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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. There are some opinions that one tribe is called “a congregation.”

The Gemora quotes Rabbi Shimon as stating that even if one tribe is impure, they bring the korban pesach on pesach night, after the rest of the nation. This is because he holds that one whole tribe is deemed a congregation that is not pushed off to pesach sheini. Rabbi Yehudah holds that we do not even make sure that the pure people bring the korban pesach when pure if there is a “congregation” that is impure. Therefore, according to him, everyone can bring the korban pesach together.

2. If most of the nation were zavim (impure due to abnormal bodily emissions), and a minority were impure through contact with the dead, the minority does not bring a pesach rishon or pesach sheini.

Rav explains that being that the pesach rishon is not pushed for a majority of zavim nor a minority of people who are impure through contact with the dead, nobody brings a pesach rishon. Moreover, Rav states, the people who came in

contact with the dead also do not bring a pesach sheini. This is because they would only do so if the public brought a pesach rishon.

3. If most of the nation were impure through contact with the dead and a minority were zavim, there is an argument whether or not the zavim would bring a pesach sheini.

The Gemora quotes an argument between Rav Huna, who says they would not, and Rav Ada bar Ahavah who says they would. The Gemora concludes that the crux of their argument is whether a pesach rishon brought when the congregation is impure through contact with the dead causes people who are impure for other reasons (such as zavim) to bring a pesach sheini.

4. If a person was only possibly made impure, and he will never really know whether he became impure or not, he does not have to bring a pesach sheini.

The Mishna states that in such a case the tzitz atones if the person was indeed exposed to

impurity. Rashi explains that the source for this law is a halacha l'Moshe mi'sinai.

5. The tzitz (head ornament) worn by the kohen gadol atones for blood (or meat, see INSIGHT below) of korbanos that are brought when they are impure.

The Mishna states that if the meat or blood of a korban were impure, but it was only known afterwards, the tzitz atones for the impurity and a pesach sheini does not have to be brought by the owner of the korban. In the Gemora, Ravina explains that even if the meat was made impure on purpose, the tzitz atones for its impurity. However, the sprinkling of the blood of the korban is only effective if this was not known before the sprinkling. Rabbi Shilo states that sprinkling of the blood is effective even if this was known. However, the tzitz only atones for meat or blood that was made impure by accident.

INSIGHTS TO THE DAF

Rashi explains that the tzitz worn by the kohen gadol atones for blood or meat of korbanos that are brought when they are impure. However, Tosfos (DH "Nizrak") argues at length that the Mishna cannot be talking about the meat of

korbanos, which is why it only says blood. After asking many questions on Rashi, Tosfos concludes that according to Rashi, the Mishna was stating that if the meat became impure and it was not previously known, the limbs could still be offered on the altar because the tzitz had atoned for the impurity. The Gemora deduces from here that if it would have been known that the impurity occurred before they did the sprinkling, the limbs of the korban would not even be allowed to be placed on the altar (see Tosfos at length).