



Korban Pesach Bizmano

The first *Mishnah* of *Zevachim* taught that if one slaughtered a *korban* with the intention that it would be used for a different *korban* than it was designated, the *korban* is valid, yet the owner did not satisfy their obligation to bring that *korban*. The two exceptions to this law is if the *korban* that was offered with the wrong intent was a *korban chatat* or a *korban pesach* “in its time”. The *Bartenura* explains that the reason is that if a *korban pesach* is offered at any other time during the year, the *korban* is considered a *shelamim*.

Exactly what is considered “in its time” is the subject of debate in the third *Mishnah*. The *korban pesach* must be offered in the afternoon of the fourteenth of *Nissan* (and then consumed that night as part of the *sefer*). That being the case, *R' Yehoshua* maintains that if the *korban pesach* was offered in the morning of the fourteenth then the *korban* is valid. This position is readily understood. As the *Bartenura* explains, since the morning is not the time when the *korban pesach* is offered, it is no different to offering it at any other time of the year. *Ben Beteira* however argues that even offered in the morning, the *korban* would be considered invalid. We shall try to understand the debate.

In the *Gemara* (12a), *R' Yochanan* explains that *Ben Beteira* agrees that if the *korban pesach* was offered in the morning then it would not be valid. The time for offering the *korban* is *bein ha'arbaim*. Instead, since part of the fourteenth is the appropriate time for the *korban*, the entire day shares that status.

The *Griz* explains that it would seem that what *R' Yochanan* is teaching is that according to *Ben Beteira*, since the *korban pesach* is meant to be offered that day, it does not switch to become a *shelamim*, even if offered in the morning. Recall that the reason why a *korban pesach* offered with the wrong intent at any other time of the year is valid, is because when offered then, it becomes a *shelamim*, and a *shelamim* offered with the wrong intent is valid. That being the case, the *Griz* explains that the real reason why the *korban* is invalid is because it is a *korban pesach* that was offered at the wrong

time – before noon. That alone should be enough to invalidate the *korban*.

The *Rambam* (*Pesulei Mukdashim* 15:11) however explains that the *korban pesach* is invalid when offered in the morning because it was offered with the wrong intent – and not because of the reason provided by the *Griz*.

The *Griz* explains that the reason for the *pesul* makes a difference. If the reason is because it was offered at the wrong time, the issue is an external one to the *korban*. The *korban*, whilst invalid, cannot be burnt immediately as an invalid *korban*. Instead, it must be left beyond the time that a *korban* of that type would be offered. If the issue is wrong intent, then that is an issue with the *korban* itself, and the *korban* could then be burnt immediately. He suggests that the *Rambam* stressed that both these issues apply such that the *korban* would be burnt immediately.

The *Griz* however finds this explanation and the position of the *Rambam* difficult. That is because he explains that *machshava* – intent – is only applicable regarding something that is fit for *avodah*. In this case, since the *korban pesach*, in the morning cannot be offered as a *shelamim* or *korban pesach*, then the wrong intent should have no impact. Instead, as explained above, the only issue should be that the *korban pesach* was offered too early. The *Griz* leaves this as a question.

The *Chazon Nachom* also attempts to understand the *Rambam*. On the one hand he explains that the entire day is considered *zmano*, such that offering with the wrong intent is invalid, yet in the next *halacha* rules (for a second time) that if the *korban pesach* is offered in the morning the *korban* is invalid. The *Chazon Nachom* explains that the *Rambam* is explaining the position of *Ben Beteira* that even though the morning is not *zmano* for offering the *korban* and if done so it is invalid, for the wrong intent it is. This may perhaps answer the *Griz's* question, that the novelty of *miktzat yom* is specifically for intent, such that it can have an impact, even though if offered at that time it would be invalid.

Yisrael Bankier

Revision Questions

הוריות ג' - ח'

- What is the law if a *kohen mashi'ach* committed a sin obligating him to bring a *par* but then was removed from his position? (א: א')
- Regarding the previous question, does it make a difference if he was removed from his position prior to committing the sin? (ב: ב')
- Regarding the previous two questions, what is the law regarding a "*nasi*"? (א: א' - ב: ב')
- Explain the debate regarding a "*nasi*" who sinned prior to his election. (ג: ג')
- To who does the *Mishnah* refer when using the term "*nasi*"? (ג: ג')
- What is a *kohen mashi'ach*? (ד: ד')
- What is a *kohen ha'merubah begadim*? (ד: ד')
- What is the difference between these two *kohanim*? (ד: ד')
- With respect to laws of *aveilut* what are two differences between a *kohen gadol* and a regular *kohen*? (ה: ה')
- Complete the following rules: (ו: ו')

כל התדיר _____
וקל _____ קודם את חבירו

- To what case are the above rules applied? (ו: ו')
- When do men precede women and when do women precede men? (ז: ז')
- When does a *mamzer* precede a *kohen*? (ח: ח')

זבחים א' - ב' - ג'

- What is the law if a *korban* was slaughtered, but not for its intended purpose (e.g. a *korban olah* that was slaughtered as a *korban shlamim*)? (א: א')
- Which two sacrifices are exceptions to the above rule? (א: א')
- What other sacrifice does *R' Eliezer* add and why? (א: א')
- What two cases does *Yosi ben Choni* add? (ב: ב')
- What is *Shimon achi Azarya's* general rule regarding this issue? (ב: ב')
- What case does *ben Azai* add? (ג: ג')
- What are the two opinions regarding what is considered the "time" of the *korban pesach* regarding this issue? (ג: ג')
- What are the four *korban*-related activities that if performed with the intent of another *korban* invalidate the *korban*? (ד: ד')
- Which activity does *R' Shimon* discount? (ד: ד')
- How does *R' Elazar* present an intermediate opinion? (ד: ד')
- What did the *kohen* forget to do prior to engaging in the *korban* if he invalidated the *korban*? (ב: ב')
- Who maintains that if a *kohen* accepted the blood of a *korban* using his left hand is the *korban* valid? (א: א')
- List two ways in which a *korban* can become invalid relating to the blood of the *korban*? (ב: ב')
- What two intentions during *shechita* relating to what will be done with *korban* later invalidate the *korban*? (ב: ב')
- Relating to the previous question, which of the two is punishable with *karet* if the person later eats from the *korban*? (ב: ב')
- Complete the following rule: (ג: ג')

כל _____, _____, _____
לאכול דבר ש _____, להקטיר _____, חוץ למקומו, _____
חוץ לזמנו _____, ובלבד _____

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
20 July כ"ד תמוז	21 July כ"ה תמוז	22 July כ"ו תמוז	23 July כ"ז תמוז	24 July כ"ח תמוז	25 July כ"ט תמוז	26 July א' אב
Zevachim 2:4-5	Zevachim 3:1-2	Zevachim 3:3-4	Zevachim 3:5-6	Zevachim 4:1-2	Zevachim 4:3-4	Zevachim 4:5-6

