



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

Pesachim Daf Chuf

- **Q:** The Mishna quoted above said that the needle makes the meat tamei. What liquid made the meat muchsafr l'kabel tumah? It can't be the blood of the animal, because we said earlier that **R' Yochanan** said that blood of korbonos are not machshir l'kabel tumah! It can't be from the water of the butcher area, because we said earlier that **R' Yose the son of R' Chanina** said that the liquids of the butcher area are not machshir l'kabel tumah! It can't be that we say the meat does not need to be muchshar based on the fact that it is kodashim, which makes it significant and gives it the ability to become tamei without becoming wet, because that significance is only enough to make the meat "passul" (becomes tamei itself, without the ability to pass tumah along)!? **A: R' Yehuda in the name of Shmuel** said, the case must be that the animal was brought into the Azarah when wet, and some of that water dripped onto the meat after the shechita.
- **Q:** The Mishna said, if the needle was found in the excrement, even the meat remains tahor. Why doesn't the excrement make the meat tamei? **A: R' Adda bar Ahava** said, the case is that the excrement is very thick and dry. **A2: R' Ashi** said, even if it is not dry it is considered disgusting and can't even become tamei itself, because it has gone through the cow's digestive system.
- A Braisa was taught to **R' Ashi**, that said: "If a sheretz makes liquid tamei, the liquid can then make keilim tamei, the keilim can then make food tamei, and the food can then make liquid tamei. This teaches that there are up to 3 levels of tumah from a sheretz."
 - **Q:** There are 4 levels listed, not just 3!? **A:** Remove the first mention of liquid.
 - **Q:** Why not remove the second mention of liquids? **A:** The first mention must follow a Tanna who holds that liquids can make keilim tamei. The only one who held that way was **R' Yehuda**, and he retracted that ruling.
- A Mishna says, if a sheretz enters the airspace of an earthenware oven which has bread inside, the oven becomes a rishon and the bread becomes a sheini.
 - **Q: R' Adda bar Ahava** asked, why don't we view the oven as being filled with tumah, thus making the bread a rishon as well? **A: Rava** said, a pasuk teaches us that keilim in the oven would not become tamei, which means that the bread must be a sheini (if the bread became a rishon, keilim in the oven should also become tamei as a rishon).
- **R' Chisda** posed a contradiction, and answered it. He asked, how can we say that **R' Yehoshua** allows terumah which is only safek tamei to be burned together with terumah that is certainly tamei, a Braisa says that **R' Yose** says no one would allow the burning of those together, because Elyahu Hanavi may come and tell us that the terumah is truly tahor!? **R' Chisda** answered that **R' Shimon's** view is that **R' Yehoshua** allowed the joint burning of these items. **R' Yose** said that **R' Yehoshua** did not allow it. We find a Braisa where **R' Shimon and R' Yose** clearly disagree in this way.
 - **Q:** Our Mishna says that **R' Yehoshua** allows it, and in our Mishna it is **R' Yose** who says that!? **A: R' Yose** is saying to **R' Meir**, even according to **R' Shimon** who says that **R' Yehoshua** is meikel, he still only allows *safek* tamei terumah to be burned with tamei terumah. He does not allow tahor terumah to be burned with tamei terumah.
- **R' Yose the son of R' Chanina** posed a contradiction and answered it. He asked, how can we say that **R' Yehoshua** allows the burning of possible tumah with the burning of positive tumah? In a Mishna, **R' Yehoshua** says that a barrel of terumah wine which became possibly tamei may be left out although it is at risk of becoming certainly tamei. We see that **R' Yehoshua** allows the *indirect* causing of tumah to something which is already possibly tamei, but even then does not allow the *direct* causing of tumah!? He answers, our Mishna follows **R' Shimon's** view of **R' Yehoshua**, and the other Mishna follows **R' Yose's** view of **R' Yehoshua**.

- **R' Elazar** posed a contradiction and answered it. He asked, how can we say that **R' Yehoshua** only allows making a safek tamei item *indirectly* tamei? A Mishna (we have quoted previously) says that **R' Yehoshua** allows catching terumah wine in tamei keilim to prevent the wine from falling into tamei chullin. We see he allows making it tamei even *directly*!? **A:** He answers, **R' Yehoshua** allows it there to prevent the loss of the chullin wine.
 - **Q: Rava** asked, not allowing the burning of tahor and tamei terumah together on Erev Pesach also causes a financial loss of having to use more wood to create a second fire!? **A: Abaye** said, that is an insignificant loss, and therefore it is not allowed. We find that **R' Yehoshua** makes this difference based on a substantial financial loss, because he says that one may not catch dripping oil of terumah in tamei keilim even if it is falling into tamei chullin. Presumably, the difference between this case and that of the wine is that tamei terumah oil can be used for burning, whereas tamei terumah wine has no use.
 - **Q:** Wine of terumah also has a use when tamei, because it can be used to sprinkle a room for its fragrance!? **A:** We are dealing with new wine, which does not yet have the fragrance to be used for sprinkling.
 - **Q:** We can allow it to age!? **A:** We don't allow that because one may come to drink it in the meantime.
 - **Q:** The same concern should exist regarding oil!? **A:** He puts the oil in a disgusting keili, and there is therefore no risk of one drinking it.
 - **Q:** Why can't he do the same with the wine!? **A:** If wine is put in such a keili, it will lose its fragrance.
 - We find that whether we are concerned that keeping tamei terumah will lead to one accidentally eating or drinking it is a machlokes Tanna'im in a Braisa.
 - **R' Yose the son of R' Chanina** said, the machlokes between **R' Eliezer and R' Yehoshua** (whether one may catch the terumah wine in tamei keilim) is only where the amount of chullin is less than 100 times the amount of the terumah (which will cause all the chullin to become assur to be eaten). However, if the amount of chullin is 100 times the amount of the terumah, all would agree that we allow the terumah to fall into the chullin, rather than make it tamei directly.

HADRAN ALACH PEREK OHR L'ARBA'AH ASSAR!!!