

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The reason the cake of blood is buried is explained.

This explanation is unsuccessfully challenged.

R' Yochanan's rationale for why the cake of blood does not transmit tum'ah is explained.

2) "Opening of the womb"

A Mishnah teaches that a stillborn does not "open the womb" unless the circumference of its head is the size of a פיקה.

R' Huna defines the term פיקה.

R' Chiya bar Rav inquires whether he meant a פיקה of the warp or of the woof.

R' Huna answered that the matter is subject to a dispute between Tannaim recorded in a Baraisa.

A term used in the Baraisa is explained.

R' Huna reports that he heard two rulings related to a פיקה, one related to the warp and one related to the woof but he does not recall how to explain them.

R' Dimi in the name of R' Yochanan made a similar declaration.

Ravin in the name of R' Yochanan clarified the matter.

3) Brine

Reish Lakish in the name of R' Yehudah Nesiah teaches that once fish brine purchased from an am ha'aretz makes contact with mikvah waters it is tahor.

R' Yirmiyah qualifies this teaching

Abaye challenges this qualification.

R' Dimi begins his response to Abaye's challenge. ■

REVIEW and Remember

1. What position is shared by R' Eliezer ben Yaakov and R' Shimon?

2. What is the process to make tamei fish brine tahor?

3. Explain the principle of חוזר וניעור.

4. What is the point of dispute between R' Eliezer and Chachamim?

Distinctive INSIGHT

A majority of water in a blend with fish brine

אי מיא רובא נינהו

Reish Lakish taught the halacha of one who purchases fish brine from one who is not careful with the laws of tum'ah (an **עם הארץ**). The brine itself is a product of squeezing liquid from the fish, and it is not edible on its own until it is blended with water. Once water is added to it, the brine is capable of becoming tamei, and it must be treated as being tamei due to the contact the am ha'aretz had with the water. Reish Lakish instructs that this water/brine blend must be immersed into a mikveh (**השקה**), whereupon it will be tahor for the following reason. If the majority of this blend is water, the mikveh will purify it. If the majority is brine, it was not capable of becoming tamei in the first place. Rashi explains that even the small amount of water in it which might have been tamei is cancelled out in the majority, which is brine, and the blend is not tamei.

Tosafos notes that when we deal with substances and we consider if one may be cancelled out in a mixture, if the prohibited substance contributes a significant taste to the mixture it remains prohibited and the entire mixture is prohibited even if the contaminating substance is minute in quantity. Therefore, the water which is tamei and is mixed into the brine should not be cancelled due to its being the minority. The entire mixture is only edible due to the water, so the product should remain tamei due to it.

Tosafos Chitzoniyos answers that the rule of "taste being as the substance itself—**טעם כעיקר**" is only said in regard to actual prohibited items, and not in reference to tum'ah. Therefore, even in a case where neveilah meat which is tamei is mixed and cooked together with kosher meat, if the neveilah meat is outnumbered it does not cause the kosher meat to become tamei.

An alternative answer given is that the water does not cause the mixture to be tamei because after the water is blended it is no longer drinkable as water, so its independent nature is cancelled. When the water is the majority it is also no longer drinkable, when we do rule the mixture to be tamei, but in this case the nature of the water as a beverage

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HALACHAH Highlight

Nullifying water that is unfit for netilas yadayim

מצא מין את מינו וניערור

A kind has found its own kind and has reverted

The Gemara teaches that if a small amount of tamei water falls into fish brine the tamei water is nullified. In the event that this fish brine is cooked with water the tamei water reverts and finds the new water and has the capacity to render the entire mixture tamei. Poskim use this discussion as a springboard to address the question of the effect that water that is unfit for washing hands has when it becomes mixed with water that is fit for hand washing.

Taz¹ and Magen Avrohom² rule that water that is unfit for use for hand washing because it was previously used for some other purpose that becomes mixed with water that is fit for hand washing becomes nullified if the fit water constitutes a majority. Mishnah Berurah³ cites Pri Megadim who explains that it is not necessary for there to be two parts valid water to one part invalid water; rather as long as there is more valid water than invalid water the mixture may be used for hand washing. The reason why it is not necessary to have sixty times valid water to invalid water in order to effect nullification is that the ratio of 60:1 is necessary only when one is nullifying a

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age is not cancelled. Here, we say that we could add more water and fully cancel the taste of the brine, or we say that the majority water blend can even now be used for dipping, so it is in an edible state. The water in this blend is not ruined, and the blend is therefore tamei as a result. Tosafos Chitzoniyos adds that even if this consideration is not effective on a Torah level, it is at least functional on a rabbinic level. ■

prohibited taste. It is assumed that the prohibited food cannot impart taste into sixty parts permitted food and thus it is nullified. When nullification is necessary but the issue does not involve taste a simple majority is sufficient.

Teshuvos Imrei Aish⁴ was asked about the status of a vessel of water into which water that had already been used for washing had dripped. He began by demonstrating that even regarding matters of tum'ah the principle of nullification applies. He further demonstrates that once the water drips off a person's hands it is no longer tamei and moreover even if the water was tamei that water is nullified in the majority of valid water. ■

1. ט"ז או"ח סי' ק"ס סק"ה.

2. מג"א שם סק"ז.

3. מ"ב שם ס"ק כ"ג.

4. שו"ת אמרי אש או"ח סי' י"א. ■

STORIES Off the Daf

One Type Finds its Match

"מצא מין את מינו..."

The Chofetz Chaim, ז"ל, found his son, Reb Leib, ז"ל, learning Moreh Nevuchim a number of times, and on each occasion he reprimanded him. When the Chofetz Chaim eventually took the sefer away, Reb Leib protested. "But I don't understand what the problem is! Don't chazal tell us that Avraham Avinu came to belief in God through philosophical speculation?"

The Chofetz Chaim replied, "You cannot use Avraham Avinu as proof since he lived in a generation of idolaters and had to find his own way to true emunah. Rambam wrote his book for those already influenced by the non-Jewish philosophers. This is the reason

for the name of the work, the Moreh Nevuchim—it is a guide for those who are already confused!"

The Chofetz Chaim continued, "But we are not confused. We know that God appeared before the entire Jewish people at Mount Sinai and spoke to us. Why start from alef-beis? You can compare what you are going through to a child in his father's arms. The father hugs and kisses his child and attends to all of his needs. If someone were to approach the child and ask, 'Who is holding you?' he would instantly respond, 'My father.' Any attempt to convince him otherwise would surely be futile. The child knows with his whole being that this is his father!"

The Chofetz Chaim concluded, "Woe to the child who still needs proof that the one who protects and cares for him so lovingly is his father! Even if you prove this to the child's intellectual satis-

faction, he will still not feel the natural bond of love which exists deep down between every child and parent. Unless this child gets in touch with his deepest feelings, he will always feel coldly toward his parent!"¹

The Alter of Kelm, ז"ל, explains why philosophical pursuit is so dangerous based on a halachic principal brought on today's daf. "Our sages teach that even if a substance is nullified, if it is exposed to the same substance they join together and must be reckoned with together. Every person has natural evil within which may be overcome by the positive within him. But if he learns negative philosophies—or spends time with people who are far from Torah and Jewishness—this evil joins with the evil within himself and becomes much harder, or even virtually impossible to combat."² ■

1. תנעת המוסר, ח"ד, ע' ל"ח-מ"ח.

2. ספר בית קלם, מידות. ■