

OVERVIEW of the Daf

1) Clarifying R' Elazar's position regarding the tum'ah of liquids

The Gemara questions the position of R' Elazar, cited in an earlier Baraisa, that Biblically liquids can contract tum'ah but they can not transmit tum'ah, from another Baraisa. This question is explained to be relevant only according to Rav's understanding of the Baraisa that maintains that according to R' Elazar liquids do not even contract tum'ah. According to Shmuel's understanding of R' Elazar, namely, liquids can contact tum'ah but do not transmit tum'ah, the two Baraisos are consistent with one another.

The Gemara resolves the contradiction.

2) The dispute between Rav and Shmuel regarding the tum'ah of liquids

The disagreement between Rav and Shmuel concerning the ability of liquids to contract tum'ah is further clarified.

R' Huna bar Chanina successfully challenges Shmuel's position that liquids can contract tum'ah but cannot transmit tum'ah.

The Gemara presents six challenges to Rav's position that liquids cannot even contract tum'ah, but none of these refutes Rav's position. ■

REVIEW and Remember

1. Explain the dispute between Rav and Shmuel concerning the testimony of Yosef ben Yoezer?

2. What is the difference between tamei and pasul?

3. Why does blood from korbonos not cause things to become susceptible to tum'ah?

4. Explain the concept of the tzitz effecting acceptance—ריצוי ציץ.

Gemara GEM

The power of the tzitz to alleviate tum'ah

על מה הציץ מרצה על הדם ועל הבשר ועל החלב שנטמא בין בשוגג בין במזיד וכו'

The opinion of R' Yehoshua (77a) is that if the flesh of an offering either becomes disqualified or if it is lost, we cannot continue and sprinkle the blood upon the altar to achieve atonement. In our sugya, Rashi explains that even if the flesh has become tamei, the tzitz can alleviate a problem of tum'ah, and the blood of the offering can continue to be sprinkled upon the altar. However, the prohibition to eat the flesh of an offering once the flesh has become טמא cannot be dismissed. Therefore, the rule of R' Yehoshua who disallows the sprinkling of the blood only refers to a case where the meat became disqualified in areas other than tum'ah, i.e., where the meat of קדשי קדשים was removed from the courtyard of the Beis HaMikdash (פסול יוצא).

Tosafos (ד"ה על הבשר) explains that the rule of this Baraisa about the tzitz can be understood according to the opinion of Rebbe Eliezer, as well, who argues with R' Yehoshua (77a). Rebbe Eliezer holds that even if the flesh of the offering has been lost or if it is hopelessly disqualified, the blood can still be sprinkled. Why would Rebbe Eliezer attribute any significance to the power of the tzitz? Even if the flesh remains tamei, the sprinkling of the blood can still be performed!

Tosafos answers that in terms of sprinkling the blood in order for the owner of the offering to achieve atonement, there is no difference whether we have the acceptance power of the tzitz or not. However, we still need the sprinkling to be done properly in order to have this flesh no longer be susceptible to the laws of מעילה. The flesh of the offering has קדושת הגוף, and this is only released when we have a proper sprinkling of the blood. Without the tzitz, the sprinkling would not release the blood from the rules of מעילה. With the tzitz, however, the flesh is affected by the blood being placed on the altar, and the קדושת הגוף is released. ■

Today's Daf Digest is dedicated
by Rabbi and Mrs. Chayim Knobloch
In loving memory of his mother
מרת רויזא בת ר' אברהם, ע"ה

HALACHAH Highlight

Making a mikveh from melted ice

אך מעין ובור מקוה מים יהיה טהור, מאי יהיה טהור: מטומאתו.
Only a natural spring or a man-made pit is a mikveh (literally – a gathering of water) – this will be tahor (ritually pure). What is the explanation of 'will be tahor?' That the person who immerses himself will be purified from his tum'ah.

Rashi¹ explains that only a natural spring or a mikveh can remove a person from his state of tum'ah. Drawn water cannot remedy one from his ritual impurity.

Based on this, a problem occurs in areas where there are no natural bodies of water or rainfall. How do they build a halachically valid mikveh? The possibility of using water transported by pipes is halachically impossible, since that water would have the status of מים שאובים (drawn water).

The Rishonim posit a possible solution – to freeze a large quantity of water and transport it as ice. There is a difference of opinion whether this would solve the halachic issue².

Dvar Avraham³ suggests that one should fill up the mikveh with מים שאובים and then freeze the water in the mikveh. Once the water is frozen it loses its status of מים שאובים⁴. Then one may melt the water. The result – a perfectly kosher mikveh.

This process removes most of the halachic issues involved in transporting ice and then placing it in the mikveh.

The work 'Mikveh Mayim'⁵ has a different solution. One should pour normal faucet water within 3 tefachim (approx. 12 inches) of the pit designed to collect rainwater. The water should run over cement into the pit. The water should then be

frozen through freezing apparatus installed into the pit. After the entire volume of water is frozen the water should be left to melt.

(A word of caution: only an expert in these extremely complex halachos should be directly involved in the building and maintenance of mikvaos.) ■

1. ודע שדעת הרמ"א ביו"ד סימן ר"א ס"ג שכולו שאובין פסולו מדאורייתא. ועי"ש בש"ך ס"ק י"ז שלדעת השו"ע שם בסנ"ג פסולו מדרבנן ומשמע ברש"י שהפסול של מים שאובים הוא מפסוק זה דהיינו מדאורייתא. ומעין זה בתורת כהנים והובא בב"י. (ומרש"י יש לדחות שרק כ"כ בדעת רב וגם אפשר שרק פסל מדאורייתא כשהמים עדין בכלי, ומ"מ הר"ש (במקוואות פ"ב מ"ג) והרא"ש ס"ל שפסול שאובין מדאורייתא וכ"כ תוס' בב"ת ס"ו א' מרשב"ם ור"ת. ומאידך לדעת תוס' (להלן י"ז ב'), פסולו מדרבנן מגזירה שמא יטבול כשהמים בתוך הכלי. וכן דעת הרמב"ם (בהלכות מקוואות פ"ד ה"א) ולדעת הראב"ד (בבעלי הנפש) כששאובין בכלים מאיליהם פסול שאובין מדרבנן, ואם נשאב ע"י בני אדם פסולו מדאורייתא
2. דלדעת הנחל אשכול (בהלכות מקוואות סימן נ"ה לדעת רש"י בסוכה י"ט ב' פסול, שקרח ושלג רק משלים למים כשרים ואינם כשרים להיות מקוה בפ"ע. ויש חולקים עליו בדעת רש"י ומכשירים. וכן הקיל הרא"ש בהלכות מקוואות סימן י"ח. ויש חוששים מחשש תפיסת ידי אדם, ולזה נתנו עצה שיניחו את הקרח ע"ג טסים מלובנים ברחוק ג' טפחים מהמקוה ויזובו למקוה בהמשכה"ט ע"ג קרקע הראויה לבלוע (עי' בית שלמה יו"ד ח"ב סימן ע"ו, ואמרי יושר ח"א קנ"ח ודעת משה סימן י"ט) ויש שנותנים עצה להביא הקרח בכלים נקובים ויתנו סמוך למקוה משהוא ויפול מעצמו למקוה (עי' דברי מלכיאל ו"ג סימן ס"ח ואחיעזר ח"ג סל"ג) ולאמרי יושר הנ"ל לצל"ח יש בו פסול דמים טמאים (וכ"כ הר צבי יו"ד קע"ט) ומאידך עי' במהרשם ח"ג סימן ק' שמיקל שמחובר ולא מקבל טומאה. וכ"כ עוד פוסקים ומ"מ אלו הם מהספר מקוה מים ועע"ש
3. הדבר אברהם ח"ג סימן י"ג
4. שו"ע יו"ד סימן ר"א סל"א
5. בספר זה דף ק"פ ■

STORIES off the Daf

Aharon wears the tzitz for Klal Yisroel

ונשא אהרן את עון הקדשים

The concept of a kaporah being effected for Klal Yisroel through Aharon's wearing of the ציץ can perhaps be explained by the following story.

R' Shlomo Zalman Auerbach, zt"l, was once approached by someone who requested that he daven for a certain sick person. A while later, R' Shlomo Zalman met the same fellow

and asked him how the choleh was feeling. The man replied that Baruch Hashem, he had fully recovered. R' Shlomo Zalman thanked him for the good news and then asked him why he hadn't informed him sooner. He went on to explain that the reason people came to him to ask him to daven for their loved ones was obviously that they feel that he cared about their problems as if they would be his own. (In his great humility he didn't even imagine that anyone would attribute any special power to his prayers.) If that is the case, he pointed out that it was only proper that he be in-

formed of good things happening to these same people, so that he could rejoice with their simcha of recovering!

This, then, would be the reason Aharon's wearing of the ציץ could provide forgiveness for others. His wearing of the bigdei Kehunah and his accepting upon himself to be the emissary of all Jews demonstrated that he was concerned with each of their needs, and their problems were directly connected to him. ■

