areas of one's house which have already been checked, since there is no end to how much one would need to be concerned for.
- ר' מאיר: Although מדאורייתא the obligation of 'השבתה' – stopping to eat חמץ on פסח ערב – begins at the end of the 6th hour of the day, מדרבנן one must stop at the end of the 5th hour and burn it at the beginning of the 6th hour.
 - ר' יהודה: He must stop eating at the end of the 4th hour.
 - 2 of the loaves which were left over from the previous day's תודות were placed on a high point on הר הבית and at the end of the 4th hour one of them was taken away to signal to people to stop eating חמץ, and at the end of the 5th hour the other was taken away to signal to people to stop benefitting from the חמץ and to burn it.
- ר' גמליאל: Only תרומה may be eaten in the 5th hour, since it shouldn't be destroyed.
- ר' חנינא סגן הכהנים: When burning קרבנות which became טמא, there was no concern against burning meat which was טמא as a 'שלישי לטומאה' – 3rd degree removed from a primary level of טומאה – together with a 'ראשון לטומאה' – 1st degree removed from a primary level of טומאה, even though the שלישי לטומאה turns into a 'שני לטומאה' – 2nd degree removed from a primary level of טומאה.
- ר' עקיבא: There was also no concern against burning oil שלישי לטומאה in an 'אב' – primary level of טומאה – lamp, even though 2 levels of טומאה are added.
 - ר' מאיר: So too, one may burn תרומה טמאה together with תרומה טהורה if they are both חמץ.
 - ר' יוסי: This is forbidden, since that תרומה is not yet טמא at all, unlike in the previous cases.
 - ר' אליעזר: It's forbidden even if that תרומה is טמא out of doubt.
 - ר' יהושע: It's permitted in this case.

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- **רבן גמליאל**: One **may feed חמץ to his animals, sell it to a non-Jew and benefit** from it until the end of the **5th hour**, even if it's **חולין**.
- It's **forbidden to benefit from the burning of חמץ**, e.g. to fuel his oven, because of the obligation of **השבתה**.
- **יהודה**: חמץ **must be destroyed by burning**, just like uneaten **קרבנות**.
חכמים: It can be destroyed by **crumbling** it up and throwing it into the wind or sea.
- It's **forbidden מדרבנן to benefit from חמץ which was owned by a Jew during פסח**.
→ If a **non-Jew takes a deposit of חמץ from a Jew** before **פסח** and they agree that if the Jew doesn't pay back the loan then the **חמץ** will belong to the non-Jew from now, one **may benefit** from it if he doesn't pay back.
- **רבן שמעון בן גמליאל**: **חמץ covered in rubble** such that a dog isn't able to dig it out is **considered destroyed**.
- One who **eats תרומה which is חמץ on פסח unintentionally must pay 'קרן וחומש'** – the volume plus $\frac{1}{4}$ which is $\frac{1}{5}$ of the total amount of $1\frac{1}{4}$ times its volume. If he eats it **intentionally**, he's **exempt** since its value is nothing on **פסח**.
- **The מצות of eating מצה, מרור and the פסח קרבן on the first night of פסח:**
 - The מצוה of eating מצה on the first night of פסח is fulfilled if it's made of one of the 5 grains which can become חמץ: **wheat, barley, spelt, oat and rye**.
 - If the מצה or מרור is made from **'טבל'** – untithed produce – or other **forbidden food**, one **doesn't fulfil his obligation** since this is a **'מצוה הבאה בעבירה'** – מצוה performed via an עבירה.
→ If it's made of **'דמאי'** – produce which is bought from somebody about whom it's a **doubt whether he tithed the produce** – one **does fulfil his obligation**, since poor people may eat דמאי and one is able to make himself poor.
 - The מצה **must have been made for the sake of the מצוה**, but one who **makes מצה to sell to people bringing a קרבן תודה or a קרבן שנוזר may use his leftover מצה** for his מצוה since he intended to do so from the beginning.
 - One **must eat a bitter vegetable in its bitter state** for the מצוה of **מרור**, and different types of מרור and מצה **can be combined** to make up a **כזית** (size of an olive).
 - One **may not cook the פסח קרבן in a liquid**, but he **may smear** it with a liquid before roasting it and **dip** it into a liquid when eating it.
- **The prohibition of owning or eating חמץ on פסח:**
 - One **may not soak bran with water** in case it becomes חמץ, but one may soak it with **boiling water** or rub it **onto one's skin** even if it will come into contact with one's sweat.
 - **חכמים**: If one **mixes flour with mustard**, he **may eat it immediately** since the pungency of the mustard makes it take longer for it to become חמץ.
ר' מאיר: It's **forbidden**, rather it should be destroyed as quickly as possible.
 - **Water which a baker dips his hands into** when preparing dough **must be poured out**.

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- **חכמים**: 'חמץ גמור על ידי תערובת' – a substance containing a **mixture of חמץ and non-חמץ** – in which there is less than a **כזית** of חמץ for every **3 כביצים** (size of an egg) of non-חמץ, and 'חמץ נוקשה' – food which **became unfit for eating before it rose fully** – **must still be destroyed before פסח**, even though it's **not forbidden** **פסח** to eat it on **פסח**.
- **ר' אליעזר**: Even a **mixture of חמץ נוקשה and non-חמץ must be destroyed**.
- One is only **liable to the punishment of כרת** if he eats 'חמץ גמור בעין' – **pure חמץ** which isn't mixed with non-חמץ.
- If the **cracks in a mixing bowl are filled in with dough** and there isn't a whole **כזית** of dough in one place, then it **doesn't need to be destroyed** since it's considered part of the bowl.
 - If **something טמא touches the dough**, the **entire bowl becomes טמא** for the same reason.
 - During the rest of the year, the dough is considered part of the bowl if he intends on keeping it there, regardless of how much there is.
- **Dough which doesn't rise once kneaded** is **forbidden if other dough which was kneaded at the same time has risen**.
- **ר' אליעזר**: If one **bakes bread from טמא dough** on the **יום טוב** of **פסח**, he should **separate the חלה once it's baked**, since if he does so before baking it then it will be forbidden to burn it as it's permitted to cook on **יום טוב** only for the sake of eating and it's forbidden to eat **טמא חלה**, and it can't be left uncooked since it will become **חמץ**.
- **ר' יהודה בן בתירא**: He should **separate it before baking it and then place it in cold water** so that it doesn't rise.
- **ר' יהושע**: It **may allow it to become חמץ**, since once separated it belongs to all of the **כהנים** collectively, and it's only prohibited for an individual to own **חמץ** over **פסח**.
- **רבן גמליאל**: 3 women **may begin making dough and baking bread at the same time** even if there is **only one oven**, since even if the dough is left waiting until the other dough has been baked, it's unlikely to become **חמץ** in such a short time.
- **ר' עקיבא and חכמים**: They **should start at different times**, so that when the first dough has been baked the next dough is ready to go into the oven. This is because depending on the oven, wood and women, it might be left for long enough to become **חמץ**.
- **ר' יהודה**: Half-risen dough is considered **חמץ נוקשה** such that one who eats it **isn't כרת**, as long as the **lines which have developed from baking aren't enough that they overlap**.
- **חכמים**: It's only considered **חמץ נוקשה** if it has **paled but has no cracks**.
- **ר' מאיר**: If **חמץ falls on שבת**, one must destroy all of his **חמץ before שבת**.
- **חכמים**: He may destroy it **on שבת** itself.
- **ר' אלעזר בר צדוק**: Only **תרומה** needs to be destroyed **before שבת**, since only **כהנים** may eat it so it's less likely to be all eaten over **שבת**.

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- One who is **on the way to performing a מצוה** **ערב פסח** and remembers that he hasn't destroyed his **חמץ** **should return to do so only if he'll still be able to do the other מצוה afterwards** and if there is no danger to life involved.
 - If he is unable to do both, he should do 'ביטול חמץ' – **nullifying the חמץ** and relinquishing one's ownership from it.
 - One who **mistakenly takes קרבן** **meat outside of ירושלים** **must return to burn it within ירושלים** if he is still within sight of the city, but if he has travelled further than that then he **may burn it in his current location**.
 - He **may burn it on the מזבח**.
 - **ר' מאיר**: He must return to burn the **חמץ** or **קרבן** only if it's at least the size of a **כביצה**.
 - **ר' יהודה**: He must do so if it's at least the size of a **כזית**.
 - **חכמים**: For a **קרבן** it's a **כזית**, and for **חמץ** it's a **כביצה**.

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- 'מנהג המקום' – the custom of a location which one who lives there must follow:

1) Performing **work on פסח ערב** until midday.

- **חכמים**: This isn't dependent on **מנהג המקום**, rather in the area of **יהודה** they held that it was **permitted** and in the area of **גליל** they held it was **forbidden**.
- **בית שמאי**: The **night of פסח ערב** is considered **like the morning**.
- **בית הלל**: It's **permitted** everywhere to work on the night before **פסח**.
- **ר' מאיר**: If one **began a task before פסח ערב**, he **may complete it** on **פסח ערב** if it's for the sake of **יום טוב**.
- **חכמים**: **Tailors, barbers and launderers may work**, since they are very necessary for the sake of **יום טוב**.
- One **may set a hen on an egg so that it will hatch**, and if it runs away or dies once the egg is no longer fit for eating, he **may return it or replace it** with another hen.
- One **may sweep out dung from an animal's enclosure**, and on **חול המועד** one **may only move it to the side** of the enclosure.
- One **may bring utensils to and from a craftsman's house**.
- The residents of **יריחו** would:
 - (1) **graft palm branches together on פסח ערב** past midday, since they would lose out significantly if it wasn't done before **פסח**;
 - (2) **not say 'ברוך שם'** etc. after the **פסוק** of '**שמע ישראל**';
 - (3) **harvest and stack new produce** before the **קרבן העומר** was brought on **פסח**, even though this could lead people to eat the grain, which is forbidden as '**חדש**';
 - (4) benefit from **branches which grew from a tree belonging to 'הקדש' בית המקדש** property;
 - (5) eat **fruit which fell off a tree** but it's not known if they fell off on **שבת** or not, even though it's a doubt as to whether it's **מוקצה**.
 - (6) set aside '**פאה**' – a corner of one's field which must be left for the poor – from **vegetables which aren't obligated in פאה**, which would mean not separating tithes from it and causing the poor people to eat **טבל** (untithed produce).
- The **חכמים** disagreed with them, and protested against the last 3 things.
- **חזקיהו המלך**:
 - (1) **dragged his father's body** on a coffin made of ropes to disgrace his wickedness;
 - (2) **crushed the copper snake** which was made by **משה רבינו**, after people turned it into an idol;
 - (3) **hid the Book of Remedies**, which was written by **שלמה המלך** and contained the cures for illnesses and therefore diminished people's faith in Hashem;
 - (4) **gave the gold doors of the היכל to סנחירב** so that he wouldn't wage war against **ירושלים**, which showed a lack of trust in Hashem;
 - (5) **closed up the upper גיחון river** to withhold access to the enemy army;

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- (6) added an **אדר שני** on the 30th day of **אדר**, which is forbidden since that day is fitting to be the 1st day of **ניסן**.
- The **חכמים** disagreed with **חזקיהו** on the last 3 things.
- 2) **חכמים**: If one **pickles 3 different types of vegetables** which grew during **שמיטה** together, they aren't obligated in **'ביעור'** – removing **שמיטה** produce from one's possession once that type of produce is no longer available for animals in the fields – until **all of the vegetables' ביעור time** has arrived.
- ר' יהודה**: He must remove each vegetable when **its own ביעור time** arrives.
- 3) **Selling a non-working animal to a non-Jew**, in case one comes to sell a working animal to him which is forbidden **מדרבנן** so that people don't come to lend it to a non-Jew which is a violation of **'שביתת בהמתו'** – the obligation to ensure that one's animals don't perform work on **שבת**.
- **חכמים**: It's **forbidden to sell a type of animal which works**, even if that particular animal doesn't work because it's too young or injured.
 - ר' יהודה**: One **may sell** an **injured animal**.
 - בן בתירא**: One **may sell** a **riding horse**, since it's only forbidden **מדרבנן** for an animal to be ridden on **שבת** since **'החי נושא את עצמו'** – an alive person carries himself even when being carried.
- 4) Eating **roasted meat** on the first night of **פסח**, as it appears like eating the **קרבן פסח** outside of **ירושלים**.
- 5) **Lighting candles in one's home for כיפור יום**, in case one has relations with his wife when seeing here which is forbidden on **יום כיפור**, although an opposite custom was to light in order to prevent relations as it's forbidden to have relations in the light.
- Lights are lit in **public places**.
- 6) Performing **work on באב תשעה באב**, like a mourner.
- **חכמים**: A **תלמיד חכם** **shouldn't perform work** even if the custom is to permit it.
 - רבן שמעון בן גמליאל**: This **applies to anybody, ideally**, and it doesn't appear to be arrogance since many people don't work anyway.

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• The process of bringing the קרבן פסח:

- Although the קרבן תמיד is generally slaughtered 8½ hours into the day and offered up on the מזבח by 9½ hours into the day, on ערב פסח it was brought an hour earlier, so that there would be enough time to bring all of the קרבנות פסח after that.
 - If ערב פסח falls on שבת, ערב שבת, it was brought 2 hours earlier since the קרבנות also needed to be roasted before nightfall.
- If one has the intention of bringing the animal as a קרבן other than a פסח whilst he slaughters, catches the blood, carries the blood towards the מזבח or throws the blood of the פסח, it's invalid.
- If a קרבן פסח is brought for a group of people in which none of them are able to eat a כזית of it due to illness or being uncircumcised or טמא, it's invalid unless at least one of them is able to eat a כזית.
- Although ideally it must be slaughtered after the קרבן תמיד is brought, if he did so beforehand it's valid unless it's before midday.
- חכמים: It's forbidden to slaughter a קרבן פסח whilst the slaughterer or members of that group still have חמץ in their possession.
 - ר' יהודה: Even that day's afternoon קרבן תמיד may not be slaughtered whilst the slaughterer still has חמץ in his possession.
 - ר' שמעון: This applies to any valid קרבן brought during פסח too.
- The קרבנות פסח are brought in 3 groups, and each performed the same process.
 - Once the המקדש בית courtyard is filled up and the doors are locked, the שופר is blown and כהנים stand in rows across the width of the courtyard, some rows holding silver utensils and some holding gold utensils.
 - The utensils may not have a base so that it's constantly held and mixed, to prevent congealing of the blood.
 - The animal is slaughtered and this could even be done by a non-כהן, and a כהן catches the blood and passes it to the כהן next to him, who passes it on to the כהן next to him until it reaches the כהן nearest to the מזבח.
 - They would pass back empty utensils towards the beginning of the line, and each כהן would first take the full one and then give back an empty one, since 'אין מעבירין על המצוות' – one must perform a מצוה which is in front of him immediately.
 - The כהן nearest to the מזבח throws the blood onto the side of the מזבח above the 'יסוד' – 1x1 platform which surrounded the bottom of part of the מזבח.
- The לויים sing הלל throughout the service, even if this means repeating it.
 - They never repeated it more than once, since the service was performed quickly.
 - ר' יהודה: They never reached the end of הלל during the 3rd group's service, since it was a small group.
- The process was the same even if ערב פסח fell on שבת, although the חכמים forbade washing the floor even in the המקדש as it isn't part of the service itself.

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- 1) **ר' יהודה**: **Blood from the floor was collected into a cup and thrown onto the מזבח**, since even though most of the blood on the floor is 'דם התמצית' – blood which flows from the animal after the 'דם הנפש' – initial burst of blood when slaughtered, it doesn't nullify the small amount of דם הנפש which is valid for the מזבח, because 'אין דם' – blood can't nullify other blood – as they are the same substance.
- 2) The **animal is hung** from **iron hooks** in the walls and pillars, and its **skin is removed**.
 → If there aren't enough hooks, one should support a **stick** on his and somebody else's shoulder and hang the animal from the stick.
 - **ר' אליעזר**: On **שבת**, one should hang the animal from his and his friends **arm** which rest on each other's shoulders, since the sticks are **מוקצה**.
- 3) The animal is **torn open** and certain **limbs and fats are burnt on the מזבח**.
 • If **ערב פסח** falls on **שבת** so the **קרבנות פסח** may not be carried home until nightfall, the 1st group waited on **הר הבית**, the 2nd group in the **חיל**, and the 3rd group in the **courtyard**.

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- **ר' עקיבא**: If **פסח** falls on **שבת**, one **may violate שבת prohibitions for the sake of offering the פסח קרבן**, as long as they (1) **need to be done on that day**, e.g. slaughtering, or (b) it's **part of the actual service**, in which case **'חביבה מצוה בשעתה'** – a **מצוה** is beloved in its designated time, e.g. burning the fats.
- **ר' אליעזר**: Even activities which are **necessary preparations for the offering may be performed if they are only forbidden מדרבנן**, e.g. bringing an animal from outside of **'תחום שבת'** – 2000 **אמות** limit beyond which one may not travel on **שבת**, or sprinkling the solution containing **פרה אדומה** ashes on a **טמא** person so that he'll be able to eat the **פסח קרבן**.
- In order that the **פסח קרבן** be eaten in a state of being satisfied, one should bring a **פסח קרבן חגיגה** too, as long as (1) it's a **weekday**, (2) it's brought in a state of **purity**, and (3) each member of the group has a **small portion** of the **פסח קרבן**.
→ Although a **פסח קרבן** must be a male sheep or goat younger than a year old and must be eaten before **midnight of the first night** of **פסח**, a **פסח קרבן חגיגה** may be a female animal and must be eaten by the **end of the first day** of **פסח**.
- If one slaughters a **פסח קרבן** on **שבת** with the **intention of it being a different קרבן**, it's **invalid so he has violated שבת**.
- **ר' יהושע**: If one slaughters an **animal designated as a different קרבן for the sake of a פסח קרבן**, it's **invalid** but if it's the correct type of animal so would have been valid had it been designated as a **פסח קרבן**, he is **exempt** since **'טעה בדבר מצוה'** – one who violates a prohibition through his involvement in a **מצוה** – is exempt.
- **ר' אליעזר**: He is **חייב**, just like one who brings **his own קרבן with the intention of it being a public קרבן**.
→ **ר' מאיר**: One who brings his own **קרבן** with the intention of it being a public **קרבן** is **exempt**.
- If one slaughters a **פסח קרבן** for a group of people in which none of them are able to eat a **כזית** of it due to **illness** or being **uncircumcised** or **טמא**, it's invalid and he has violated **שבת**.
- If after slaughtering it, it emerges that it's invalid since it had an **internal wound**, or the people for whom it was slaughtered **died, pulled out of the group** or **became טמא**, he's **exempt** since this is beyond his control.

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- The **קרבן פסח** is roasted on a **pomegranate-wood spit**, which doesn't heat up or emit moisture, so that it's roasted by the fire alone.
 - A **metal spit** or **tray** may not be used, but the **spit may be supported by it** as long as none of the animal itself is placed on it.
- **ר' יוסי הגלילי**: It's roasted with its limbs **inside of it**, as the instructs.
 - ר' עקיבא**: The limbs are placed **on the same spit**, but not inside of the animal since then the heat of the animal itself will cook them.
- 1) If part of it **touches the side of the hot oven**, a **layer** of that part must be peeled off.
- 2) If its **juice dripped onto the oven and went back onto the קרבן**, a **finger's thickness** of that part must be removed.
- 3) If its **juice touched boiling hot flour and went back onto the קרבן**, a **handful** of that part must be removed.
- The animal **may be smeared with oil** before roasting.
 - If it's smeared with **oil תרומה** and the group includes non-**כהנים**, it **should be washed off** before roasting or the **outer layer must be peeled off** afterwards.
 - If it's smeared with oil of '**מעשר שני**' – 1/10 of one's produce which must be eaten in **ירושלים** – he **may not charge other members of the group for it**, since it appears like redeeming the **מעשר שני** onto money, which may not be done after the **מעשר שני** has been bought to **ירושלים**.
- If the **majority of the Jews or כהנים who would bring קרבנות פסח are טמא** from a dead body, the **קרבן פסח is bought that year in a state of טומאה**, and since the eating of the **קרבן פסח** is an intrinsic part of the offering, it **may also be eaten**.
 - This also applies to other **קרבנות which have a fixed time**, but they **may not be eaten**.
 - Even those who are **טהור** don't need to make sure that they stay **טהור**.
 - In a **regular year** that the **קרבנות פסח** are brought in a state of purity, those who are **טמא must bring a קרבן פסח 1 month later on פסח שני**.
- If after slaughtering the **קרבן פסח** in a state of purity, the **meat becomes טמא**, the **blood shouldn't be thrown** onto the **מזבח** since the **קרבן** can no longer be eaten.
 - If the **fats which are burnt on the מזבח become טמא**, the **blood is thrown**.
 - For **other קרבנות**, the **blood is thrown** in either case since the eating isn't an intrinsic part of the service.
 - The **ציץ serves as an atonement** for **קרבנות** whose meat becomes **טמא**, so he has **fulfilled his obligation** and doesn't need to bring another **קרבן** on **פסח שני**.
 - If the person bringing it was **טמא**, the **ציץ doesn't atone** unless it's from '**טומאת התהום**' – **טומאה** which emanates from a source of **טומאה** whose existence was unknown at the time that he became **טמא**.
- A **קרבן פסח** which becomes **טמא must be burnt in the בית המקדש** in public, using the wood designated for the **מזבח**, to prevent himself and others from allowing it to become **טמא** in the future.

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→ If only the **minority of the קרבן** becomes **טמא**, he may burn it anywhere in **ירושלים** if he wishes.

- **חכמים**: A **קרבן פסח** which **becomes טמא** or **exits ירושלים** before **פסח** begins should be **burnt immediately**, but if the **owners die or become טמא** then it should only be **burnt on the second day of פסח** after it has become 'נותר' – a **קרבן** which is left uneaten past its time limit for eating it, which is an invalidation in the **קרבן** itself.
ר' יוחנן בן ברוקא: It should be **burnt immediately**, since ultimately it's invalid.
- **נותר** applies only to parts of the **קרבן** which can be eaten, including the marrow of the bones, so since it's forbidden to break a bone of the **קרבן פסח** the **bones must always be burnt**.
→ **נותר** applies to the **sinew next to the 'גיד הנשה'** – sinew of the thigh which is forbidden **מדאורייתא** to eat – even though **מדרבנן** it cannot be eaten.
- **יום טוב** or **שבת** **may not be burnt** **נותר**.
- When calculating that there be at least a **כזית** of the **קרבן** for each member of the group, only parts of the animal which would be eaten of an adult ox whose meat becomes stiffer are included.
- One who **breaks a bone** of a **קרבן פסח** **receives מלקות** (lashes), as long as it's **טהור**.
- One **doesn't receive מלקות** for **allowing a קרבן to become נותר**, since it's a '**לאו שאין בו מעשה**' – prohibition not involving an action, and a '**לאו הניתק לעשה**' – prohibition for which the **תורה** gives a 'solution', in this case to burn it.
- If **part of a limb exits ירושלים** or the vicinity of the group in which it's being eaten, the **meat which is still valid should be cut and peeled off, without breaking the bone**.
→ If a **different קרבן** which needs to be eaten within the **בית המקדש** or **ירושלים** leaves its place, it can be **cut regularly with the bone**.
- The part of the wall onto which the door closes is the boundary, and the **windows** and **thickness of the wall** are considered to be inside.
- A **קרבן פסח** **can be shared between more than one group**, but once they've begun eating as 2 separate groups it is **forbidden for one to leave his group** until they have finished eating the **קרבן פסח**.
→ If one of the members of a group is **serving the other group** too, he should **close his mouth and face his group** when serving the other group.
→ A **bride** who begins eating with a group **may turn her face away** if she wishes to do so out of modesty or shyness.

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- If a woman's **husband and father slaughter a פסח קרבן on her behalf**, she **eats in her husband's group** if she was aware of this at the time of the slaughtering, since her intention is assumed to be for her husband to slaughter for her.
 - If there is a custom to spend the **first טוב יום of one's marriage** with her father but she doesn't visit her father often, she **eats with whoever she intended to eat with** at the time of slaughtering.
 - If **2 guardians slaughter a פסח קרבן on behalf of an orphan**, he **eats with whichever guardian he wishes**.
 - A **non-Jewish slave of 2 masters** may only **eat with 1 master** if the other one gives him permission.
 - If one of the masters freed him so he is now **half a free man**, it's **assumed that his master doesn't intend to include him in his group** since he's half a free man.
- If one **instructs his slave to slaughter a פסח קרבן for him**, it's **valid** whether he slaughters a sheep or a goat.
 - If he **slaughters both**, only the **first one which is slaughtered is valid**.
 - If he specifies which animal the slave should slaughter but the **slave forgets**, he should **slaughter both of them on condition** that whichever animal the master requested for is for his **קרבן** and the other animal is for the slave's **קרבן**.
 - If his **master also forgets** which animal he requested, **neither animal may be eaten** so they are burnt after becoming **נותר**, but they are **exempt from bringing another פסח שני on קרבן** since the slaughtering was valid.
- If one tells his sons that he is slaughtering a **פסח קרבן** on behalf of whichever son reaches **ירושלים** first, as soon as one son reaches **ירושלים** the **קרבן** is valid for all of them, since the father just wished to hurry them up.
- **חכמים**: People may join or pull out of a group **before it is slaughtered**, as long as there will be at least a **כזית** of meat for each member.

ר' שמעון: One may pull out of a group **before the blood of the קרבן is thrown** onto the מזבח.
- If 1 member of a group of 10 people **appoints other people to be part of the group**, they are **given a share from his portion** (1/10 of the animal).
- A **פסח קרבן may be slaughtered** for a '**זב**' or '**זבה**' – person who has a severe degree of **טומאה** as a result of substances exiting their body – if they will be permitted to eat **פסח קרבן** on **פסח night**, even if on **ערב פסח** they may not.
- Although an '**אונן**' – one whose relative died that day and has not yet been buried – may not eat **קרבנות** until night begins, and **מדרבנן** not until the following morning, he **may eat a פסח קרבן that night**.
 - However, he **must be part of a group** so that if he becomes **טמא** from the dead body the **קרבן** will still be eaten by the other members.

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- The same applies to: one who **clears away rubble from a building** which fell onto somebody, in case he becomes **טמא** if the person is dead; one who was **promised to be released from a prison** outside of **ירושלים** before **פסח**, in case they don't release him in time; an **old or ill person** who might not be able to eat a **כזית** of meat.
- If ultimately he is **unable to eat it**, he's **exempt from bringing a קרבן** on **פסח שני**, except for one who cleared away the rubble since he's assumed to have been **טמא** even at the time of slaughtering.
- **ר' יהודה**: One **may never slaughter a פסח קרבן for himself alone**, since it's likely to become **נותר**.

ר' יוסי: It's **permitted** if he thinks he's able to eat the entire animal.

→ An **אונן מדרבנן**, e.g. one who **hears of his relative's death** on a later date or one who **reburies his relative**, **may eat all קרבנות that night** if he goes to the **מקוה**.

- It's **forbidden** to have a group of **slaves and children** or **slaves and women**, since this is inappropriate.
- **בית שמאי**: One who **converts on פסח ערב** must go the **מקוה** and that night again and then **eat the פסח קרבן**.

בית הלל: He **may not eat the פסח קרבן**, in case in future years he will become **טמא** from a dead body and will think that it's permitted for him to eat it just like it was on the year of his conversion when he wasn't able to become **טמא** as a non-Jew.

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פסח 14th - אייר 1 month after פסח שני

- One who doesn't bring a **קרבן פסח** on 14th of **ניסן** must bring it a month later on **פסח שני**, and if he fails to do so he is **חייב כרת**, unless the reason that he didn't bring it on **פסח** was because he was "**טמא**" or "**far away**".
 - **ר' עקיבא**: One who is **further than a 6 hour distance from ירושלים** at midday on **פסח** is considered to be "far away", since he is unable to reach **ירושלים** in time to bring the **קרבן**.
 - ר' אליעזר**: One who doesn't bring the **קרבן** due to **circumstances beyond his control** is considered to be "far away".
 - **ר' יוסי**: Therefore, the letter 'ה' in the word '**רחוקה**' has a dot above it, so that it can be interpreted without it and describes the person as being 'far away', as opposed to the distance.
- The **laws which apply to the regular פסח קרבן** apply on **פסח שני** too, e.g. overriding **שבת**, but not the other laws of **פסח**, e.g. owning **חמץ** and reciting **הלל** whilst eating it.
- Even when the **קרבן פסח** is brought in a state of **טומאה** due to the majority of the Jews being **טמא**, this **doesn't apply to טומאה** which is a result of substances exiting one's **body**, e.g. one who is a **זב**.
 - **חכמים**: However, if they do eat it they are **exempt from כרת**.
 - ר' אליעזר**: They are even **exempt if they enter the המקדש**.
- Only the **פסח קרבן** which was brought in **מצרים**: had to be **designated on the 10th ניסן**; required **sprinkling of the blood** with hyssop onto the doorposts and lintel; needed to be **eaten in a rush**; was accompanied by a **prohibition to eat חמץ only on the first day** of **פסח**.
- **ר' יהושע** as explained by **ר' עקיבא**: If the animal which one designated for his **קרבן פסח** gets lost so he designates another one, but then the original one is found before he slaughters the second one, he should **slaughter the original one**. The '**תמורה**' – animal which one declares as an exchange for a **קרבן** which he already designated and as a result also gains the same status as the original **קרבן** – must be **left until it develops a wound which invalidates it and then sold for a new קרבן שלמים**.
 - If the original one is **found after slaughtering the second one**, it itself is brought as a **קרבן שלמים** since it wasn't pushed away and 'rejected' as it was lost when the other one was slaughtered.
- If one **designates an animal which isn't valid** to be brought as a **פסח קרבן**, e.g. a female animal, it **must be left until it develops a wound** which invalidates it and then sold and its money given to the **בית המקדש**.
- If one **designates a פסח קרבן for himself and then dies**, his son who inherits the animal may not bring that as a **פסח קרבן** since there was a moment when nobody was assigned to that animal. Rather, he **should bring it as a regular קרבן שלמים**.

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- If an **animal designated for a קרבן פסח** is mixed with an animal designated for another **קרבן**, they **should be left until they develop a wound**, sold, and then 2 new animals worth the amount that the more expensive animal was worth should be bought for the **קרבנות**.
 - **ר' שמעון**: If it gets **mixed with a firstborn animal** (which is brought as a **קרבן** and eaten by **כהנים**) and all members who are assigned to the **קרבן פסח** are **כהנים**, then they are **both brought as קרבנות** since their blood is thrown onto the **מזבח** in the same way as each other.
- If a **group loses their קרבן פסח** and **instructs one of the members to search and slaughter it on behalf of everybody**, and he does so and meanwhile they also slaughter a new **קרבן פסח** after that on behalf of themselves, they **all eat the original animal**.
 - If **they slaughtered first**, or if they **didn't agree that either of them would slaughter for the other**, then **they eat that one and he eats the original one**.
 - If it's **unknown who slaughtered first**, only **he eats from the original one**.
 - If they tell him only to find it, and **he tells them to slaughter a new one on his behalf** if he is delayed, the **opposite laws apply**.
 - If **they agree that both will slaughter on behalf of everybody**, they **all eat the first one** which was slaughtered, and if it's **unknown** then **both are invalid**.
 - The ones who can't eat because of the doubt are **exempt from bringing another קרבן פסח שני** on **קרבן פסח**, since the slaughtering was valid.
- If **multiple קרבנות פסח belonging to multiple groups of the same number get mixed together**, a different member of each group should join one of the other groups such that **new groups containing one member of each original group are made**, and the member who remained as part of his original group takes one of the animals and declares that all of the members of the new group are joining the original group of the member whose original **קרבן פסח** is this animal.
 - If any of the original groups have **less members than the numbers of קרבנות פסח** that were mixed together, they **should assign other people to those groups** before doing this.

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• The Seder Night process:

- One **may not eat** within **3 hours** of nightfall, so that he will eat the **מצה** with an appetite.
 - To celebrate the freedom, even a poor person **must lean** whilst eating the **מצה** and drinking the 4 cups of wine, with which he is provided by the charity fund.
- 1) **בית שמאי**: When making **קידוש** on the first cup of wine, one makes the **ברכה** **declaring the day to be a טוב יום** and then the **ברכה on the wine**, since the reason that he is drinking the wine is because of the **יום טוב**.
בית הלל: He makes the **ברכה on the wine** first, since 'תדיר ושאינו תדיר, תדיר קודם' – a more frequent **מצוה** should be done before a less frequent **מצוה**.
 - 2) A **vegetable** is dipped and eaten before eating the meal, in order to encourage the children to question the unusual changes from the norm.
 - 3) The second cup of wine is poured before the stage of 'מגיד' (when the story of **יציאת מצרים** is told over) begins, which begins with the "**מה נשתנה**" which highlights the differences in behaviour to a regular night.
 - 4) 'מגיד' **begins** by recalling how our ancestors originally worshipped idols, and **ends** with the miraculous exit from **מצרים**.
 - One explains the part of the **תורה** which talks about how **לבן** caused trouble for **יעקב** who went down to **מצרים** and led to the slavery and then the salvation.
 - **רבן גמליאל**: In order to fulfil the obligation of telling over the story of **מצרים**, one must talk about: (1) the **קרבן פסח**, which commemorates that Hashem skipped over the Jewish houses and only killed the non-Jewish firstborns; (2) the **מצה**, which commemorates the hurried exit; (3) the **מרור**, which commemorates the bitter enslavement of the Jews by the Egyptians.
 - One **must view himself as if personally experienced the exit from מצרים**.
 - 5) **בית שמאי**: 'מגיד' ends with expressing appreciation to Hashem, and only the **first paragraph** of **הלל** is recited, so that the children remain awake for the eating of the **מצה**.
בית הלל: The **second paragraph** is also recited at this point, since that talks of what occurred at the exit from **מצרים** and at the **יום סוף**, whereas the first paragraph only hints to it in that we are called "servants of Hashem" and not of **פרעה**.
 - **ר' טרפון**: A short **ברכה** is **recited** at the end over our redemption from **מצרים**.
 - **ר' עקיבא**: The **ברכה** includes requests for future redemption, so also **ends with "ברוך אתה ה"**.
 - 6) After the second cup of wine is drunk, the **מצה**, **מרור** and **קרבן פסח** are eaten.
 - **חכמים**: The **מרור** **doesn't need to be dipped** into **חרוסת**.
 - **ר' אליעזר ברבי צדוק**: The **מרור** **must be dipped** into **חרוסת**, since this cement-like dip also commemorates the slavery of the Jewish people.
 - When there is no **בית המקדש**, **2 cooked foods** are eaten to commemorate the **קרבן חגיגה** and the **קרבן פסח**.
 - 7) **ברכת המזון** is recited over the 3rd cup of wine, and the **rest of הלל** over the 4th cup.

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- Although one **may drink wine in between the 2nd and 3rd cup** of wine, since one is unlikely to become drunk during the meal, this is **forbidden after the 3rd cup**.
- One **may not eat anything after the פסח קרבן**, since it would appear that he didn't eat the פסח קרבן on a full stomach as required.
 - **חכמים**: If **members of a group fall asleep** whilst eating the פסח קרבן, they **may continue eating** it upon awakening unless **everybody falls asleep**, in which case the group has been disbanded.
ר' יוסי: If they **fall asleep totally**, even individual members **may not continue eating** since that is like leaving the group.
 - If one **touches the פסח קרבן meat past midnight**, his **hands become מדרבנן טמא** just like when one touches any קרבן meat which is **מדאורייתא טמא**, in order to prevent people from leaving over קרבן meat.
→ If one **touches 'פיגול'** – a קרבן which was invalidated by an intention to eat or burn the קרבן after its time limit, his **hands become מדרבנן טמא**, in order to prevent **כהנים** from having the wrong intentions.
 - **ר' ישמעאל**: If one eats the פסח קרבן before the **קרבן חגיגה**, he **doesn't make a ברכה on the מצוה of eating the קרבן חגיגה**. This is because the ברכה on the פסח קרבן refers to a קרבן whose blood is poured onto the מזבח, whereas the ברכה on the קרבן חגיגה refers to a קרבן whose blood is thrown onto the מזבח, but even a קרבן חגיגה whose blood is thrown onto the מזבח is valid.
ר' עקיבא: He **must still make a ברכה**, since it's invalid so the ברכה made on the קרבן פסח doesn't cover the קרבן חגיגה.