

OVERVIEW of the Daf

1) Where the meat of the Korban Pesach became tamei (cont.)

The Gemara presents an alternative explanation for Rav's ruling, namely that he follows the opinion of R' Yehoshua that eating the Korban Pesach is not essential.

2) Clarifying the Mishnah

The Gemara explains that the Mishnah that rules that when offering general korbanos the blood may be thrown as long as some of the cheilev exists, follows the opinion of R' Yehoshua.

The source for the ruling that the blood of a korban may be thrown as long as some cheilev exists is identified.

The source for the ruling that the blood of a korban may be thrown as long as the diaphragm and two kidneys exist is identified.

3) MISHNAH: Circumstances when the Korban Pesach is brought in a state of tum'ah are presented.

4) Clarifying the Mishnah

A Baraisa is cited that further develops the halachos recorded in the Mishnah.

R' Chisda and Rava disagree whether one who is tamei may make a Korban Pesach if the knife is tamei from a sheretz. All opinions, however, agree that if the knife is tamei from a corpse it may be made by one who is tamei since the knife will impart tum'ah to the person anyway.

5) Defining "majority"

Rav and R' Kahana dispute what is done when half the people are tmei'im and half are tehorim. A second version of R' Kahana's position is presented.

A Baraisa is cited that supports all three possible positions.

The Gemara analyzes how each position would explain the other Baraisos.

The full text of an earlier-cited Baraisa is presented. ■

REVIEW and Remember

1. What is a מנחת נסכים?
2. Why does R' Chisda distinguish between a case where the knife has tum'as sheretz or tum'as meis?
3. What is the dispute between Rav and R' Kahana?
4. Why do the tahor people bring their korban in tum'ah when a majority of Klal Yisroel are tmei'im?

Distinctive INSIGHT

Calling in the reserves – When do we seek a kohen who is tahor?

תנו רבנן הרי שהיו ישראל טמאין וכהנים וכלי שרת טהורין או שהיו ישראל טהורין וכהנים וכלי שרת טמאין... יעשו בטומאה

Rav Nachman and Rav Sheishes argue (Yoma 6b) regarding the nature of bringing the Korban Pesach in a state of tum'ah. Rav Nachman holds that "טומאה הותרה בציבור" – the restriction against impurity is totally dispensed. Rav Sheishes, on the other hand, holds "טומאה דחוייה בציבור" – limitations of impurity are pushed aside.

The Gemara offers two explanations of a practical case in which the argument applies. Let us consider a case where all the kohanim of the family who are working that daily shift are t'mei'im, but they have cousins who are not t'mei'im who can be called to assist. According to Rav Nachman, once all of the kohanim on duty are t'mei'im, they can perform the service, as the issue of tum'ah is dispensed with. Rav Sheishes, however, requires that we call in replacement kohanim who are t'horim to do the service, rather than have it done in a state of impurity.

Another approach to the opinion of Rav Nachman is that טומאה הותרה allows impure kohanim to perform the service even if there are other kohanim in the family who are on duty who are t'horim.

The halacha accepts the opinion of Rav Sheishes, who holds טומאה דחוייה בציבור. We therefore seek out a kohen who is tahor to do the service, whenever possible. If the kohen is from another family which is not on duty that week, we summon him to do the service. Even if most of the kohanim are t'mei'im, we find one who is not tamei to officiate. The Rishonim argue whether we even go so far as to find a kohen who is from a different בית אב altogether, if everyone from the current week's בית אב is tamei. Rambam rules that we seek a kohen from a different בית אב, whereas Meiri (Bava Kamma 110a) holds that this is unnecessary.

Or Sameach cites our Mishna as a proof to the opinion of Rambam. Our Mishna reports that the Korban Pesach is brought in a state of impurity "if the community is tamei, or if most of them are tmei'im, or if the kohanim are tmei'im. This suggests that we only proceed with tum'ah if all the kohanim are tmei'im. However, if most of them are t'mei'im, or if even one is still tahor, we would not resort to allowing tum'ah. This reflects the opinion of Rambam, who holds that we always seek a kohen who is tahor, even if he must be brought from another group which is not currently on duty. ■

Today's Daf Digest is dedicated
by Rabbi & Mrs. Michael Glassenberg
In memory of their father
ר' משה בן ר' ארי' לייב, ע"ה

HALACHAH Highlight

Can a kohen contract 'tum'as meis' through metal?

א"ר חסדא לא שנו אלא שנטמא הסכין בטמא מת דרחמנא אמר חרב ה"ה כחלל וקא בטמא לגברא מעיקרא כי מתעביד בטומאתו הגוף דכרת קא מיתעביד אבל נטמא הסכין בטומאת שרץ וכו' מוטב בשר באו ואל יאכל בשר בטומאת הגוף שהוא בכרת

R. Chisda said: This only applies if the knife became tamei through 'corpse tum'ah.' For the Merciful One says, "a sword becomes a dead person (i.e. the metal of the sword takes on a status of tum'as meis). Thus, the knife contaminates the person from the outset, so that the pesach is made by those in a state of body tum'ah and would be subject to kares. But if the knife is contaminated with tum'as sheretz, it's better to be in violation of a negative transgression than to eat the korban with body contamination and be chayav kareis.

The Gemara explains that one who became ritually impure from a knife which touched a corpse, and then ate from the Korban Pesach, would be chayav kareis. Rambam¹ rules according to this opinion. The opinion of the Raavad², however, is that one is not chayav kareis. He holds³ that the chiyuv kareis only applies according to R. Meir in the Tosefta, but the Raavad holds that the hala-

cha follows the Rabbis, that one is not chayav kareis. The aforementioned discussion applies to kodashim. In our days the Poskim⁴ discuss whether kohanim need to be careful not to touch, nor be in a home⁵ where one of the metal utensils which touched a corpse or was in the same house⁶ as a corpse, because of the law of "a sword that touches the dead contracts tum'ah like the dead." In practice, the Rema⁷ writes that most act leniently in the matter. This is also the opinion of the rest of the Poskim⁸. ■

1. בהלכות ביאת מקדש פ"ג הי"ג
2. הראב"ד שם. וז"ל ואפילו על חרב אינו חייב על מגעו על ביאת מקדש עכ"ל. ובתפארת ישראל במשנה באהלות פ"א (ליד אות ד') כתב בשם הראב"ד וז"ל אין חייב כרת וקרנן בנטמא בכלי זה ונכנס למקדש "או אכל קדש". עכ"ל
3. וכן ביאר הקרן אורה בנזיר דף נ"ו ב' בד"ה אמר ר"א, (ובשם הר"ש בפ"ו דאהלות) בבואו סוגיין לפי דעת הראב"ד
4. בשו"ת הרשב"א הביא בזה מחלוקת תוס' וראב"ד והביאו בבדק הב"י שבב"י ביר"ד סוף סימן שס"ט
5. תוס' בנזיר נ"ג ב' בד"ה חרב ובדף נ"ד ב' בד"ה ת"ש. משא"כ לראב"ד אינו מטמא באוהל, והובאו בשו"ת הרשב"א ח"א סימן תע"ו, ובבדק הבית של הב"י ביר"ד סוף סימן שס"ט
6. בספר היראים סימן שכ"ב דף קע"ט א', ובכל בו בהלכות אבל דף פ"ה ב' והובאו בב"י יו"ד סימן שע"א ס"ד
7. הרמ"א ביר"ד סוף סימן שב"ט
8. כ"כ שם הערוך השולחן בסוף הסימן, ועע"ש בגר"א. וע"ע בדברינו לעיל י"ד ב' ■

STORIES Off the Daf

The community is pure!

נטמא קהל או רובו או שהיו הכהנים טמאים והקהל טהורים, יעשו בטומאה

Rav Hirsch, zt"l, explains that the korbanos express the elevation of our moral free will up to the Will of Hashem. The fact that the tum'as meis of an individual impedes his ability to offer a sacrifice is a function of his coming face-to-face with his own physical mortality. What sets the community as a whole apart is that the tzibbur never dies. The material bodies of its members may disappear in death, but their moral free will, their Godly

spirit, goes on living together, united for eternity as the soul of the tzibbur that transcends generations.

In a conversation with Professor Blumenthal, the head of the Ophthalmology Department at Assouta hospital, Rav Shach, zt"l, once said: "You should know, if a person is not observant, he lives for seventy or eighty years and dies like a beast. They stick him into the ground, and the worms devour his flesh. He, himself, becomes nothing more than a worm..."

The professor was perplexed. "I don't follow you. Even an observant person eventually dies, is buried, and decays."

Rav Shach smiled and gently reproved him. "No, no! Let me explain myself. You could compare this to a

man riding a donkey—the animal suddenly collapses beneath him and dies. What will the man do? He'll get up off the animal and keep on going. The scavengers will come and devour the donkey's body, but they have no interest in the man!

"Don't you understand? For us, the main thing is the soul. It acquires the merit of Torah and mitzvos while it travels in this world, and when the body dies, the soul gets up and continues on its journey to the next world, where it is rewarded. You, on the other hand, are only interested in the physical world of the body. When it breaks down and disintegrates, what will remain?" ■

