



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Pesachim Daf Tes Zayin

- **Q:** The Gemara quoted a Braisa which said that **R' Elazar** held like **R' Meir**, who said that liquids can become tamei D'Oraisa, but can only give off tumah to other items D'Rabanan. However, there is another Braisa which says that **R' Elazar** says liquids are not subject to any tumah D'Oraisa!? **R' Elazar** brings a proof from **Yosef ben Yoezer Ish Tzreida** who said that all liquids of the butchering area in the Beis Hamikdash are tahor (the **Rabanan** did not place tumah in this case). We see that **R' Elazar** holds there is no tumah D'Oraisa!? This is not problematic according to **Shmuel**, who says that **Yosef ben Yoezer** meant that the liquids don't make other items tamei D'Rabanan, but the liquids themselves become tamei D'Oraisa, however, according to **Rav**, who says that he meant there is no tumah at all, **R' Elazar's** statements are contradictory!? **A: R' Nachman bar Yitzchak** said, **R' Elazar** meant that he held like one of the halachos of **R' Meir** (that liquids can only make other items tamei D'Rabanan), but argues with the other halacha (that they themselves become tamei D'Oraisa) and says that is only D'Rabanan as well.
  - **Q:** In the first Braisa **R' Elazar** says that he holds like **R' Meir's** "words" (plural)!? The Braisa also says "v'chein" (and also) **R' Elazar** says like **R' Meir**, which seems to imply a full agreement!? **A:** This remains a KASHYEH.
- We said above, **Rav** says that **Yosef ben Yoezer** said the liquids of the Beis Hamikdash butchering area are entirely tahor (the liquids on their own and with regard to making other items tamei). This is because **Rav** holds that liquids are only tamei D'Rabanan, and in the Mikdash the Rabanan are not goizer. **Shmuel** says that **Yosef ben Yoezer** said that the liquids of the Mikdash butchering area don't make other items tamei, but are tamei themselves. This is because **Shmuel** holds that liquids are tamei themselves D'Oraisa, but make other items tamei only D'Rabanan, and in the Mikdash the Rabanan are not goizer.
  - **Q: R' Huna bar Chinina** told his son to ask **R' Pappa**, how could **Shmuel** say the liquids are tamei but don't make other things tamei in the Mikdash? A pasuk says that meat of kodashim that touch "anything tamei" may not be eaten. If liquids are tamei, the pasuk would seem to say that it would make the kodashim tamei as well!? **A: R' Shisha the son of R' Idi** said, we find the concept (a revi'i l'tumah) that kodashim can become tamei but not have the ability to spread tumah further.
    - **Q: R' Ashi** asked, a revi'i is not called "tamei", and therefore would not be subject to that pasuk. However, according to **Shmuel** liquids are called "tamei" in a pausk, and therefore are subject to this pasuk!? **A:** This remains a KASHYEH.
  - **Q:** A pasuk says, "all liquids that one drinks in any keili shall be tamei". This is problematic according to **Rav**!? **A:** The pasuk means that if the liquids come into contact with foods, the foods become susceptible to tumah (muchshar l'kabel tumah).
    - **Q:** The halacha of "hechsher tumah" was already taught earlier in that pasuk!? **A:** The pasuk teaches that water detached from the ground is muchshar and then teaches that water still attached to the ground is muchshar. We couldn't learn one from the other because we would say that water detached from the ground is more significant, because one has detached it, and water still attached is more significant because it has not been moved.
  - **Q:** A pasuk says, "a spring, bor, or gathering of water shall be tahor". We see that water attached to the ground is tahor, but detached waters would presumably become tamei!? **A:** The pasuk means that one who is toivel in these waters becomes tahor.
    - **Q:** How can we say that detached waters are machshir l'kabel tumah? **R' Yosef in the name of R' Chanina** said that the liquids of the butcher area in the Mikdash are tahor and are not machshir either!? **A: R' Chanina** was referring to blood. As **R' Chiya bar Abba in the name of R' Yochanan** said, blood of kodashim is not

machshir, because it does not fall into the pasuk of “ahl ha’aretz tishpichenu kamayim”, since this blood is not spilled on the floor (it is caught and offered on the Mizbe’ach).

- **Q:** Only the “lifeblood” is offered on the Mizbe’ach, which should mean that it is the only type of blood that is not machshir. However, the butchering area of the Mikdash had other blood as well, and **R’ Chanina** said that it is not machshir!? **A: R’ Zeira** said, blood other than lifeblood is never machshir (even outside of the Mikdash), because it does not have the status of blood.
- **Q:** A Braisa says that if the blood of a korbon became tamei and was then offered on the Mizbe’ach, if it was done b’shogeg, the korbon is valid, if it was done b’meizid, it is not. We see that liquids can become tamei, not like **Rav** said!? **A:** The Braisa is referring to tumah D’Rabanan, and the Braisa argues on **Yose ben Yoezer** who said there is no D’Rabanan tumah on the blood.
- **Q:** A Braisa says that the “tzitz” brought acceptance for korbonos of which the blood, meat or fats became tamei and were then offered. We see that liquids can become tamei, not like **Rav** said!? **A:** The Braisa is referring to tumah D’Rabanan, and the Braisa argues on **Yose ben Yoezer** who said there is no D’Rabanan tumah on the blood.
- **Q:** A Braisa says that when Aharon wore the tzitz, it would bring forgiveness for the bringing of a korbon which was tamei. Presumably the Braisa is referring to a korbon whose blood was tamei. We see that liquids do become tamei!? **A: R’ Pappa** said, it refers to the flour of a korbon mincha that became tamei.
- **Q:** A pasuk says that upon the return of the Kohanim after the galus Bavel, Chaggai Hanavi posed a hypothetical question of tumah to see if they knew the halachos of tumah. The question involved the tumah touching wine and oil, which in turn touched other items. Ultimately, the Kohanim said there would not be tumah. **Rav** said about this that the Kohanim were mistaken. We see that even **Rav** says that liquids can become tamei!? **A: Rav** said that the liquids of the butchering area (water and blood) do not become tamei, but would agree that the liquids of the Mizbe’ach (wine and oil) can become tamei.