

OVERVIEW of the Daf

1) Defining "majority" (cont.)

The Gemara concludes citing a previously quoted Baraisa and explains the rationale behind the different opinions.

Rav and Ulla disagree what should be done in the event that there are an equal number of tahor and tamei people. According to Rav we make one of the tahor people tamei with a sheretz whereas according to Ulla we send one of the tahor people away on a distant road.

After the Gemara explains why Ulla disagrees with Rav R' Nachman makes a statement indicating that out of practical considerations the halachah will follow Rav.

2) Communal tum'ah

If the majority of people are zavim and a minority of people are tmei'im through corpses Rav ruled that those who are tmei'im from corpses will not bring the Korban Pesach at all.

Shmuel unsuccessfully challenged this ruling.

If the majority of people were tmei'im from corpses and a minority of people were zavim R' Huna ruled that those in the minority do not bring a korban on Pesach Sheni whereas R' Ada bar Ahava ruled that they do bring a korban on Pesach Sheni.

R' Mani bar Patish ruled that if one third of the people were zavim and one third were tehorim and one third were tmei'im from corpses those who were tmei'im from corpses will not bring a korban on Pesach Rishon or Pesach Sheni.

3) MISHNAH: The Mishnah presents different circumstances under some of which the tzitz is able to effect acceptance of the korban and under some of which the tzitz is not able to effect acceptance.

4) The effectiveness of the tzitz

The Gemara notes a contradiction between our Mishnah and a Baraisa regarding the effectiveness of the tzitz in a case where the one throwing the blood knew the blood was tamei.

Two resolutions are presented one from Ravina and one from R' Shila.

5) Tum'ah of the deep

Rami bar Chama asked: Does the tradition regarding tum'ah of the deep apply to the owner or even to the kohen who offers the korban?

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Distinctive INSIGHT

Issues regarding bringing offerings in our days

... מפני שאמרו הנזיר ועושה פסח הציך מרצה על טומאת הדם

Our Mishna teaches that the power of the tzitz is to atone for any impurities of the korban, but not for impurities of the person who brings the offering. Earlier (77a) the Gemara pointed out that the atonement of the tzitz is only needed according to the opinion which holds **טומאה דחוייה בציבור**. But according to the one who holds that the issue of tum'ah is completely released in cases of communal offerings, we do not need the tzitz and its atonement abilities. Rambam (ביאת מקדש פ"ד) rules that tum'ah is only pushed off, and not released. Therefore, the tzitz is indeed necessary for overcoming the issue of tum'ah.

Chasam Sofer (Y.D. #236) discusses the possibility of bringing animal offerings in our days. In terms of tum'ah, he points out that there is no problem, because of the concept **שו"ת שערי צדק (ק"ב)**. **טומאה הותרה בציבור** notes that although we can bring an offering in a state of tum'ah, we hold that the issue of tum'ah is not "released", but that it is rather "pushed off", and we need the tzitz to atone for the tum'ah involved. And even with the tzitz, this can only deal with the tum'ah of the offering itself, but not with any personal aspect of tum'ah. Accordingly, we cannot completely disregard the issue of tum'ah, because we have no Kohen Gadol and no tzitz to correct for the tum'ah which would be encountered when bringing an offering in our days.

Pnei Yehoshua seems to be of the opinion that **טומאה הותרה בציבור**, for he deals with the issue of the oil

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REVIEW and Remember

1. What is the point of dispute between Rav and Ulla?

2. Explain טהרה מדחיא טומאה לא מדחיא.

3. What is טומאת הטהום?

4. Is tumah of the deep permitted for the kohen who does the service of the Korban Pesach?

HALACHAH Highlight

Is there always a Pesach Sheni?

איתמר היו שלישיתן זבין שלישיתן טהורין ושלישיתן טמאי מתים א"ר מני בר פטיש אותו טמאי מתים אינן עושין לא את הראשון ולא השני וכו' בשני לא עבדי נצרפו ובין עם טמאי מתים דלא עבדי בראשון הוה להו רובא ורובא לא מדחו לפסח שני

It was said: In a case where one-third were zavim one third were pure and one-third were tma'ei meisim. R. Mani bar Patish said, those tma'ei meisim would not perform the first or second Pesach... they would not do the second one because when combining the zavim and the tma'ei meisim (who didn't do the 1st Pesach) we wind up with a majority, and a majority isn't deferred to Pesach Sheni.

The Achronim¹ infer that R. Mani bar Papa held that only where the zavim² actually came to Yerushalayim on Pesach Sheni do they combine with the tma'ei meisim to form a majority to be exempt from Pesach Sheni. However, according to Rav³ (in the Gemara on 80a), even if the zavim don't come to Yerushalayim on Pesach Sheni, they are still exempt from Pesach Sheni, for according to Rav, anytime a majority of the nation did not perform the first Pesach, Pesach Sheni is not performed. The Rambam⁴ holds like Rav. Nonetheless, all would agree that if the Moshiach comes between the 1st and 2nd Pesach, there would not be a Pesach Sheni⁵. For according to Rav and the Rambam whenever a majority of the nation doesn't perform the 1st Pe-

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which was found by the Chashmonaim when they came to cleanse and rededicate the Beis HaMikdash. He asks why it was necessary for Hashem to provide the miracle of finding a pure flask of oil with which to light the Menorah, when we hold that tum'ah is totally dispensed (הותרה) for communal services.

Nevertheless, Pnei Yehoshua himself also states (in his comments to Yoma 6b) that we hold that tum'ah is only pushed aside (דחויה). ■

sach, there simply is no Pesach Sheni. And even according to R. Mani bar Papa one would be exempt from the 2nd Pesach for he holds that the majority of the congregation can not be obligated in Pesach Sheni. ■

1. במנחת חינוך (במצוה ש"פ אות י"ב בד"ה וקצת צ"ע) עפ"י דברי הצ"ח כאן (בד"ה בשני).
2. נראה דר"ל להלן צ"ד ע"ב דבטמאים הלך אחר רוב העומדים בעזרה, והתוס' שם (בד"ה בטומאה) בתבו פירוש בעשיית פסח בטומאה וכו'. וכ"ה ברמב"ם בפ"ז ה"ו, דמשערין בהנכנסין בעזרה אם הם רוב טהורים או טמאים, וחזינן אם הם רוב טהורים נדחו המיעוט אף דיש רבים מישראל שהם טמאים וכן להיפך. וכ"ה במנ"ח שם אות י"ג, וא"כ מש"כ המנ"ח שהבאנו כאן בפנים שבאו הזבים "לירושלים", ר"ל שזה מש"כ "בעזרה", שהרי א"א לזבים להכנס לעזרה
3. במנ"ח וצל"ח הנ"ל בפירושם בדעת הרבמ"ם
4. בהלכות קרבן פסח פ"ז ה"ו
5. אבל מצד החיות הודאה על יציאת מצרים, צריך גם כשיבא המשיח לדעת חכמים בברכות דף י"ב ב', וע"ע בפירוש מרכבת המשנה על המכילתא פרשת בא פט"ז בס"ק ו'. וצלע"ע בזה ■

STORIES Off the Daf

The power of the Tzitz

הפסח שנורק דמו ואח"כ נודע שהוא טמא, הציץ מרצה

Rav Hirsch, zt"l, explains that the conceptual root of all forms of tum'ah is the impurity that comes from contact with a corpse, because death arouses the feeling in the human mind that Nature is a blind and overpowering force against which our free will is negated. This conception, universal as it might be, is pagan in its origin, and is contradicted by the Beis HaMikdash—the place where the morally free human being meets the completely free God. The tzitz declares that the Kohen

Gadol, and by extension everything in the Beis HaMikdash and the world as a whole, is sanctified to Hashem—He is completely free, and has breathed into us a breath of this Divine freedom. Every Jew also has this G-d-given power to live above all compulsion of nature, absolutely unfettered to serve Hashem, and Him alone.

The Alter of Novhardok, zt"l, was an unusual man, one who personified the trait of serving Hashem with a full focus. During the first World War, as he stood at the table to recite kiddush Friday night, shells began to rain down on his home. All of the family members immediately dropped to the floor and scrambled under the table for shelter.

Just then, a shell hit the roof with

enough force to shake the walls, and plaster started to fall all over the room. Everyone huddled on the floor trembling, afraid for their very lives. After a few moments, the dust settled. Everything was still, and people began to crawl out from under the table. Brushing off the dirt and plaster, they looked up to see...the Alter still standing at the table, kiddush cup in hand, ready to resume. And not a single drop of wine had spilled from his cup! ■

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A resolution is suggested by Rava but rejected by R' Yosef.

The Gemara questions the premise that the tzitz does not effect acceptance in cases of tum'ah of the deep of zivah. ■