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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. A zav who was going to become pure on Pesach night and then became impure after his korban pesach was brought does not have to bring a pesach sheini.

Although this zav cannot eat his korban pesach on pesach night as he became impure, he does not have to bring a pesach sheini as he was able to (and indeed supposed to) bring the korban when he brought it (see also the Mishna on 90a). We do not say that we look upon him retroactively as being impure according to Torah law when he brought the korban.

2. Even though we do not look at the zav in the case above as being retroactively impure according to Torah law, we do say that he is treated as impure according to Rabbinic law.

The Gemora explains that both Rabbi Yosi and Rabbi Oshiya say that we look at this zav as retroactively having been impure according to Torah law. This means that anything that he sat on or lied upon during this time (even before he slaughtered the korban) should be considered as impure according to Rabbinic law.

3. The kohen who brings the korban tamid also has an exemption from doubtful impurity.

Rav Yosef asks in our Gemora whether this exemption from doubtful impurity not only applies to the korban pesach, but also to regular public offerings such as the korban tamid. Although Rabah says this can be derived from a kal v'chomer, the Gemora rejects a kal v'chomer as being a valid method of derivation in this case, as the starting point of the derivation is a Halachah l'Moshe mi'Sinai. Rava concludes that this is derived from a gezeirah shaveh connecting the korban tamid and the korban pesach.

4. The tzitz even atones for a doubtful impurity if the person bringing the korban knows before the sprinkling of the blood that he had a doubtful impurity.

Originally, the Gemora introduced Mar bar Rav Ashi as saying that the tzitz will only atone for a doubtful impurity that was discovered (to have happened before the korban was brought) after



the sprinkling of the korban had already been done. However, after quoting a Beraisa clearly showing otherwise, the Gemora realizes that Mar bar Rav Ashi in fact said the exact opposite, that even if the doubtful impurity had been known about before the sprinkling, the tzitz atones for the doubtful impurity.

5. If the entire korban pesach or most of it became impure, it is supposed to be burned before the Beis Hamikdash from the wood of the mizbei'ach.

The Gemora explains that the reason for this law was in order to embarrass the people who allowed their korban pesach to become impure (and so people should make sure to be careful that their korban pesach should not become impure). This is why they were made to burn their korban in a public fashion.

INSIGHTS TO THE DAF

The Rambam (Bias Mikdash 4:6) says that if a kohen sprinkled the blood of a korban and later found out that he had been doubtfully impure, the korban is kosher. Even if he knew beforehand and he sprinkled the blood, the korban is kosher.

The Kesef Mishna (ibid.) comments that this implies that if the kohen found out before the sprinkling he should not sprinkle the blood. However, if he did anyway, it is valid. The Kesef Mishna asks that this seemingly contradicts the Rambam's statement in Hilchos Korban Pesach (6:11). The Rambam there states that if someone finds out that he only possibly became impure, "he is considered pure for the korban pesach, and he should slaughter and eat his korban pesach etc." What does the Rambam hold? Does he hold that when one finds out he is doubtfully impure he can continue with bringing his korban, or should he stop?

The Kesef Mishna (ibid.) answers that the Rambam's statement regarding the kohen was talking about a regular korban. Being that it is not a time sensitive and obligatory korban, the kohen should not sprinkle the blood. However, being that the korban pesach is a time sensitive and obligatory korban, the Rambam rules that the owner should continue and bring his korban pesach anyway.