



## OVERVIEW of the Daf

### 1) Tum'ah (cont.)

Ulla responds to the challenge to his position that one who eats unconsecrated food that became third degree tum'ah that had been prepared with the taharah needed for terumah becomes disqualified from eating terumah.

R' Yonason in the name of Rebbi teaches that one who eats terumah that became third degree tum'ah may not eat terumah but is permitted to touch terumah.

The necessity for this ruling and Ulla's earlier ruling is explained.

R' Yitzchok bar Shmuel bar Marta ruled that one who eats unconsecrated food that became third degree tum'ah that had been prepared with the taharah needed for kodesh remains permitted to eat Kodesh.

This statement is unsuccessfully challenged.

R' Yitzchok cites the source that the state of tahara for terumah is considered insufficient as far as kodesh is concerned.

Rava unsuccessfully challenges this proof.

R' Yirmiyah of Difti unsuccessfully challenges R' Yitzchok's answer.

The premise that unconsecrated food that became third degree tum'ah that had been prepared with the taharah needed for Kodesh can not make a Kodesh fourth degree tum'ah is challenged.

The Gemara admits that the matter is subject to a debate between Tannaim.

### 2) Making an animal susceptible to tum'ah

R' Assi explains that according to R' Shimon it is the slaughter that makes an animal susceptible to tum'ah rather than the blood.

A proof to this explanation is suggested and rejected.

Another proof to this explanation is suggested and rejected.

Two unsuccessful attempts to refute this explanation are presented and rejected.

The reason to distinguish between blood of slaughtering and regular blood from an animal is explained. ■

Today's Daf Digest is dedicated  
Mr. & Mrs. S.Y. Meystel  
in memory of her father  
Mr. Jules Behren

Today's Daf Digest is dedicated  
By Mr. and Mrs. Joey Stern  
in loving memory of their mother  
מרת ח' בת ר' יוסף ע"ה

## Distinctive INSIGHT

### Blood which prepares for tum'ah

רבי שמעון אומר דם המת אינו מכשיר

Foods only become susceptible to contract ritual impurity (tum'ah) once they come in contact with water or one of seven liquids which are defined as "משקה—a liquid". One of these liquids is blood, and its definition as such is based upon the verse in Bamidbar 23:24. Blood can be put into four categories, and not all of them function to prepare foods to become impure.

One category is blood from an animal or a person which flows as the animal or person is dying. The next type is blood from shechita, which, according to Rav Assi, is the subject of a disagreement between R' Shimon and Rabbanan in our Mishnah. A third category is blood that flows by itself after the death of a creature, and this is the case which is disputed between R' Shimon and Chachamim (Mishnah Machshirim 6:6). The fourth blood is from a wound., Chachamim say it prepares food for tum'ah, but R' Shimon says that it does not (ibid., Mishnah 8).

In our Gemara, R' Assi analyzes our Mishnah and he notes that R' Shimon says that "the shechita of the animal prepares its meat for tum'ah," which suggests that the blood of the shechita is not what has this effect. Based upon this insight, Rav Assi concludes that R' Shimon's opinion is that the blood of shechita is not the type of blood which can prepare foods for tum'ah.

The Gemara at first brings several sources in order to prove the contention of Rav Assi, and it then brings several sources to question whether Rav Assi is correct.

Among the challenges against Rav Assi is a statement in the Mishnah in Machshirim (6:6): R' Shimon says that blood

*Continued on page 2)*

## REVIEW and Remember

1. Why are Ulla's and R' Yonason's rulings necessary?
2. What is the source that taharah for terumah is considered tamei for korbanos?
3. Can unconsecrated food treated with the kedusha for Kodesh reach fourth degree tum'ah?
4. What is the halachic difference between blood of a dead animal and blood of slaughtering?

# HALACHAH Highlight

## Making a paroches out of a woman's garment

*The clothing of an am ha'aretz is tamei madras for those who eat terumah*

**A**woman once pledged a silk garment to be made into a paroches. Teshuvos Beis Yisroel<sup>1</sup> noted that following her wishes raises a number of serious issues. One of the issues is that a woman's garment is assumed to be tamei from her being a niddah and perhaps it is not appropriate to use a garment that is tamei for a paroches. Technically there is no prohibition as can be demonstrated from the Gemara in Temurah (29b). The Gemara there rules that a man who gives an animal given to a niddah so that she will have relations with him may be offered as a korban. If an animal given for such a severe transgression is permitted for use even as a korban, certainly a garment that is merely tamei from a niddah should be permitted for use as a paroches. Nevertheless, perhaps it should be disqualified for use since garments of an am ha'aretz are tmei'im for sitting by a person who is cautious regarding matters of tum'ah (פרושים). Even though we are not careful regarding tum'ah matters generated by a niddah, nevertheless, we find sefarim that highlight the importance of being cautious in these areas so perhaps it should be considered inappropriate for use as a paroches.

He answered that even if there is basis to avoid using garments that are tmei'im for a paroches there is no reason to be cautious to avoid making a woman's garment into a paroches. The reason is that the Mishnah in Keilim (23:10) teaches that a sheet that was tamei midras and was made into a curtain loses its tum'ah as a result. Tosafos Yom Tov<sup>2</sup> explains that only if the

*(Insight...continued from page 1)*

from a dead [animal] does not prepare [food for tum'ah]. This suggests that it is only after the animal dies that its blood no longer has this effect, but blood which flows during the shechita apparently does have this effect. Also, R' Shimon says (ibid. Mishnah 8) that "blood of a wound does not prepare," which suggests that blood of shechita does have this effect. The sugya concludes without proving or disproving the contention of Rav Assi regarding the opinion of R' Shimon.

Rashi explains that the case in which R' Shimon and Chachamim disagree is in reference to the blood of "the dead" and "of a wound" of an animal. Accordingly, Rashi's view is that blood which all agree prepares for tum'ah is dying blood (דם הללים) whether it comes from a person or from an animal.

Among the questions of Rabeinu Tam to challenge Rashi is that the sources referring to a בהמה use the masculine term "מת" and "מגפתו", rather than the feminine forms which would refer to an animal (בהמה). Also, the dispute between R' Shimon and Chachamim in Machshirim (6:6) clearly refer to a person's blood. Rabeinu Tam and others say that the discussion between R'Shimon and Chachamim refers only to a person's blood. ■

material was changed does it lose its tumah. Accordingly, if a woman's silk garment was taken and made into a paroches it would have certainly been changed sufficiently that it would no longer retain any of its original tum'ah and thus would not pose a barrier to its use as a paroches. ■

1. שו"ת בית ישראל (הורוויץ) או"ח סי' ל"ז.

2. תוי"ט למס' כלים פ"ב מ"ו. ■

# STORIES Off the Daf

## A Small Distinction

*"בפחות מכדי אכילת פרס..."*

**O**n today's daf we find a differentiation between consuming a k'zayis of forbidden food within a k'dei achilas prasor in less time than that. If one eats a k'zayis in more than this time this is not considered eating with regard to many halachos.

Before Tisha B'Av, a certain person was very ill with a chronic condition that made fasting dangerous for him. Of course he was uncomfortable eating on the fast, but he knew that he had no choice. He decided to spend time learning

through the relevant halachos of one who is required to eat on Tisha B'Av. What he learned surprised him. He had always thought that an ill person need not eat less than a halachic measurement of eating on Tisha B'Av, yet the Biur Halachah writes that during a typhus epidemic people who eat to avoid contracting the illness should eat no more than a k'zayis in a k'dei achilas pras. Presumably the same holds true for every ill person.

But of course, it is not advisable for one to pasken for himself by extrapolating from a case discussed in the Mishnah Berurah since he may not discern a simple difference between the cases. He therefore asked whether an ill man who must eat on Tisha B'Av must eat less than a k'zayis

within the shiur of time. And if this was permitted, why didn't the ruling of the Beir Halachah apply?

When these questions reached Rav Yosef Shalom Elyashiv, zt"l, he ruled that a sick person does not have to worry about this. "One who is ill should eat what he needs and no more. But he is not obligated to eat less than a shiur. The Beir Halacha discusses one who eats to avoid getting ill. Such a person should wait to eat as late as possible and also eat less than a shiur. But one who is sick does not have to follow these restrictions on Tisha B'Av at all."<sup>1</sup> ■

1. הלכות ומנהגי בין המצרים, ע' קכ"ד,

הליכות והנהגות, בין המצרים, ע' 16 ■

