



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

### Pesachim Daf Ayin Tes

BIMUKDASHIN EINO KEIN...

- Our Mishna (which says that korbanos other than the Pesach are offered even if the meat is tamei, as long as the cheilev is not tamei) follows **R' Yehoshua**, who says in a Braisa that all other korbanos are offered as long as there is at least a kezayis left over of meat *or* of cheilev. However, a half kezayis of each will not combine to allow offering of the blood. If the korbon is an Olah, it will combine (since both are to be burned on the Mizbe'ach). One does not offer the blood based on having some of the accompanying mincha still intact.
  - **Q:** How do we know that a korbon is offered if there is at least a kezayis of cheilev that is tahor? **A: R' Yochanan in the name of R' Yishmael** said, the pasuk says "v'zarak haKohen ess hadam...v'hiktir hacheilev l'rei'ach nicho'ach". This teaches that as long as there is cheilev, even if there is no meat, the blood is offered.
  - **Q:** How do we know that the blood is offered even if there is only kidneys or the diaphragm remaining? **A: R' Yochanan** said, the pasuk says "l'rei'ach nicho'ach", which teaches that anything that is considered a "rei'ach nicho'ach" allows for the offering of the blood.
    - The pasuk still had to write "cheilev", because "l'rei'ach nicho'ach" alone would include a mincha as well. "Cheilev" teaches us that a mincha does not allow the offering of the blood.

MISHNA

- If the entire tzibbur or the majority became tamei, or even if only the Kohanim are tamei, all make the Pesach b'tumah. If only a minority of the tzibbur is tamei, the tahor people bring the Pesach in its normal time and the tamei people bring it on Pesach Sheini.

GEMARA

- A Braisa says, if a majority of Klal Yisrael is tamei, but the Kohanim and keilim are tahor, or if the majority are tahor, but the Kohanim and keilim are tamei, or if even only the keilim are tamei, all people (whether they are tamei or tahor) bring the Pesach in tumah, because we don't differentiate regarding the tzibbur.
  - **R' Chisda** said, this is only true if the knives (the keilim) are tamei from a tamei meis, which (because they are metal) makes them an "av hatumah" and gives them the ability to make anyone who touches them tamei as well. However, if the knives are only tamei from a sheretz, which makes the meat tamei but not the people, only tahor people may bring the Pesach at that time. We allow the eating of tamei kodashim which is typically only a lav, but don't allow a tamei person to eat the kodashim, which is typically subject to kares.
    - **R' Chisda** must hold that tumah is *overridden* for the Pesach, which is why we must minimize the tumah as much as possible. **R' Yitzchak** holds this way as well.
  - **Rava** argued on **R' Chisda** and said that even in that case tamei people may bring a Pesach. He says the issur to eat tamei kodashim and the issur for a tamei person to eat kodashim are written in the same pasuk to teach that if one of the issurim doesn't apply (like for Pesach), neither does the other.

- If half of the tzibbur is tamei and half is tahor: **Rav** says each half is considered a “majority” and each half therefore brings their Pesach by themselves (the tahor people bring it in taharah, the tamei people bring it in tumah). **R’ Kahana** says neither is treated like a majority (therefore the tahor people bring the Pesach at its normal time and the tamei people bring it on Pesach Sheini). **Others** say that **R’ Kahana** said, the tahor people bring the Pesach at its normal time, and the tamei people do not bring it at all (they are not the majority so can’t bring it at the normal time, and they are not a minority so can’t bring it on Pesach Sheini).
  - **Q:** Our Mishna says, if the majority is tamei the Pesach is brought in tumah. It seems that if only half are tamei they would not bring the Pesach in tumah. This is problematic according to **Rav**!? **A:** The Mishna means that if a majority is tamei, the entire tzibbur bring the Pesach in tumah. If only half are tamei, the tahor people bring the Pesach in taharah, and the tamei people bring it in tumah. This even seems right based on the next part of the Mishna, which says that if a minority are tamei, they bring it on Pesach Sheini. It would seem, that if half were tamei they would not bring it on Pesach Sheini, but would rather bring it in its normal time, with the tahor and tamei people bringing it separately.
    - **R’ Kahana** will explain the Mishna as saying, when there is a minority that is tamei, they bring it Pesach Sheini. If exactly half are tamei, the tahor people bring it in its normal time and the tamei people do not bring it at all.
    - According to the **first version of R’ Kahana**, he will explain the Mishna to mean that even when exactly half are tamei they bring the Pesach on Pesach Sheini. The reason the Mishna says that a “minority” brings the Pesach on Pesach Sheini is because it is staying stylistically consistent with the first part of the Mishna that speaks about the “majority”.
  - There is a Braisa that says like **Rav** (if half are tahor and half are tamei, both groups bring the Pesach in its normal time, but in separate groups). There is a Braisa that says like **R’ Kahana** (that in this case the tahor people will bring the Pesach at its regular time and the tamei people will bring it Pesach Sheini). There is a Braisa that says like the **second version of R’ Kahana** (the tahor people bring the Pesach at its normal time and the tamei people do not bring the Pesach at all).
    - **Rav** and the **second version of R’ Kahana** will explain the middle Braisa as discussing the case where the tzibbur is half tahor and half tamei only when the women are taken into account on the tamei side. However, since women are not obligated to bring the Pesach, they are not taken into account, and the tamei people are therefore a minority, which rightfully bring their Pesach on Pesach Sheini.
    - **Rav** and the **first version of R’ Kahana** will explain the last Braisa as follows. **Rav** will say the Braisa is discussing a case where the tzibbur is half tahor and half tamei, but when the women are taken into account, they make the tahor group into the majority. He says that women are obligated in a Pesach brought at its proper time, but not to bring one on Pesach Sheini. Therefore, regarding regular Pesach the women are taken into account, thereby making the tamei people into the minority and not allowing them to bring the Pesach at its proper time. Regarding Pesach Sheini women are not taken into account, and therefore, regarding Pesach Sheini the tamei people are not the minority, and can’t bring their Pesach at that time. The **first version of R’ Kahana** will say, the case of the Braisa is where there are half tahor and half tamei only when taking the tahor women into account. He also holds that women are only obligated in bringing a Pesach at its proper time. Therefore, regarding the regular Pesach, there is exactly half and half and only the tahor people bring the Pesach. However, regarding Pesach Sheini we do not take the women into account, and the tamei people are therefore the majority. A majority cannot bring the Pesach on Pesach Sheini.

- **R' Kahana** will say the first Braisa (which says like **Rav**) follows a different Tanna that argues on the Tanna of the Braisa that supports his own view.
- A Braisa says, if exactly half the tzibbur are tamei and half are tahor, they each bring the Pesach at its regular time, but in separate groups. If there is even only one more tamei person than tahor people, the Pesach is brought in tumah by everyone. **R' Elazar ben Masya** learns from a pasuk that the majority must be a majority by at least 2 people to allow the Pesach to be brought in tumah. **R' Shimon** says, even if one "sheivet" is tamei and the other 11 shevatim are tahor, the tamei sheivet brings the Pesach in its normal time in its own group, because a sheivet is considered to be a "kahal". **R' Yehuda** says, if one sheivet is tamei and the others are tahor, all Yidden bring the Pesach in tumah (since a "kahal" is tamei, it is considered to be a case of half and half).