



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

Pesachim Daf Yud Tes

- A Mishna says, if a needle was found in the meat of an animal that was slaughtered as a korban, the knife used and the hands of the Kohen are considered tahor, but the meat is considered tamei. If the needle is found in the excrement of the animal, all are tahor.
 - In regard to these halachos, **R' Akiva** said, we are fortunate that the **Rabanan** did not institute tumah of the hands in the Beis Hamikdash.
 - **Q:** Why didn't he say, we are fortunate that the **Rabanan** did not institute tumah of the hands *or of keilim* (the knife) in the Beis Hamikdash!? **A: R' Yehuda in the name of Rav** said, these halachos were said before the institution of the gezeirah which make keilim tamei in this case.
 - **Q: Rava** asked, the gezeirah on hands and on keilim were made on the same day!? **A:** Rather, **Rava** said, the knife could not become tamei in this case. It cannot become tamei from the tumah meat because food can't make keilim tamei. It also cannot become tamei even if it touched the needle, because keilim can't make other keilim tamei.
 - **Q:** Why are we considering this needle to be tamei? It can't be because we don't know the status of the needle and therefore we assign it tumah status, because **R' Elazar and R' Yose the son of R' Chanina** each said a halacha: One said that we were not goizer tumah on saliva found in Yerushalayim with unknown status, the other said we were not goizer tumah on keilim found in Yerushalayim with unknown status!? **A: R' Yehuda in the name of Rav** said, the case discussed is where one lost a needle that was tamei meis, and he then recognizes the lost needle as the one stuck into the meat. **A2: R' Yose the son of R' Avin** said, the case discussed is where the animal was muzzled from before it walked into Yerushalayim, which means the needle came from outside of Yerushalayim, where we are goizer tumah on keilim of unknown status.
 - **Q:** We already learned that we are not goizer tumah on saliva and keilim of unknown status in Yerushalayim from Mishnayos. Why did they have to teach us these halachos!? **A:** The chiddush regarding saliva is that we are not goizer tumah even if a zav was known to have passed by that area (the saliva of a zav is tamei D'Oraisa). The chiddush regarding keilim is to teach the correct interpretation of the Mishna. The words of the Mishna lend itself to a more expansive gezeirah and a less expansive gezeirah. The teaching tells us that the less expansive gezeirah is the proper understanding of the Mishna.
 - **Q:** According to **Rav** who says that the needle was touched by a tamei meis, since the needle is metal, it should have the status of the person who touched it (an av hatumah), and it should even have the ability to make people and keilim tamei!? **A: R' Ashi** said, the Azarah has the status of a reshus harabim, and a case of doubtful tumah (we are not sure whether the Kohen or the knife actually touched the needle) in the reshus harabim is always ruled leniently.
 - **Q: R' Ashi** seems to suggest that if this same situation occurred in the reshus hayachid it would be tamei. However, the halacha is, if a safek arises regarding an entity that cannot be asked about its status (e.g. the needle), the safek is treated leniently even in reshus hayachid!? **A:** This is a safek that only comes about through human intervention (the Kohen moves the knife and possibly touches the needle). **R' Yochanan** says that in such a case it is treated like the case of an entity with a safek that can be asked about its status, and in a reshus hayachid it would be ruled as tamei.