



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

Pesachim Daf Tzaddik

- **Q:** The Braisa said that the money one receives for selling an ownership right in his Pesach is considered to be chullin (there is no kedusha on that money). **Ulla or R' Oshaya** asked, the money used was designated for purchase of a Pesach and therefore had kedusha. Since the animal was already kodesh as well, where did the kedusha of the money go (it can't go onto the animal because it is already kodesh)!? **A:** The halacha is, that although an animal given as payment to a zonah may not be used for a korbon, if one gives a kadosh animal to a zonah as payment, that animal may be used as a korbon, because such an animal is not considered the property of the "owner" to be able to be given to the zonah. A Mishna says that we learn this concept from a pasuk. Seemingly there is no reason to learn it from a pasuk, because the animal is not his to give. **R' Oshaya** said, this Mishna is discussing a Pesach and is following the shita of **Rebbi**, who says that a person makes his Pesach kodesh on the condition that he remains the owner of the animal. Therefore, for the case of a Pesach, we need the pasuk to teach us that it does not become assur if given (in whole or in part) to the zonah as payment. **Abaye** initially understood **Rebbi** to hold that when a person separates money to be used for his Pesach, he separates it with the intent that it should not become kadosh, however the Pesach itself attains full kedusha. After hearing how **R' Oshaya** understood **Rebbi**, **Abaye** said the Braisa can be understood according to **Rebbi**. The reason the money is chullin is either because (like **Abaye's** original understanding) the money was never made kadosh, or like **R' Oshaya's** understanding, that the Pesach was kadosh on the condition that the owners retain their ownership, and the kedusha of the money can go off onto the animal (which is not yet fully kadosh).

MISHNA

- A zav who has seen two zivah discharges (and now must count 7 clean days, and then go to the mikveh on the 7th day to become tahor by sunset on the 7th day), whose 7th day falls out on Erev Pesach, may have a Pesach shechted for him, since he will be able to eat from it that night. If he saw 3 zivah discharges (in which case he needs to bring a korbon on the 8th day after counting 7 clean days, and becomes tahor to eat kodashim after bringing the korbon), whose 8th day falls on Erev Pesach, may have a Pesach shechted for him even if he had not yet brought the korbon to make him tahor, since that korbon can be brought anytime during the day (although the korbon must be brought before the Tamid, which is brought before the Pesach, since not bringing a Pesach carries the kares penalty, he would bring the korbon of his tahara after the Tamid, although it is assur to do so).
- A woman who saw one ziva discharge (and must now count one clean day, go to the mikvah and then become tahor at sunset), may have a Pesach shechted for her on the day she is counting as "clean". The same is true if she sees 2 ziva discharges (and must count the 3rd day as clean). If she sees 3 discharges (in which case she needs to bring a korbon on the 8th day after counting 7 clean days, and becomes tahor to eat kodashim only after bringing the korbon), and her 8th day falls on Erev Pesach, she may have a Pesach brought for her on that day, even if she has not yet brought her korbon.

GEMARA

- **R' Yehuda in the name of Rav** said, a Pesach may only be shechted for one who has already gone to the mikveh and only needs the sun to set in order to become tahor, or for one who only

needs to bring he korbon for tahara. However, if one has not yet gone to the mikveh (even though he can still go this very day), a Pesach may not be shechted for him. **Ulla** said, even one who has not yet gone to the mikveh (but can go this day and still become tahor at sunset) may have a Pesach shechted for him.

- **Q:** According to **Rav**, why is one who has gone to the mikveh any better than one who has not? They will both be tahor that night!? **A:** He lacks having done the tevilah. **Q:** The one who has gone to the mikveh lacks sunset as well, and yet it doesn't prevent him from having a Pesach brought for him!? **A:** Sunset happens on its own, without his involvement, and therefore is not seen as an impediment. **Q:** One who still needs to bring a korbon also lacks an action, and yet may have a Pesach brought for him!? **A:** We are discussing where he already has the birds for the korbon. **Q:** The one who hasn't gone to the mikveh likewise has the mikveh in front of him!? **A:** He may be negligent and not go. **Q:** The same can be said for the one with the birds, that the birds may not be offered!? **A:** We are discussing where he has given it over to the beis din of Kohanim in charge, and **R' Shmaya** says that we have a chazakah that these Kohanim do not leave until all korbanos were brought.
- **Q:** Presumably, **Rav** holds that D'Oraisa even one who has not gone to the mikveh may have a Pesach brought, and it is only a gezeirah of the **Rabanan** that it may not be brought. Based on that, how did **Rav** propose in an earlier Gemara that when Klal Yisrael is 50% tamei and 50% tahor, we should make one person tamei with a sheretz, thereby making more than 50% of Yidden who cannot bring the Pesach on time? D'Oraisa that person is fit to have a Pesach brought for him!? **A:** **Rav** holds that a person who has not yet gone to the mikveh may not have a Pesach brought **D'Oraisa**. He learns it from the pasuk that says that the people who were tamei meis were told to bring the Pesach on Pesach Sheini. **R' Yitzchak** said, these people were on their 7th day of tumah (because the pasuk says they couldn't bring the Pesach "bayom hahu", on that day, but the next day would have been fine), and still the Torah said they must wait for Pesach Sheini. One who has not gone to the mikveh is in a similar position to those people, and therefore would have the same halacha.
- **Q:** Our Mishna says that a zav who has seen 2 discharges may have a Pesach brought on the 7th day. Presumably, this is even if he hasn't gone to the mikveh!? **A:** The Mishna is discussing where he went to the mikveh, and the chiddush is, that even though the sun has not yet set, since sunset happens on its own, a Pesach can be brought during the day. This must be the case, based on the next case of the Mishna, which says that one who has not yet brought his korbon on the 8th day may have a Pesach brought. If the last case referred to one who had not yet been toivel, and is therefore fully tamei, and still he may have a Pesach brought, then certainly one who just needs to bring his korbon, but is otherwise completely tahor, may have a Pesach brought. What is the chiddush of that case!? It must be that the first case is where he was already toivel. Therefore, we would think that only one who has to take no further action may have a Pesach brought, but one who must still bring a korbon may not.
 - It could be that the first case was where he was not toivel. Still, we would think that since the action that needs to be taken is *his* action (i.e. to be toivel), he can have the Pesach brought, but the bringing of a korbon, which is in the hands of the Kohanim, maybe does not allow him to have the Pesach brought. The chiddush of the second case would be that it can anyway be brought (based on **R' Shmaya**), and there is therefore no proof that can be brought for **Rav** from that case.

V'HAZAVAH SHOCHATIN...

- One taught a Braisa in front of **R' Adda bar Ahava** that said, a Pesach may be brought for a zavah (who saw 3 discharges) on her 7th day. He asked, she will not be able to eat it until the next day, after she brings her korbon of tahara!? He answered, the Braisa must have said that a Pesach can be brought on her 8th day.

- **Q:** That is obvious!? **A:** We would think that since she needs to bring a korbán on the 8th day, we can't rely that it will be brought. The chiddush is like **R' Shmaya** said, that we can assume that the Kohanim will bring all korbános.
- **Ravina** said the Braisa taught to **R' Adda bar Ahava** was regarding a niddah, and said that a Pesach may be brought for her on her 7th day. On that he asked, a niddah cannot eat the korbán that night, because she may not go to the mikvah until the night after the 7th day and needs sunset on the 8th day to make her totally tahor!? He answered that the Braisa must have said that a Pesach can be brought on her 8th day.
 - **Q:** That is obvious!? **A:** It is teaching us that we learn from a pasuk that a niddah may not go to the mikvah until the night after the 7th day, unlike other tumos, for which the tamei person may go to the mikvah during the last day of the tumah. We then learn via a hekesh from niddah that a woman who gave birth must wait until the night after her 7th day as well.