



Offering Another Korban after the Korban Tamid

We have learnt that one is not allowed to have *chametz* in their possession during *Pesach*. In this week's *Mishnayot* we learn that an additional prohibition is violated if the *korban Pesach* was slaughtered and one has *chametz* in their possession. The *Mishnah* (5:4) taught that this prohibition is only violated if the *korban* was offered in a valid manner. If, for example, one performed one of the four *avodot* (procedures) with the intention that it was for a different *korban*, then since the *korban* is invalid, one would not have violated the prohibition of having *chametz* in their possession when slaughtering the *korban pesach*.

R' Shimon continues by differentiating between *erev Pesach*, which is the time that the *korban Pesach* is offered and during *Pesach*. On *erev Pesach*, the prohibition is only violated if the *korban Pesach* is offered. If any other *korban* is offered, whether or not the *korban* is valid, the prohibition is not violated. During *Pesach* however, the prohibition is violated when any other¹ *korban* is offered - provided the way it is offered does not invalidate the *korban*.

The *Bartenura* explains that the difference is based on the two separate *pesukim* that refer to this prohibition, with one referring to the *korban Pesach* and the second to other *korbanot*. *R' Shimon* understood from the fact that separate *pesukim* are required, the during the time of the *korban Pesach*, on *erev Pesach*, the prohibition applies exclusively to that *korban*.

The *Tosfot R' Akiva Eiger* cites the *Tosfot* (*Yoma* 29a) who question the need for this derivation. Any *korban* that is offered during the time when the *korban pesach* is offered is invalid since it is being offered after the *korban Tamid* and no other *korban* may be offered during this time. Consequently, since any other *korbanot* would be

invalid, the prohibition would not be violated. Therefore, there is no need for a special *pasuk* to teach us this law.

Based on the strength of this question, the *Tosfot* conclude that if one offered another *korban* after the *korban Tamid*, even though they have gone against a positive *mitzvah*, we must say the *korban* is nonetheless valid.

The *Tosfot R' Akiva* however asks that we are not forced into that position. We have learnt (4:3) that *korban Pesach* can be offered from midday and if it is offered prior to the *korban Tamid*, while not ideal, the *korban* is nonetheless valid. We find therefore that there is a window of time, when the *korban Pesach* can be offered, that is prior to the *korban Tamid*. If another *korban* is offered at the time it would be valid. Consequently, the *pasuk* is indeed required to teach that if one had *chametz* in their position when slaughtering another *korban* at that time, they would not have violated the prohibition. Since we have found a need for the *pasuk* we are no longer forced to conclude if another *korban* is offered after the *tamid* that it is valid.

The *Tifferet Yisrael* (*Boaz* 2) however defends the *Tosfot*. He asserts that the *Mishnah* cannot be referring to the time prior to the *korban Tamid* being offered for we find the prohibition does not even apply to the *korban Tamid* that is offered after it (aside from the opinion of *R' Yehuda*). The period of concern is only after the *korban Tamid* is offered. Since that it is the designated time when the *korban Pesach* should be offered², one might think that the prohibition applies to other *korbanot*. Consequently, we return to *Tosfot's* point that since the *pasuk* is required to teach that the prohibition does not apply, it must mean that another *korban* offered after the *tamid* would be valid.

Yisrael Bankier

¹ The *Mishnah* teaches that the prohibition is violated if one offers a *korban Pesach shelo lishmah* since outside the allotted time it is treated as a *korban Shelamim*.

² Not just the time when, if it is offered, that it is valid.

Revision Questions

פסחים ד' ר' – ה' י'

- What is *R' Meir's* opinion regarding the previous question? (ד' ר')
- Which three professions do the *Chachamim* permit to work till *chatzot* on *erev Pesach* regardless of local custom? (ד' ר')
- In what manner can one clean an animal's waste from its pen on *erev Pesach*? During *Chol Ha'moed*? (ד' ר')
- Can one take his utensils to be mended on *erev Pesach* if they are not required for the festival? (ד' ר')
- What were the three customs of the people of *Yericho* that the *Chachamim* objected to? (ד' ח')
- What were the three customs of the people of *Yericho* that the *Chachamim* accepted? (ד' ח')
- What were the three things *Chizkiyah HaMelech* did that the *Chachamim* objected to? (ד' ט')
- What were the three things *Chizkiyah HaMelech* did that the *Chachamim* accepted? (ד' ט')
- During the year, when was the afternoon *tamid* offering slaughtered and offered? (ה' א')
- On *erev Pesach*, when was the afternoon *tamid* offering slaughtered and offered? (ה' א')
- Regarding the previous question, when was the *tamid* offered even earlier? (ה' א')
- What are the four processes that must be performed for the purpose of the *korban Pesach*, otherwise it would invalidate the *korban*? (ה' ב')
- Is the *korban Pesach* valid if it was slaughter (in mind) for the sake of the people that had a share in the *korban* as well as other who did not have a share? (ה' ג')
- Is the *korban Pesach* valid if it was slaughtered before noon? (ה' ג')
- Is the *korban Pesach* valid if it was slaughtered before the *korban tamid*? (ה' ג')
- What does the *Mishnah* mean when it say that if someone slaughters the *korban Pesach* "on *chametz*" they have transgressed a negative prohibition? (ה' ד')
- Does the ruling described in the previous question apply to any other sacrifices? (ה' ד')
- Into how many groups was the nation divided when they came to offer their *korban Pesach*? (ה' ה')
- Where was the sprinkling of the blood from the *korban Pesach* performed on the *mizbeach*? (ה' ו')
- What were the *levi'im* doing while the sacrifices were being offered? (ה' ו')
- What did the *kohanim* do differently, with regards the process of offering of the *korban Pesach*, when *erev Pesach* fell on *Shabbat*? (ה' ח')
- Name the three different places where the *korbanot pesach* were hung for stripping? (ה' ט')
- According to *R' Eliezer*, how was the hanging of the *korbanot* performed differently on *Shabbat*? (ה' ט')
- Where did the three different groups wait with their slaughtered *korbanot* when *erev Pesach* coincided with *Shabbat*? (ה' י')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
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Shiur in English

Sunday -Thursday

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Rabbi Chaim Brown
www.shemayisrael.com/mishna/

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 July ט"ו תמוז	10 July ט"ז תמוז	11 July י"ז תמוז	12 July י"ח תמוז	13 July י"ט תמוז	14 July כ' תמוז	15 July כ"א תמוז
Pesachim 6:1-2	Pesachim 6:3-4	Pesachim 6:5-6	Pesachim 7:1-2	Pesachim 7:3-4	Pesachim 7:5-6	Pesachim 7:7-8

