



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

### Pesachim Daf Samach Beis

- **Q:** A Braisa quoted earlier said that we compare the having included one without a bris to having included one who is tamei. Just like the one tamei person doesn't make the Pesach pasul for everyone else, so too the inclusion of one who doesn't have a bris does not make the Pesach pasul for the others. If we are referring to the case where some of the people in the group were tamei, the way we know that it doesn't make the Pesach pasul is from our Mishna. If so, the din that people without a bris in the group don't make the Pesach pasul should also be learned from our Mishna, so why must it be learned from the case of tumah!? **A:** We are referring to tumah of the meat of the Pesach. If one limb becomes tamei it does not make the entire Pesach pasul. From there we learn out that if people without a bris are included, they too do not make the Pesach passul.
  - **Q:** The Braisa then said that we learn it out from tumah as opposed to learning from an intention "beyond its time", because tumah only applies to Pesach and "beyond its time" applies to all korbanos. If we are referring to the tumah of the meat of the Pesach, such tumah applies to all korbanos as well!? **A:** The first part of the Braisa refers to tumah of the meat, but this next part of the Braisa refers to tumah of the people, and they are both considered one concept – the concept of tumah. **A2:** The din of tumah of the meat is different in how it is applied to Pesach than to all other korbanos. With regard to all other korbanos, if the meat and fats became tamei, but there is even just a kezayis of meat or fats that are still tahor, the korbon is kosher and the blood may be offered on the Mizbe'ach. Regarding Pesach, the blood may only be offered if there is a kezayis of meat that is still tahor. In this way, this halacha of tumah only applies to Pesach.
    - **Q:** How can the Braisa be said to be talking about tumah of the meat? The Braisa later said that we should not learn out from tumah, because there are times when the Pesach may be brought b'tumah. The only type of tumah that is overridden for the Pesach is when the people are tamei, not the meat!? **A:** The first part of the Braisa refers to tumah of the meat, but this next part of the Braisa refers to tumah of the people, and they are both considered one concept – the concept of tumah. **A2:** In a case when the Pesach is brought by tamei people, although they make the meat tamei by touching it, they are allowed to eat it (because a Pesach is only brought for the purpose of eating it). Therefore such tumah is at times overridden for the Pesach as well.
- **Q: R' Huna the son of R' Yehoshua** asked, a Braisa says, if an animal designated as a Pesach is now older than a year (which is pasul to be used for a Pesach, and therefore gets the din of a Shelamim), but is nonetheless shechted as a Pesach on Erev Pesach, or an animal designated as any other type of korbon which is shechted as a Pesach on Erev Pesach, **R' Eliezer** says it is a pasul korbon and **R' Yehoshua** says it is a kosher korbon (not as a Pesach, but as the other korbon). Now, **R' Eliezer** says it is passul only because it is being offered on Erev Pesach, but if offered as a Pesach during any other time of the year, it would be kosher. According to **R' Chisda**, who as we explained earlier says "since" when it leads to a chumra, he should say "since" it is passul if offered on Erev Pesach it should be passul at any other time as well!? **A: R' Pappa** said, the pasuk says "zevach Pesach hu", which teaches that on Erev Pesach such intent would make the korbon passul, but not during the rest of the year.
- **Q: R' Simlai** asked **R' Yochanan**, why is it that if one intends for the sake of the Korbon Pesach and then intends not for the sake of the Pesach, the Pesach is passul, yet if one has in mind for people who can eat the Pesach and for people who can't eat the Pesach, the Pesach remains kosher? **A: R' Yochanan** answered, not having in mind for the Pesach is: a psul in the animal; is a

psul that does not have an identifiable pasul piece; applies during all 4 avodos; and applies to communal as well as personal kobanos. In that way it is more stringent than the psul of intending for people who cannot eat the Pesach.