



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

Pesachim Daf Pey Aleph

- **Q:** How can **R' Yosef** say that the Braisa is teaching that tumas tehom of zivah is not made acceptable by the tzitz? A Braisa says, **R' Yosef** says, if a Pesach was shechted and offered for a woman on the day after she had seen blood in her ziva days (to become fully tahor she must now pass a day without seeing any blood), and she ultimately sees blood on that second day as well, she may not eat the Pesach, but has fulfilled her obligation and need not bring another Pesach. During this second day it is impossible to know if she will see blood and become tamei, therefore it has the status of tumas tehom of ziva. Yet, we see that the Pesach brought at that time is acceptable!? **A:** The reason **R' Yosef** says it is a valid Pesach is because he holds the woman is considered tamei only from the time she sees the blood on the second day, and the sighting on the second day does not make her retroactively tamei from the first time she saw the blood. If so, the Pesach was brought while she was tahor, which is why it is valid.
 - **Q:** A Braisa clearly says that **R' Yosef** says, that when the woman sees blood on the second day, anything she sat on since the first sighting is tamei, but the Pesach that she brought before the second sighting is valid. We see that he holds she is tamei retroactively and yet the Pesach is valid!? **A:** He holds she is tamei retroactively only D'Rabanan. Therefore, the Pesach is valid.
 - **Q:** According to **R' Yosef**, when the Braisa that was quoted (on the last amud) said that the permit of tumas tehom only applies to tumas meis, should we now say that it comes to teach that tumas tehom applies to the Kohen who is performing the Avodah on the korbos as well? **A:** **R' Yosef** holds that one may not offer a Pesach for one who is tamei with tumas sheretz. Therefore, the Braisa is teaching that if the owners become tamei with tumas tehom of a sheretz, the Pesach is not valid.
 - **Q:** According to **R' Yosef**, that the second sighting does not connect to the first, how can a woman ever become a "zivah gedolah" (a woman who sees blood on 3 consecutive days of her zivah days)!? **A:** She would have to see a straight flow of blood for 3 days. **A2:** If she sees blood throughout the bein hashmashos period of 2 consecutive days, that would be considered as her seeing blood on 3 days, with no break between the seeing on one day and its consecutive day.
- **Q:** **R' Yosef** asked, does the permit of tumas tehom apply to the Kohen who does the Avodah for the Tamid? Even if we say that it applies to the Kohen who does the Avodah of a Pesach, maybe the Halacha L'Moshe M'Sinai says it only applies there and not by the Tamid!? Or maybe we learn the Tamid from the Pesach? **A:** **Rabbah** said, we learn Tamid from Pesach via a kal v'chomer.
 - **Q:** **R' Eliezer** says in a Braisa that we may not employ a kal v'chomer to learn from a Halacha L'Moshe M'Sinai!? **A:** **Rava** said, we learn Tamid from Pesach via a gezeirah shava.
- **Q:** From where do we learn the halacha of tumas tehom by Nazir and Pesach? **A:** **R' Elazar** said, the pasuk by nazir says "v'chi yamus meis *alav*", which we say means it is known to him.
 - **Q:** That is by nazir. From where do we learn Pesach? **A:** **R' Yochanan** said, the pasuk by Pesach says "tamei lanefesh oy b'derech rechoka *lachem*", which we say means it is known to "you". **Reish Lakish** said, the pasuk teaches that the meis must be like the "derech" (the road), which is out in the open.
 - **Q:** A Braisa says that tumas tehom is tumah which is not known to anyone in the world. According to all the above sources, it wouldn't be a problem if other

people in the world know of the tumas tehom!? **A:** Tumas tehom is a Halacha L'Moshe M'Sinai. These pesukim are only an "asmachta".

- **Mar bar R' Ashi** said, the tzitz provides acceptance for tumas tehom that became known after the zrika, because the zrika was done properly. However, if it became known before the zrika, and the zrika was done anyway, the tzitz does not provide acceptance.
 - **Q:** A Braisa says that if a person became tamei with tumas tehom he is tamei with regard to Terumah, but is tahor with regard to Nazir and Pesach. Presumably this means that although he is now aware of the tumah he may go ahead and have the zrika performed!? **A: Mar bar R' Ashi** must have said that even if he became aware before the zrika, the zrika *may* be performed, as long as it became known after the shechita.
 - The Braisa quoted above continues and says that he is tamei with regard to Terumah only if there was no way that he was able to pass the road without having walked over the meis at the source of the tumas tehom. If there is place for him to have possibly walked around it, he is tahor for Terumah as well. However, this is only if the meis is complete. If the meis is dismembered, he is tahor because he may have walked in between the pieces. But, if in a kever, even if the meis is dismembered he is tamei because the kever joins the pieces into one. Also, this is only if he was walking on foot. If he was riding or walking while carrying a burden he is tamei (because he bends over and likely made himself as an "ohel" over the meis). Finally, the only time he is considered tahor for the nazir or Pesach is when it is tumas tehom, which means that no one in the world knows of its existence. We can assume that to be the case when the meis is covered with straw, earth or rocks. If covered by water, in darkness or in the crevices of rocks, it is surely somewhat noticeable and therefore not considered to be tumas tehom. Tumas tehom only applies for tumas meis.