

Chapter 3

Korban Pesach

Before we learn the *halachos* of *korban pesach*, let's go over some of the preparations. The first step is to become *tahor*, and this is why we *lain* פרשה before פרשת החודש.

Preparation

1. From the seventh day of *Nissan*, you have to be careful not to become *tamei tuma'as meis*, if you want to be *tahor* on the fourteenth of *Nissan* so you can enter the *Azarah*. On the ninth day of *Nissan*, you can receive the first *haza'ah*, and the second *haza'ah* on the thirteenth of *Nissan*, and you are *toivel* before *shkia*, and finally you are *tahor* and can come to the *azarah* to be *makriv* your *korban pesach* on the fourteenth!

All *keilim* (couch, tables and chairs, clothing, hats, shoes, keys, cutlery, and don't forget your *tefillin*) as well have to become *tahor* and be *toiveled*, and any *keli* that will come in contact with the *korban pesach*, or with a person that will touch the *korban*, with the intent to be *tahor* for *kodshim*

2. Every *keli* has to be *toiveled* separately, and you can't put all the cutlery in one *keli* and *toivel* them. Some hold that if the *keli* that you're being *toivel* in is *tamei*, you can *toivel* them in one *keli*, and some hold only if the outer *keli* is only made with a wide opening, like a basket, and it's *tamei*, then you can put all the cutlery in and *toivel* everything at once. If not, then you have to *toivel* each item separately.

3. All woman who gave birth need to first bring a *korban yoledes*¹ (a sheep for an עולה, and a bird for a חטאת) before they are *tahor* for (eating or touching²) *kodshim*.

4. After you are *toivel*, you have to make sure not to be *meisi'ach daas*, which means you didn't make a conscious decision that you're not watching yourself from *tum'ah*, rather in your mind you're being careful before you touch and sit on a chair, to make sure it's not *tamei*. And of course, you have to be careful not to become *tamei* from someone that might be *tamei*.

Finally, we are *tahor*! We have to be מקריב the *korban pesach* (and חגיגת י"ד) on *Erev Pesach*, and be מקריב an עולה ראיה and שלמי שמחה on יום טוב. Let's start with the *korban pesach*.

Buying The Korban Pesach

The *Korban Pesach* can be brought from either a sheep or a goat, that is from eight days old until a year old. The animal does not have to be bought on the tenth day of *Nissan*, however it needs to be checked from any blemish four days before it is brought. Some *Rishonim*³ hold that the checking of

¹ ואם פעם בחייה היתה זבה גדולה צריכה להקריב קיני זבה, דאינה נטהרת בקיני לידה. עוד צריכים לזוהר מפולטת ש"ז, ולעשות הבדיקות הנצרכות.
² דהיינו אחר ימי טומאתה טובלת, ואח"כ היא טבולת יום, וביום מא' לזכר או פא' לנקבה, מביאה קרבן יולדת, וכל זמן שמחוסרת כפרה פוסלת אפילו בנגיעה, (כמבואר ברמב"ם פרק י מהלכות שאר אבות הטומאה הלכה ג, ותוס' מעילה ח. ד"ה הוכשרה, דלא כמו שכתב המשנה אחרונה כלים פרק א משנה ה לדייק מלשון הרע"ב שאינו פוסל בנגיעה) ואח"כ מדרבנן צריכה עוד טבילה כדי לאוכל בקדשים (חגיגה כא). אבל אינה פוסלת בנגיעה לפני טבילה זו (רמב"ם שם פרק יב הלכה טו).

³ רש"י ערכין יג, ומנחות נ.

the animal starts on the tenth of Nissan, and other Rishonim⁴ hold on the eleventh. Some⁵ hold that every one of the four days, it has to be checked. During those four days, the animal does not go to graze in the field, as a precaution that it should not get a *mum*.⁶

Who is obligated

1. Everyone who is *tahor* – men and women – have a חיוב to be part of the *korban pesach*. Kids under בר מצוה are also allowed to eat the *korban pesach*.

Derech Rechoka

One that is b'derech rechoka at the time of chatzos, which means he is more than sixteen⁷ *mil* away from Yerushalayim, and can not make it to the *azarah* by foot, at *shkia*, is exempt from the *korban pesach*, and he has to do *pesach sheni*. There is a *machlokes* if the *korbon* was *shechted* for him does it work or not⁸. Even if one can make it to the *azarah* by using a wagon, it is still considered that he is b'derech rechoka. If one is within sixteen *mil*, but he can't reach the *azarah*, because the traffic is bumper to bumper, he must leave the wagon and go by foot,⁹ (Remember, the entire Jewish nation is on the way to Yerushalayim! Every Yid is on his way to the Beis Hamikdash! It is highly suggested to come a day or two early).

Milas Zchorov Va'avodov

One can not *shecht* the *korban pesach*, if he has a son or an *eved* that is uncircumcised, or a *shifcha* that was not *toiveled* yet.¹⁰ (This may seem that it is not so applicable, however the *gemara*¹¹ says that as soon as *moshiach* will come all the remaining non-Jews will be our slaves. Therefore, if *moshiach* comes right before *pesach*, we have to keep this in mind). If the *korban* was *shechted* when one has a slave that didn't have *milah*, the *korban* is *pasul*.¹²

Another *issur* is to eat the *korban* if you have a son or an *eved* that wasn't circumcised. Therefore if you buy an *eved* after the *shchita*, you have to circumcise in order to eat the *korbon*.

Limnuyov

The *korban pesach* has to be למנוי, which means you must have a part of the *korban* that is designated¹³ for you. The *shechitah* of the *korban* is only for the designated בעלים. This has to be decided before the *shechitah*, afterwards there is no backing out or joining a different group. In order to join, you have to be able to eat a *kezayis*.

You can only be *monui* on one animal.¹⁴ If one wants to remove from one *chaburah* and join a different *chabura*, you can't leave the *korban* without anyone *monui* on it, and if you do so the animal won't be fit to use for a *korban* anymore.

⁴ רש"י בערכין בשם רבותיו, ורבינו גרשום. והרמב"ם השמיט כל הענין של ביקור ד' ימים, ונקטו האחרונים בדעתו דאין צריך.

⁵ תפא"י בחומר בקודש פרק ב' אות כו', מלשון רש"י פסחים צו, והחזו"א בס' קכ"ד לדרך צו נסתפק בזה.

⁶ ריש מגילת תענית, ומדרש הגדול.

⁷ כמסקנת הגמ' דאיכא רק ד' מיל משקיעה עד צאת.

⁸ הרמב"ם פ"ה ה"ג פסק כרב ששת דלא הורצה, והרמב"ן בחומש (במדבר ט, י) פסק כרב נחמן דהורצה.

⁹ פסחים צד.

¹⁰ רמב"ם פ"ה ה"ה.

¹¹ עירובין מג.

¹² שם.

¹³ לדעת הגרי"ז צריך שיהא חלק ממוני, והאחרונים נתקשו בזה, ע' חזו"א ס' קכ"ד לדרך פח: וד"ל אין כאן זכית ממון אלא שנעשה בעלים על הפסח, עכ"ל, וכ"כ באבי עזרי מעילה פ"ד ה"ח.

¹⁴ פסחים פח: אין נמנין על ב' פסחים כאחת. ודעת רש"י שם צח: דא"א לימנות על פסחים כאחת ולמשוך ידיו אח"כ, בהנמנה על ב' פסחים אין זה מינוי.

Chaim Yankel Halevi, Mordche Gimpel, and Heshy joined as one chaburah. Then Moshe Rabeinu, invites Chaim Yankel, one of his descendants to his seder, and Mordchai Hatzadik invites Mordche Gimpel, to his seder. Then zaidy Himmelstien invites Heshy, Heshy can not leave the Korban Pesach without anyone on it, but he can invite Mr. Genuktshoin to join him, and then he can back out from the first chabura and join zeidy Himmelstien.

Some hold that only if there was already *menu'yim* and they back out all at once, the *korban pesach* is not usable, however one can check a *korban* and *makdish* it, for whoever decides to buy it. This custom is mentioned in the Gemara.¹⁵

Lechatchilah even if you could eat the entire *korban* yourself, you should have someone join you¹⁶, and you can have as many people in the *chaburah* as you want, as long that there is a *kezayis* per person. A sick or elderly person that can't eat a k'zayis, can't be part of the *chaburah*.¹⁷

There was a מנהג by the Heilige Yidden, that if you were *toivel* yourself and your clothing and dishes על טהרת הקודש with the intention to eat in one *chaburah*, but then joined another *chaburah*, to *toivel* everything again. This *tevillah* can be done on יום טוב.¹⁸

Bringing the Korban Pesach

After the Korban Tomid of the afternoon, starts the shchita of the Korban Pesach. Millions of Yidden gathered in the azarah! The shechting was divided into three shifts. The shchita is done either by the owner or his shli'ach¹⁹. During the shchita, the levi'im sang hallel, and some say also that everyone present in the azarah also sang hallel.²⁰ The blood is poured on the mizbe'ach, and the skin is stripped, the fats that go on the mizbe'ach removed, and then the kishkes were cleaned.

Roasting the Korban

The Korban Pesach has to be roasted as a whole²¹. There is a machlokes of the gid hanasheh was removed before roasting²². A wooden spit, preferably from a rimon tree, is used to roast the korban. The spit is thrust in the mouth, through the entire body of the korban, and the legs (from knee down) and stomach, and some hold even the liver, is placed outside the animal, either on top, bottom or the side of the spit.²³ The meat is rinsed slightly before roasting, and then roasted with the mouth facing downwards, and, a piece of wood in the nose, in order to allow all the blood to drain.

Tzli eish

The korban has to be roasted, only through fire, and not through an additional source, therefore the spit can't be metal, because metal heats up and it can get roasted because of the metal. For that reason

¹⁵ חזון יחזקאל פסחים פט., ע' ירוש' פסחים פ"ח ה"ג, אית תני תני הולך לו אצל מוכרי פסחים.

¹⁶ רמב"ם פ"ב ה"ב.

¹⁷ פסחים צא.

¹⁸ ביצה יז.

¹⁹ קידושין מא.

²⁰ פסחים סד., ע' רש"י ותוס'.

²¹ שם עד.

²² רמב"ם וראב"ד פ"י הי"א. ויש עוד הרבה קרומים שאסורים באכילה, ונחלקו הכס"מ שם והב"ח ביו"ד ס"ד אם מוציאים קודם או לא. וא"א לפרוט כאן הכל, וע' סדר עשיית פסח בקצרה שי"ל ע"י מכון תורת הקרבנות, לכל הפרטים.

²³ כ"פ הרמב"ם פ"ח ה"י כדעת ר"ע (ורש"י בשמות יב, ט פ"י כריה"ג). ומש"כ למעלה מפיו, כן הוא דעת רש"י פסחים עד, ובפסקי רי"ד שם כתב למטה מבית נקובתו, ורש"י בברכות יט, פסחים נג', וביצה כב: כתב חוצה לו. ולענין הכבד, כ"כ הראש יוסף חולין קיא.

one has to be careful when roasting the korban, it should not touch the sides of the oven. If by mistake it touched the side, the area that touched has to be peeled off.²⁴

If the coals were removed from the oven, even though there is enough heat to roast the korban, it is not considered a fire. Coals that are aflame is considered fire, but if they are burnt out, it is not considered fire.²⁵

Nah and burnt

The pesach can only be eaten fully roasted. Nah which means not fully roasted is forbidden to eat. Some hold that once it reaches *ma'achal ben drusa'i*, it is considered fully roasted²⁶, while others disagree and hold that it has to be full roasted.²⁷

If the korban was roasted until it was burnt, but still edible, you can fulfill the mitzva, however there are those that hold that it is *asur l'chatchila*.²⁸

Roasting two korbanos in the same oven

You are not allowed to roast two animals in the same oven, because you might mix up, which animal belongs to which chabura. even if one is a sheep and one is a goat, it is still forbidden.²⁹

Shabbos

The roasting of the Pesach can't be done on Shabbos, therefore if erev pesach falls out on erev Shabbos, the korban has to be put in the oven before shkia³⁰, and not removed until it is totally roasted. If one removed it and then realized the inside is not fully roasted, he can't return it to the oven, because that would be cooking on Shabbos. Neither can he eat it, if it is still *nah*, therefore he peels of the part that's *nah*, and eats the rest.

When erev pesach falls out on Shabbos, you stay in the Beis Hamikdash until after Shabbos, because you can't carry the korban home on Shabbos, and only then do you start roasting.

Parts of the korban that is eaten

Every *kezayis* that can be eaten³¹ has to be eaten. It is beyond the scope of this work to go through every part of the animal; however, we can split up the animal in to four categories:

- 1) parts of the animal that have a *din* of meat, and one is obligated to eat, and make sure it is not left over (which includes: the brain, nose, lips, stomach, heart, lungs, spleen, ears etc.).
- 2) parts that have a *din* of meat, but one doesn't have to eat, and is burnt when it becomes *nossar*, (womb, eye balls etc.)

²⁴ פסחים עה :

²⁵ שם, ורע"א על הרמב"ם פ"ח ה"י. ולענין גחלת של מתכת אם נחשב אש, יש מחל' בזה ע' ליקוטי הלכות.

²⁶ מנ"ח מצוה ז', וב"ח יר"ד ס"ס סט'.

²⁷ ליקוטי הלכות, קרן אורה מנחות עח.; ומנחה חדשה מצוה ז' אות ב'.

²⁸ ראש יוסף פסחים מא, ומג"ח מצוה ז' אות ט', מהר"י קורקס על הרמב"ם פ"ח ה"י, ומעין החכמה שם.

²⁹ שפ עו.:

³⁰ שבת יט: בני חבורה זריזין הן, ולא גזרו משום שהיה. ולענין חזרה אחר שנצלה כ"צ, בתוספתא פ"ז ה"ב נחלקו בזה ר' יהודה ור' יוסי, ובירוש' שבת פ"א ה"י איתא דמותר כדעת ר' יהודה.

³¹ ע' קונטרס ההנהגה באכילת קרבן פסח ממכון תורת הקרבנות. ולענין העינים, אמר לי מו"ר הגאון ר' שלמה מילר שליט"א, דנראה לו דאין צריך לאכול, וגרע מגידין שסופן להקשות. וע' חזו"א זבחים סי' יא' שכתב לגבי שליל וז"ל ויותר נראה דלאחר זמנן מצותן בשריפה כדין נותר מה"ת, אלא שלא הטרחה התורה לאכול, כיון דבאכילתם כתיב למשחה לגדולה כדרך שהמלכים אוכלים עכ"ל, ויותר מזה כתב הצפנת פענח (ערכין פ"ג ה"ג) דבני מעים כיון דאוכליהם לאו בר אינשו, א"כ אין נמנין עליהם בפסח, וכ"כ בשו"ת חזו"ן נחום ח"א ס' צ"ט.

3) parts that are *assur midrabanan* to eat, and are burnt when they become *nossar* (*shuman hagid*, and other fats).

4) parts that can be thrown away (skin, bones that have no marrow).

Shviras etzem

It is forbidden to break a bone of the *korban pesach*. Even a tiny incision³² is considered *shviras etzem*, therefore one has to be very careful when cutting the meat, especially since the animal could be only eight days old, and the bones can be very soft. Veins are not included in this *issur*.³³ Soft bones that can be cooked and eaten, even if it was from a big ox, such bones are considered meat according to some *Poskim*,³⁴ and there is no *issur* of *shviras etzem*.

Eating in two places

The Torah says *בבית אחד יאכל*, which means that you have to eat the *korban* in one place, you can't eat the *korban* in two different places.³⁵ However, one *korban* can be used for two different *חבורות*. If there is one *chaburah* in a room, then the whole room is considered their *מקום*, and they can eat anywhere in that room³⁶. If there are two *חבורות* in one room, whether with one *korban* that was split, or each with their own *korban*, they have to make a small *מחיצה* and they shouldn't be facing each other³⁷. If you are eating outdoors³⁸, then you have to eat in one spot³⁹. *chaburah*

Bnei Chaburah splitting up

Once a *chaburah* has made up to eat together, they are obligated to eat together, and cannot split up, unless one of the *bnei chaburah* overeats, or invited someone into the *chaburah* without consulting the rest of the *bnei chaburah* (even if he will be sharing with his friend from his own portion), then they are allowed to ask him to leave (before he started eating) and make his own *chaburah* (with the portion that he got).⁴⁰

Taking out meat from the house or chaburah

It is *assur* to take even part of the *korban* out of your *chaburah*, and if you do, it becomes *passul*. So, if you are the only *chaburah* in the house, you can't take it under the doorpost, because that's considered out of the room. If you are two *חבורות* in a room, you can't take it out of the marked area of your *chaburah*.⁴¹ If you are not in a house, you can't remove it from the table.

If two of the *chaburah* take out together two *כזיתים*, it is not considered that the meat left the *chaburah*, rather that part of the *chaburah* moved over⁴², however you can't eat it outside of the *מקום* of your original place, because that's called *שתי מקומות*, but you could bring it back to the original place

³² חולין יז, אמנם הרמב"ם השמיטו, והמאירי כתב שם דכנראה דלא ס"ל כן להלכה.

³³ פסחים פד.

³⁴ רמב"ם פ"י ה"ט. ובליקוטי הלכות נסתפק אם רש"י מודה לזה.

³⁵ משנה פסחים פו, וכן פסק הרמב"ם פ"ט ה"ג.

³⁶ תוספתא פ"ו ה"ט.

³⁷ ע' כ"מ פ"ט מקרבן פסח ה"ג.

³⁸ לכאורה אם עושה מחיצות בחצר מהני לשוויה כולו כמקום אחד, אמנם באור שמח פ"ו בית הבחירה ה"ז מבואר דלא מהני, וצ"ע.

³⁹ חזו"א ס' קכ"ד לדרך פו אות א'.

⁴⁰ פסחים פט:

⁴¹ פסחים פה:

⁴² ירוש' פ"ז ה"ג והביאו החזו"א, אמנם לא מוזכר ברמב"ם.

and continue eating there. The Chazon Ish is מסופק if you put the *korban* in a cupboard is it considered that it left its *chaburah* and became *passul*⁴³.

According to Tosafos⁴⁴, once the *korban* was split up, and each *chaburah* took their part, the *issur* to take the *korban* out of the *chaburah* already goes into effect, even before they start eating.

If you got up while chewing the *korban* and walked over to another *chaburah*, you can chew with your mouth closed, but you can't swallow until you return to your *chaburah*⁴⁵.

Place where the Pesach is eaten

The *korban* has to be eaten in a place that has קדושת ירושלים. According to Tosafos⁴⁶ and Ra'avad⁴⁷ it can only be eaten on ground level; the second floor or roof doesn't have *kedushah*. However, the Rambam according to some *meforshim* and the Rashba⁴⁸ hold, that you can eat on the second floor⁴⁹.

Time to eat the Korban Pesach

The *korban pesach* can only be eaten at night, and has to be finished by *chatzos*.⁵⁰ If there is any meat left on the table, the meat and all the food on the table must be removed and burnt along with the meat, on the first day of *chol hamoed* ⁵¹. The meat after *chatzos* if touched makes your hands *tamei*, and you need to wash your hands before touching *terumah*, and be מטביל your hands before touching *kodshim*.⁵² After the זמן אכילה there's no problem of taking out the meat from the *chaburah*.

Chagigas yud daled

In addition to the *korban pesach*, there is another *korban* that is brought, provided that *Erev Pesach* falls out on a week day, and the *korban pesach* is brought in a state of *taharah*, and everyone has only a small portion of the *korban pesach* to eat. This *Korban* is called *Chagigas yud daled*. Some hold that this *korban* is *midrabanan*, and is brought in order that the *pesach* should be eaten when is a little full. Therefore, you eat the *chagigah* first, and then the *pesach*. The Rambam⁵³ holds this *chagigah* is *min hatorah*, but it is optional, and has the *din* of a *Korban Shelamim*.

There is another opinion mentioned in the *gemarah* the opinion of Ben Taima. Ben Teima holds that the *chagigah* is *min hatorah*, and is like a *korban pesach*, and *tosafos*⁵⁴ paskens like Ben Teima.

There are very many ramifications to this *machlokes*. According to the Rambam, that it is a *Shelamim*, 1) it can be brought from cows, or a female, 2) it is eaten for two days and a night, 3) it doesn't have to be roasted, 4) it doesn't have to be eaten *l'menueyov*, 5) there is no *issur* to break a bone, 6) there is *smicha*, *tenufa* and *nesachim*, 7) it is questionable when it is *shechted*⁵⁵. as opposed

⁴³ וצ"ע, אם דוקא כשהוא מ' סאה מספקא ליה, ואפי' במ' סאה, אם הוא דוקא מגדל שאינו תשמישי סעודה, אבל מקרר מסתבר אפי' כשהוא מ"ס, אינו נחשב למקום אחר, דהוא מתשמישי הסעודה.

⁴⁴ פו: ד"ה ומר.

⁴⁵ תוספתא פרק ו הלכה ט.

⁴⁶ שבועות יז: ד"ה ואין.

⁴⁷ בית הבחירה פ"ו ה"ז.

⁴⁸ תשובה סימן לד.

⁴⁹ ובליקוטי הלכות פסק כתוס' והראב"ד.

⁵⁰ מחלי' ר"ע וראב"ע פסחים קכ: וברכות ט., אי מן התורה עד חצות או עלות השחר, ונחלקו בזה הפוסקים להלכה, אבל מדרבנן אסור, זבחים נו: , וע' רשב"א ברכות שם.

⁵¹ רמב"ם פרק י מהלכות קרבן פסח הלכה יד.

⁵² פסחים קכ: .

⁵³ שם הלכה יג.

⁵⁴ קיד: ד"ה שני.

⁵⁵ אם כל היום, או אחר חצות קודם לתמיד של בין הערבים, או אחר תמיד של בין הערבים, משנה למלך.

to Tosafos 1) it if brought from a male under a year old, 2) it is eaten until chatzos, 3) it has to be roasted, 4) it has to be *l'menyov*, 5) there is a *safek* if there is an *issur* to break a bone, 6) it is questionable if it requires *smicha*, *nesachim* and *tenufa*⁵⁶, 7) it is *shechted* the same time as the *pesach*.

שאל נא את הכהנים תורה

1. Q. WOW! like the *navi* described יזרעאל, כי גדול יום יזרעאל, planes from all over the world are landing back home, the non-Jews are bringing back every Yid (ישעיה ס, ח-ט). Hashem's שכינה is shining on us so brightly, there is no need for the sun anymore (שם יט)! The non-Jews are doing everything for us (שם ייב). It came time to be מקריב the *korban pesach*, all the Arab countries gave us the millions of sheep needed (שם ז). I got a sheep and watched it for 4 days, and on *Erev Pesach*, which fell out on Shabbos that year, the clouds came and picked me up and whisked me to the *Beis Hamikdash* (ילקו"ש ישעיה תקג). I was waiting outside the *Beis Hamikdash* at 10:00 am with millions of other Yidden waiting to be part of כח ראשונה. As we were waiting, we started to sing שיר חדש כי נפלאות עשה, and I got so involved, my little sheep ran off. So I quickly got a hold of another sheep, and finally after 2:30 they were ready to start the *korban pesach*. By that time, I already found the first sheep. I'm going to be מקריב one of them, what do I do with the other one? (ע' פסחים צו:)

A. According to רש"י and the Rambam you bring it as a שלמים, and according to Tosafos and ראב"ד you wait until it gets a מום, and you're פודה it and use the money for a שלמים, (all this is only if you were מקדיש the *korban* already).

2. Q. הוודו לדי' כי טוב, finally after close to 2000 years, we get to do the *korban pesach*! Zeidy Himmelstein has a big *chaburah* just from the einiklach בלי עין הרע. Cousin Lemel offered to be נמנה on the brains just to be part of Zeidy's seder. A whole bunch of tables were set up, for each of Zeidy's kids. Heshy started eating his portion of the *korban pesach*, and then Zeidy started telling stories of העמים יציאת מדבר, and Heshy wanted to move to Zeidy's table to hear better, can Heshy continue eating next to Zeidy, or it's a problem of eating in two places?

A. It would seem that if they are sitting on different tables because there is not enough room on one table, then they are part of the same *chaburah*, and Heshy can move closer to Zeidy. However, if there is more room on the table, but each family wants to sit on their own table, that would be considered two *chaburos*,⁵⁷ and two מקומות, so you can't eat there (even if Heshy and Manny bring two כזיחים together, so it didn't become *passul* by leaving the *chaburah*, it's still considered two מקומות). It seems from Rashi that if the *bnei chaburah* are not facing each other, they are considered two *chaburos*, regardless of the reason they are

⁵⁶ תוס' אחרות לתו"כ ויקרא נדבה פי"ח ה"ד נסתפקו בזה. ובמקדש דוד קונטרס קדשים סי' ה' כתב דלא שייך חזה ושוק לכהן כיון שצריך להיות למגווי, ולכן גם תנופה אין בו. ובעל הצפנת פענח כתב במכתבי תורה סי' קנ"ח כיון דדין חזה ושוק ליאכל לכהן, אין בו דין מגווי.
⁵⁷ זכר לדבר, עירובין מט, גבי החולק את עירובו עיי"ש, וכן אמר מו"ר הגרש"א מילר שליט"א מסברא.

not facing each other. However according to other rishonim, if their intention is not to form a different *chaburah*, it's considered one *chaburah*.⁵⁸

COMMON QUESTIONS

3. Q. When Mashiach comes all the נשים זדקניות who gave birth have to bring a יולדת per birth, and until then they can't eat from the *korban pesach* (or any other *korban*). If there isn't enough time before פסח to bring the millions of קרבנות [don't forget to include the עשרת השבטים], is it okay if a woman brings only one קרבן יולדת before פסח and the rest afterwards?

A. Yes. (כריתות פ"א מ"ז)

4. Q. I made a tablecloth לכבוד פסח and it never became *tamei*. Can I spread it out on the table that we're eating the *korban pesach* on? (ע' חגיגה פ"ג מ"ב)

A. No. *Chazal* made a *gezeirah* that for *kodshim*, all *keilim* need *tevillah*, even if the *keilim* never became *tamei*.

5. Q. I just had a girl, so I won't be able to eat from the *korban pesach* this year, I will be a טבולת יום, can I at least help a little like pour water over the *korban pesach* to rinse off the blood before it's roasted? (ע' נדה עא:)

A. According to the Rambam that *chullin* of *al taharas hakodesh* is not like *kodshim*, not only can she pour, she can even touch the water, because a *tevil yom* is a *sheni* (or a *shlishi* for *kodshim*), and *chullin* that is meant to use for *kodshim* has a *din* of *chullin*, which doesn't become *tamei* from a *sheni*. According to the ראב"ד that holds that *chullin* of *al taharas hakodesh* is like *kodshim*, she can still touch the water, because the water will become a רביעי and won't be *metamei* the meat. According to the Gra she can pour but not touch the water, and maybe only if the pot is dry outside, see footnote⁵⁹.

6. Q. We are keeping everything *tahor* הקודש, and a *tamei* touched the מרור that was not *muchshar* to be susceptible to *tum'ah*, is the מרור *tamei*?

A. Another one of the *chumros* that there is by *kodshim*, is that it's *mekabel tum'ah* without *hechsher*, however this is only by *kodshim* itself, but not by *chullin* of *al taharas hakodesh*, (חולין לג).

⁵⁸ פסחים פו. רש"י פי' הכלה הופכת פניה, אף שנעשית על ידי זה ב' חבורות מותר, אבל תוס' פירשו או שהוא היתר אע"פ שהופכת באמצע אכילה, וכ"כ הרמב"ם בפיה"מ, או דחייבת להפוך משום ד"א, ובפסקי רי"ד כתב דקמ"ל דלא הוי כב' מקומות, והמאירי פי' דקמ"ל דלא גזרינן מחשש שינוי מקום, אף שבאחרים יש לגזור.

⁵⁹ דעת הרמב"ם ד'חזורו לומר' היינו שמתחילה סברו שחולין שנעשו עט"ק כקודש, וחזורו לומר דדוקא לקדשים ולא לענין חולין שנעשו עט"ק. אבל לענין קדשים ממש אסור דקיי"ל כאבא שאול גבי טבולת יום ארוך, דהוי ראשון. והראב"ד דפסק דחולין שנעשו עט"ק כקודש, פי' החזון"א (טהרות ב, ח) דהא דחזורו לומר, הכוונה דאע"ג דקודש דמי, מ"מ לענין שיחשב טבוי"י כראשון כדעת אבא שאול, חזרו מזה ודוקא לענין קדשים עצמם טבוי"י נחשב כראשון, וממילא מותרת ליגע כיון שהמים לא יפסלו את הפסח. ודעת הגר"א דחולין שלבסוף יגעו בקודש דינן כקודש, ומעיקרא סברו דטבוי"י עושה שלישי, ומש"ה מערה אין נוגעת לא, דהמים השלישים יפסלו את בשר הפסח, וחזורו לומר כאבא שאול דטבוי"י הוא כראשון לקדשים, וצריכה ליהדר שלא יהא הכלי רטוב מבחוץ, כיון דאם נגעה במים שמבחוץ יחזורו ויטמאו את הכלי ואת המים שבתוכו. ולהלכה אין ידוע לנו דעת הגר"א אם פסק כאבא שאול, ושם ס"ל כהרמב"ם דאע"ג דטבוי"י עושה קדשים רביעי אבל טבוי"י ארוך הלכה כאבא שאול דהוי כראשון (אמנם בפשטות הגמ' אין הכרח ללמוד כהרמב"ם, ויותר מסתבר דס"ל להגר"א דלא כאבא שאול, וכ"פ המאירי שם דלא כאבא שאול). עוד מבואר מתוך דברי הראב"ד, וכן מתוס' חגיגה (כ, א ד"ה ראב"צ) דאם המים לא יפסלו את הבשר מותר לגעת בהם. והחזון"א (טבוי"י ב, ד) נתקשה בזה, דהרי הענין של חולין שנעשו עט"ק הוא לנהוג בהם כאילו הם קדשים, ושלא יטמאו וכמבואר בגמ' חולין (ב, ב). ואולי אפשר לחלק, דדוקא חולין שאתה מתפיסם לנהוג בהם טהרת הקודש, א"כ צריך ליהדר שלא לטמאותם, אבל מים הללו שלא התפיסם להדיא, אלא מכיון שעתידי ליגע בטהרות חז"ל נתנו להם דין טהרת קודש, אין איסור לטמאותן, וכל דינם הוא רק לנהוג בהם רביעי. והחזון"א שם כתב דמפי' הגר"א הנ"ל מבואר דאסור ליגע במים אף אם לא יפסלו את הבשר, ומש"ה למשנה ראשונה היה אסור ליגע. וצ"ע דלהדיא מבואר בדברי הגר"א משום שהמים יפסלו את הבשר.

7. Q. We were getting ready to eat the *korban pesach*. I was so taken aback by all the tremendous נסים that just happened, and by the sight of millions of Yidden back home, and the singing of הלל at the *korban*, my mind was farnumen. However, my 9-year-old son who learned להלכתא למשיחא, and was prepared for Mashiach, knew that in order to eat the *korban pesach*, you have to be מטביל your hands in a *mikveh*, with כוונה that they should be *tahor* to eat *kodshim*. So, he took me to the *mikveh* and put my hands in. I had no כוונה at all when I put my hands in, does it help that my son had כוונה? (ע' חולין לא: תוספתא ידים פ"א ה"ד)

A. **Yes! As long as someone had כוונה even a קטן (above 6 yrs. ע' מ"ב ס' קנ"ט ס"ק עו'), it's considered that your hands were נטבל על טהרת הקודש. However, by *netilas yadayim* for *terumah*, the one that's being washed also has to have כוונה (ע' חזו"א ידים ג' ז').**

8. Q. My hands are, because *temei'im*, (I held my little 1-year-old משה's hands (he was touched by a *yoledes*, and never went to the *mikveh*) by the מה נשתנה, and it's time to eat the *korban pesach* with the מצה and מרור, and I don't want to run to the *mikveh* to be מטביל my hands, can I have someone put the *korban* and the מצה in my mouth, without me touching it, or use gloves? (ע' חגיגה כד:)

A. No. *Chazal* were afraid that you might stick your hands in your mouth to touch the *chullin* food (in our case that's the מצה ומרור, and that by itself is מותר because *yadayim* are not *metamei chullin*), and by mistake you will touch the *kodshim* in your mouth, so they made an *issur* to eat *chullin* with *kodshim* if your hands are not *tahor*. Gloves is not either an option. (ע' חולין קז:)

9. Q. After Benching when it came time for הלל, what a scene! דוד המלך started the הלל in such a sweet voice, and the whole *Klal Yisroel* joined. The singing broke all the מחיצות in שמים (פסחים פו), and everyone heard a קול בת קול saying כי קולך ערב (שהש"ר פ"ב, לא)! I took my little משה in one hand, and was holding Zeidy Himmelstein's hand with my other hand, and Zeidy was holding Mr. Genuktshoin's hand, and we were dancing with דוד המלך! Then I remembered that my hands are *tamei*, because I touched משה's hand, what's with Zeidy and Mr. Genuktshoin's hands? (ע' חגיגה כד)

A. Zeidy's hand is *tamei*, but not Mr. Genuktshoin.