



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

Pesachim Daf Pey

- **Rav** said, if exactly half of the tzibbur was tahor and the other half was tamei, we make one of the tahor people tamei with a sheretz, thereby making the majority tamei, and the Pesach is then brought in tumah.
 - **Q:** Why can't each half bring the Pesach separately, as **Rav** has said previously!? **A:** We are talking about a case where there is one more tamei person than tahor people. **Rav** holds like **R' Elazar ben Masya**, who says that the majority must be a majority by at least 2. Therefore we need to make one person tamei.
 - **Q:** That means that **Rav** holds that a majority of one is treated as being equal. If so, why doesn't **Rav** say that each half brings the Pesach separately!? **A:** **Rav** was saying, that if there is a Tanna who holds that when the tamei and tahor are equally split they make two separate Pesach groups, and who also holds like **R' Yehuda** who says that we can't have part of the tzibbur bring the Pesach in taharah and part bring it in tumah, what will have to be done is to make one tahor person tamei so that all will then bring the Pesach in tumah.
 - **Ulla** said, we send one of the tahor people away so that the majority of those who remain are tamei people.
 - **Q:** Why don't we just make him tamei? **A:** He holds that one who is tamei sheretz can be part of an ownership group for a Pesach, since he will be able to eat from the Pesach at night.
 - **Q:** Why not make him tamei meis? **A:** That would prevent him from bringing a Chagigah on Yom Tov itself. We don't want to prevent him from fulfilling an obligation.
 - **Q:** Now too (by sending him away), we are preventing him from fulfilling his Pesach obligation!? **A:** He can bring the Pesach on Pesach Sheini.
 - **Q:** If we make him tamei meis, he can also bring the Chagigah on the last day of Yom Tov (which will be more than 7 days after his becoming tamei and he will therefore be tahor)!? **A:** **Ulla** holds that bringing a Chagigah the rest of Yom Tov is only a makeup for the first day. Therefore, only someone who can bring it the first day may bring it the rest of Yom Tov.
 - **R' Nachman** said, ask **Ulla**, who will run away just because we ask him to?
- **Rav** said, if the majority of the tzibbur were zavim, and a minority were tamei meis, that minority does not bring a Pesach at its normal time (they are a minority who is tamei meis) and do not bring a Pesach on Pesach Sheini (Pesach Sheini is only an option when the tzibbur brings their Pesach at the normal time). **Shmuel** said, the pasuk says a Pesach must be brought, so we should allow the minority tamei meis to bring the Pesach in its proper time!? **Rav** said, if they were all zavim you would agree that no Pesach is brought. Now too, no Pesach will be brought.
- If the majority of the tzibbur were tamei meis (so the Pesach is brought in tumah) and a minority were zavim, **R' Huna** said there is no Pesach Sheini that year, because Pesach Sheini does not apply when the Pesach was brought in tumah. **R' Ada bar Ahava** said, there is a Pesach Sheini even when the regular Pesach was brought in tumah.
 - **Q:** Maybe they argue as to whether tumah is overridden (**R' Huna**) for the tzibbur or totally permitted (**R' Ada bar Ahava**) for the tzibbur? **A:** It could be all agree that tumah

is only overridden. They may just argue regarding whether a Pesach brought in tumah has the power to defer people to Pesach Sheini.

- **R' Mani bar Patish** said, if 1/3 of the tzibbur were zavin, another 1/3 were tahor, and the remaining 1/3 were tamei meis, those who are tamei meis do not bring a Pesach at all. They can't bring on the first Pesach because the tahor people and the zavim combine to make a majority of people for whom the Pesach may not be brought in tumah. They also won't bring a Pesach on Pesach Sheini, because regarding Pesach Sheini they are combined with the zavim and are part of a majority of people who did not bring a Pesach, and Pesach Sheini is only for a minority.

MISHNA

- If the blood of a Pesach was thrown on the Mizbe'ach, and then afterwards it became known that the Pesach or the blood was tamei, the tzitz makes it acceptable and no additional Pesach need be brought. If it became known that the owner had been tamei, the tzitz does not help to make it acceptable. They said this din with regard to the korbanos of a Nazir and a Pesach. However, if it became known that the owner became tamei with "tumas tehom" (a tumah that is completely unknown to anyone at the time the owner became tamei, or even if the possibility of its existence is known, it is impossible to be certain that there is any tumah), the tzitz does make it acceptable.

GEMARA

- **Q:** The Mishna seems to say that the tzitz makes it acceptable, because he found out about the tumah after the zrika of the blood. It seems that if he would have found out before, and went ahead with the zrika anyway, it would not be acceptable. However, a Braisa says that the tzitz makes acceptable the blood "whether it is done b'shogeg or b'meizid". Presumably this means that it is acceptable even if thrown onto the Mizbe'ach b'meizid (i.e. knowing that it was tamei)!? **A: Ravina** said, the Braisa means that if it became tamei b'shogeg or b'meizid, it can still be acceptable if the zrika was done b'shogeg. **R' Shila** said, it is acceptable even if the zrika was done b'meizid. The reason why the Mishna says that it is acceptable if it became known after the zrika is because it is being consistent with the end of the Mishna which says that if the owner became tamei, the korbon is passul even if he finds out after the zrika.

NITMA TUMAS HATIHOM...

- **Q: Rami bar Chama** asked, does the permit of tumas tehom only apply to the owners, or does it apply to the Kohanim dealing with the korbon as well? **A: Rava** said, a Braisa says that the permit of tumas tehom only applies to tumas meis. Presumably this is coming to teach that it does not apply to tumas sheretz. Now, if the owners are tamei from a sheretz, it would not cause a problem even if it was certain tumah, not tumas tehom, because a nazir's count and korbanos are not effected by sheretz tumah, and according to the shita that one who is tamei from a sheretz may have a Pesach brought for him to eat that night, it doesn't effect a Pesach either. If so, the Braisa must be teaching that there is tumas tehom for sheretz tumah for the Kohanim. We see that the tumas tehom does apply to the Kohanim as well!
 - **R' Yosef** said, that is not a valid proof. It could be that the Braisa means to teach that there is no tumas tehom of "zivah" for the owners of a Pesach. If so, this doesn't teach anything about the Kohanim.