

4.8.4

90a (משנה ה') → 91a (טהור היה בשעת שחיטה)

Notes:

- 1) **טמא שרץ**, someone who has come in contact with a dead rodent (of 1 of the 8 in **ויקרא יא**) is **טמא טומאת ערב**; i.e. he must go to **מקוה** during that day and is **טמא** until nightfall
- 2) **טהור** is someone who has already gone to the **מקוה** and is merely waiting for nightfall to become **טהור**
- 3) **מחוסרי כפורים** – **מחוסר כפורים** – **מחוסר כפורים** – subsequent to their mandated waiting period of 7 days, and **מקוה** on the 7th day, they must bring a **קרבן** on the 8th day.
- 4) A **זב** who has 2 “sightings” of **זיבה** is **טמא** and must experience 7 clean days – but need bring no **קרבן**; if he has 3 sightings, he must also bring a **קרבן** on the 8th day
- 5) A **זבה** who sees on one or two days must experience 1 clean day after that and she is **טהורה** (after going to **מקוה** during that day), she is called a **זבה קטנה**
- 6) A **זבה** who sees on 3 consecutive days is a **זבה גדולה**, must have 7 clean days, go to **מקוה** on 7th day and bring **קרבן** on 8th day

דבר אל בני ישראל לאמר איש איש כי יהיה טמא לנפש או בדרך רחקה לכם או לדתיתכם ועשה פסח לה: במדבר ט, י	(1)
ויהי אנשים אשר היו טמאים לנפש אדם ולא יכלו לעשות הפסח ביום ההוא...: במדבר ט, ו	(2)
ואשה כי תהיה זבה דם יהיה זבה בבשרה שבעות מימים תהיה בנדתה וכל הנגע בה יטמא עד הערב: ויקרא טו, יט	(3)
שארית ישראל לא יעשו עולה ולא ידברו קזב ולא ימצא בפייהם לשון תרמית כי המה ירעו ורבעו ואין מהירד: צפניה ג, יג	(4)

I. 'ה: including a טמא at the end of his/her טומאה

- a. **זב**: if he saw 2 ראיות, may be included on 7th day; if he saw 3 ראיות, may be included on his 8th day
- b. **זבה**: if קטנה (”שומרת יום כנגד יום”), may be included on her שימור יום; if גדולה, may be included on her 8th day
 - i. **זב**: even though we include a טמא טבר”י and מחרי”כ (see notes), we don’t include a טמא שרץ (טמא עולה)
 1. Reason: unlike טבר”י and מחרי”כ, the טמא שרץ still has to act (טבילה) (טבילה) already gave in his קרבנות טמא שרץ
 - a) Rejection: if so, מה”ת he is fit, but רב stated that in order to create a טמא טמא, we generate טמא שרץ
 2. Rather: מה”ת he is unfit; parallel to 7th day of טומאת מת – which is how רב reads v. 2
 - a) **זיבה**: they were טמא, but next day they would have been fit; i.e. they became טמא טמא
 - b) Challenge: **זב** of 2 sightings is included on his 7th day:: טמא שרץ:
 - i. Defense: **זב** has already gone to מקוה
 - ii. Support: that’s why it adds **זב** of 3 sightings may be included on his 8th day
 1. Rejection: perhaps 7th day was before טבילה; expands to include 8th day (כפרה) - not in his control

II. זבה נדה on 7th/8th days

- a. 1st version: זבה גדולה included on 7th day
 - i. Rejection: unfit until 8th day and כפרה brought
- b. Rather: “on her 8th day” – teaching that we can rely on כהנים to bring קנים with which they have been entrusted)
 - i. **זבה**: text should read נדה
 1. On her: 7th day – impossible, since she only goes to מקוה at night, needs הערב שמש of 8th day
 2. Rather: on her 8th day – teaching that she must go at night (as well as a יולדת - as per v. 3)

III. 'ה: including people in questionable status on 14th

- a. Included: **אונן** (אבל), someone involved in a rescue effort (unclear if he will find that he was המת על המת)
 - i. And: someone promised a leave from prison and sick and elderly who are (presently) able to eat בשר (כזית בשר)
 1. However: don’t include only them (perhaps they become invalid and פסח is invalidated)
 2. If: prison was Jewish, may include a group of only them, as the warders will fulfill their promise (v4)
 3. And: if prison was in ירושלים, may have group of prisoners even if non-Jewish prison, as they may eat there
- b. If: they become invalidated (e.g. sickly can’t eat at night), exempt from שני פסח
 - i. Exception: rescue effort; if we find a corpse underneath, he was טמא from the outset
 1. Only if: boulder is round
 - a) If: elongated (i.e. shaped so that it’s possible that the corpse wasn’t directly under it) – he is exempt
 - i. Reason: perhaps he was still טהור at the time of שחיטה