



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

Pesachim Daf Yud Daled

MISHNA

- **R' Chanina S'gan Hakohanim** said, the Kohanim never held back from burning Kodashim meat that had become tamei from a rishon (making the meat itself a sheni) together with kodashim meat that had become tamei from an av hatumah (making the meat itself a rishon), even though it would increase the level of tumah of the piece of meat that was a sheni.
- **R' Akiva** added, the Kohanim never held back from placing oil that had become tamei from a t'vul yom (making the oil itself a shlishi) into a metal oil lamp that itself was tamei from touching something that had touched a meis (making the lamp a rishon), even though it would increase the level of tumah of the oil to a sheini.
- **R' Meir** said, from the previous statements we can learn that one may burn the tahor terumah together with the tamei terumah on Erev Pesach.
 - **R' Yose** said, this is not a good comparison. In fact (**R' Yose** continues), **R' Eliezer and R' Yehoshua** agree that tamei and tahor terumah must be burned separately. They only argue whether terumah that is possibly (safek) tamei may be burned together with tamei terumah. In that case, **R' Eliezer** says even those should be burned separately and **R' Yehoshua** says they may be burned together.

GEMARA

- **Q:** In **R' Chanina's** case the meat was a sheini, and they allowed it to touch a rishon. Contact with a rishon would make the meat a sheini again, which it already was, so of course that should be allowed!? **A: R' Yehuda** said, the Mishna meant to say that the meat was originally a shlishi, and now would become a sheini by touching the other meat.
 - **Q:** A Braisa teaches that food cannot make other food tamei!? This is not problematic according to **Abaye, or Rava** according to **R' Ada bar Ahava**, because they say that kodashim food can make other kodashim food tamei. However, according to **Ravina's** understanding of **Rava**, which makes no exception for kodashim, how could the food become tamei from other food!? **A:** There is liquid on the meat, and liquid could make food tamei.
 - **Q:** Based on this, the Mishna should have said that there is liquid there!? **A:** Food can make other food tamei D'Rabanan. The Kohanim were not concerned about this increase in the level of tumah D'Rabanan.

HOSEF R' AKIVA MIMAYHEN SHEL KOHANIM LO NIMNI'U M'LIHADLIK...

- **Q:** The oil is a shlishi. By putting it into the lamp, it becomes a sheini. **R' Chanina's** case already taught that we can make a shlishi into a sheini!? **A: R' Yehuda** said, **R' Akiva** was discussing a metal lamp, which doesn't drop a level of tumah when it becomes tamei with tumas meis. Therefore, the lamp retains the level of an av hatumah and makes the oil (which was a shlishi) into a rishon. The chiddush is that we allow this to happen as well.
 - **Q:** Why did **R' Yehuda** have to answer that we are dealing with a metal lamp? Why couldn't he answer that the difference between this case and the last is that in the last case we were dealing with 2 tamei items, whereas in this case we are dealing with one item that is tamei and one that is "passul" (it is tamei but can't make something else tamei)!? **A:** The Mishna chose the example of tamei meis and a lamp. Why not choose tumas sheretz? It must be because we are dealing with a situation where there is a difference between tumas meis and tumas sheretz, which is the case when the item is made of metal.
- **Rava** says, it must be that **R' Akiva's** view is that liquids can make food tamei even D'Oraisa. Because, if that is only true D'Rabanan, then how do we explain this case of the oil? If the oil

becomes a rishon, its status doesn't change for any purpose. It itself was tamei before and is tamei now. It couldn't make something else tamei before and can't do so now either. Therefore, we must say that he holds that it could make food tamei, and that is what changed from its becoming a rishon from a shlishi. As a shlishi it couldn't make other food tamei. As a rishon it could.

- **Q:** Maybe the chiddush is that we are not concerned about increasing its tumah status on a D'Rabanan level!? **A:** D'Rabanan, a liquid that becomes tamei by any level of tumah (except by a t'vul yom) gets the din of a rishon. If we were only discussing the D'Rabanan halacha, there would have been no reason to give an example of an av hatumah. Without that, the liquid would have been a rishon.

AMAR R' MEIR MIDIVREYHEM LAMADNU...

- **Q:** From whose "words" is **R' Meir** learning his halacha? **R' Chanina's** case is different, because both items were already tamei! **R' Akiva's** case is different, because one item was tamei and one was "passul"! **R' Meir** is saying his halacha in regard to a tamei and a completely tahor item!? **A:** **R' Meir** held that the case of **R' Chanina** was dealing with a rishon meat that was tamei D'Oraisa, but with a sheni meat that was only tamei D'Rabanan. D'Oraisa, this second piece of meat was not tamei at all. Therefore, there is a good comparison to **R' Meir's** halacha. **A2:** **Reish Lakish in the name of Bar Kappara** said, that **R' Chanina** is actually talking about tumah D'Oraisa, and therefore that cannot be the basis for **R' Meir's** halacha. His basis is from the "words" of **R' Eliezer and R' Yehoshua**.