

OVERVIEW of the Daf

1) Bulls and goats that are burned (cont.)

Rabbah bar R' Huna explains that R' Elazar's inquiry related to where a majority of the people carrying the carcasses that need to be burned had stepped out but the minority of them remained inside. The question is left unresolved.

R' Elazar inquires about the status of the bulls or goats that are taken out of the Beis HaMikdash and then returned.

An attempt to resolve this inquiry is suggested but rejected.

2) Making foods and drinks tamei'im

A Baraisa presents a dispute whether the he-goat sent to Azazel makes food and drinks tamei'im.

The opinion of Chachamim is unsuccessfully challenged.

R' Elazar inquires whether the bulls and goats taken to be burned make food and drinks tamei'im in the Beis HaMikdash and he proves that they do not.

R' Abba bar Shmuel asked whether the neveilah of a kosher bird transmits tum'ah to food according to R' Meir.

After clarifying the question R' Chiya bar Abba answers that it does transmit tum'ah while being held in the hand.

R' Chiya bar Abba's response is unsuccessfully challenged.

R' Hamnuna inquires whether the status of rishon and sheni applies to the neveilah of a kosher bird.

R' Zeira answers that those categories do not apply.

R' Zeira presents a similar question related to the nevei-

(Continued on page 2)

REVIEW and Remember

1. What is the point of dispute between R' Meir and Chachamim?
2. At what point does an olive's volume of a bird neveilah have the capacity to make food tamei?
3. Why would rishon and sheni not apply to a bird neveilah according to R' Meir?
4. What is the source that the kohen gadol's bull must be burned outside of the three camps?

Today's Daf Digest is dedicated
 as a zechus for Moshe Leib ben Shmuel Yitzchok.
 הצלחה בכל מעשה ידיו
 by the Zucker family

Distinctive INSIGHT

Chachamim hold that the goat of Yom Kippur does not cause tum'ah

אמרי במערבא צריכים הכשר טומאה ממקום אחר

A Baraisa is brought in the Gemara regarding the tum'ah of certain bulls and goats of the offerings. R' Meir holds that a common halacha is shared regarding the bulls and goats which are burned outside the camp, the Parah Adumah and the goat which is sent away on Yom Kippur. In each of these cases, the one who sends them out, the one who burns them and the one who takes them out of the Mikdash each becomes tamei and his clothing is also tamei. The bulls and goats themselves, however, do not cause tum'ah to any clothing they touch, but they do cause food and drink which they touch to become tamei'im.

Chachamim disagree with R' Meir in the case of the goat which is sent away on Yom Kippur. They hold that the Parah Adumah and the bulls that are burned, which are taken out after they are slaughtered, do transmit tum'ah, but the goat which is sent on Yom Kippur is alive, and a live animal does not contaminate foods and liquids.

The Gemara shows that the reason for R' Meir is based upon the view of Tanna d'vei R' Yishmael. We find that a sheretz can impart tum'ah to food which grows from the ground only if the food comes into contact with a liquid after it has been detached from the ground. The lesson is that this is true only because the food will never become able to transmit tum'ah to a person (טומאה חמורה). However, items that will eventually be able to transmit tum'ah in this severe manner can transmit tum'ah to food even without the food's first coming in contact with water. This leads us to conclude that not only can the Parah Adumah and bulls cause tum'ah to food, but the goat of Yom Kippur, which also will cause tum'ah to a person, can also transmit tum'ah to food. The Gemara confronts the Chachamim. Notwithstanding the consideration of the goat being alive, why should we distinguish between the Parah Adumah and the goat of Yom Kippur, both which eventually can contaminate a person?

When Rav Dimi returned from Eretz Yisroel, he informed the sages in Bavel that in Eretz Yisroel they understood that Tanna d'vei R' Yishmael to say that food needs to be prepared by contact with liquids before becoming tamei, but the items which can transmit tum'ah to a person are themselves sources of tum'ah. However, a live animal such as the goat of Yom Kippur, is not a source of tum'ah.

Rashi explains what the Gemara means when it says that something that can ultimately cause tum'ah to a person is a source of tum'ah itself. This means that it is tamei even without itself coming into contact with a sheretz. Yet, it still must be something that is fit to receive the tum'ah of food, and it is therefore not referring to a live animal. ■

HALACHAH Highlight

Connecting two halves of a loaf for lechem mishnah

חיבורי אוכלין על ידי משקין

Foods attached by a liquid

Beis Yosef¹ in the name of Rokeach writes that a person who has two halves of a loaf may connect them by placing a toothpick inside so that the loaf appears as though it is whole and one may use it as one of the whole loaves needed for HaMotzie on Shabbos. Panim Meiros² challenges this ruling from our Gemara. The Gemara discusses the possibility of connecting with liquid two pieces of *neveilah* each of which is smaller than the volume of an olive. Once the two pieces are connected it is considered as though one has an olive's volume of *neveilah* in one place and the *neveilah* will make tamei food and drinks that touch the pieces of *neveilah*. However, the two pieces are not considered connected for the purpose of making a person or clothing tamei. Tosafos³ in his discussion of the Gemara cites a Tosefta that teaches that an esrog that was split cannot be repaired by placing a toothpick inside since human connections are not considered connections. This ruling seems to contradict Beis Yosef's ruling regarding the allowance to attach two halves of a loaf together.

Tosefes Shabbos suggests a resolution to the challenge of Panim Meiros. The fact that an esrog cannot be repaired by placing inside a toothpick does not prove that connections

lah of an animal.

R' Ami bar Chiya answered that in this case the categories of rishon and sheni do not apply.

3) The tum'ah of bulls and goats that are burned

A Baraisa is cited that teaches that bulls and goats transmit tum'ah after they are removed from the Beis HaMikdash.

Another Baraisa is cited that proves that Kohen Gadol's bull and the communal error bull are burned outside of the three camps.

The Gemara begins to explain how R' Shimon, who disagrees in the Mishnah when the bulls and goats begin to transmit tum'ah, will explain the phrase cited for Tanna Kamma's position. ■

made by humans are not considered connections. The reason why an esrog cannot be repaired is that the Torah mandates that an esrog must be whole and when there is such a Biblical requirement a human repair is not sufficient. In contrast, the requirement to make HaMotzie on whole loaves is only a Rabbinic requirement. The rationale behind the enactment is that using a whole loaf gives greater honor to Shabbos. Accordingly, if one can use a toothpick to make the loaf look whole the intent of the enactment is fulfilled. ■

1. בית יוסף או"ח סי' קס"ח ד"ה כתב המרדכי.

2. פנים מאירות לסוגייתנו.

3. תוס' ד"ה חיבורי.

4. תוספת שבת סי' רע"ד סק"ב. ■

STORIES Off the Daf

The Questionable Sale

"מחוסר יציאה כמחוסר מעשה דמי..."

A certain merchant vowed never to conclude the sale of a sheep in his home.

When a butcher came to his home on Erev Yom Tov to purchase a sheep, he quickly agreed to take the price of the sheep but explained that the kinyan would not take place until the man left the door. The butcher readily agreed and began to walk the sheep out of the merchant's house.

Shortly before he was at the door, another man noticed that the sheep's meat would be exactly right for his family's Yom Tov dinner. He quickly approached the butcher and offered a high price for the sheep's meat before Yom

Tov. The butcher readily agreed and received the entire price of the meat in advance. After he was paid, the butcher walked the final remaining steps out the door.

When the man who had paid him demanded the meat as promised, the butcher explained that had changed his mind and decided that he did not wish to slaughter the sheep before Yom Tov after all.

"But you took my money and the halacha is that this acquires meat Erev Yom Tov!" protested the distraught man. "How can you change your mind about what is already my right?"

But the butcher disagreed. "The condition was that I acquired only after I left the merchant's house. Since when you paid me, I had not yet acquired the sheep, you have no rights here at all. Surely I cannot be held to an agreement

regarding what was not yet mine."

When this case was brought before the Ben Ish Chai, zt"l, he ruled that the butcher was correct. "This is a case of mechusar ma'aseh. Even though the butcher was only three steps from the doorway when he took the money for the meat, he still did not acquire.

"This is clear from Zevachim 105. There we find that if an animal was being carried out of the Azarah on poles, when the people who are in front leave the Azarah they are metamei begadim. Nevertheless, those holding the back set of poles are not metamei begadim until they leave the Azarah, even if they are a step away from leaving.

"Clearly one is not considered to have passed through a door until he actually goes through."¹ ■

1. שו"ת תורה לשמה, סי' שניג ■