



OVERVIEW of the Daf

1) Cuthean daughters (cont.)

The Gemara's explanation of the Mishnah is based on a concern for a minority. The Gemara identifies that position with R' Meir.

The parallel between our Mishnah and R' Meir's ruling is unsuccessfully challenged.

Tangentially, the Gemara elaborates on an incident in Pumbedisa in which an infant was immersed before her mother.

Two sources that anointing is categorized as eating are presented.

The reason why Chazal limited their decree of tum'ah to Cuthean daughters rather than our daughters is explained.

A Baraisa cites the exposition that leads to the difference between us and the Cutheans.

A contradictory Baraisa is cited.

Rava claims that one of the expositions is a mere support for a Halacha L'Moshe MiSinai.

The exposition that is Halacha L'Moshe MiSinai is identified.

Another Baraisa also expounds the word **ואשה** and the Gemara explains why that exposition is necessary.

Further discussion and clarification of these expositions are recorded.

2) Infant boys

A Baraisa provides a source that a newborn male can become tamei as a zav.

This Baraisa indicates that pesukim that include minors include minors that are one day old.

Another Baraisa is cited that includes nine-year-old boys.

Rava claims that one of the expositions is a mere support for a Halacha L'Moshe MiSinai.

The exposition that is Halacha L'Moshe MiSinai is identified.

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Distinctive INSIGHT

Rubbing terumah on one's skin is like drinking

ואיבעית אימא מהכא ותבא כמים בקרבו וכשמן בעצמותיו

The Gemara mentioned a case of rubbing terumah oil on a baby who might be tamei. A Baraisa is brought in which the posuk in Vayikra (22:15) is cited as the source for the halacha that rubbing oil on one's skin is tantamount to drinking the oil. Therefore, if a person is tamei and is therefore prohibited from eating terumah produce or from drinking terumah beverages, it would similarly be prohibited for him to rub terumah oil on his skin. The Gemara then cites an additional source for this halacha from Tehillim (109:18), "And it came like water into him and like oil into his bones."

The Gemara in Shabbos (86a) states that the posuk from Tehillim is only a hint (**אסמכתא**) to this halacha, and it is not the genuine source. Tosafos notes that it is peculiar that after citing a pasuk from the Torah as the genuine source for this halacha, it then follows with a secondary posuk, from Tehillim, which is only a hint to this halacha. What is the point of a secondary source after already identifying the actual source from the Torah?

Rabeinu Tam answers that the law that spreading oil on one's skin is like drinking is only rabbinic, and that the posuk from Vayikra is also just a rabbinic hint to this halacha. This is, in fact, the view of most Rishonim.

Ra"n notes that we see from this Gemara that it is necessary to immerse this child before applying terumah to its body. Yet, with the conclusion that rubbing terumah on one's body if one is tamei is only prohibited rabbinically, we can prove from here that we are not to provide a minor with anything that is prohibited rabbinically. This is unlike the view of Rashba (Yevamos 114a) who says that we are not required to refrain from allowing a child to be involved in a rabbinic prohibition.

Minchas Chinuch (Mitzvah 279) writes that the conclusion of Ra"n is valid, and that we should not think that it is permitted to allow a child to partake in a rabbinic prohibition, with the immersion of this baby being only for chinuch purposes. This baby is younger than the age where chinuch is applicable, so it is accurate to say that our refusal to use terumah while the baby is tamei is because we do not allow children to be exposed to cases where rabbinic prohibitions are involved.

Ra"n subsequently argues that perhaps there is no proof from this Gemara that children may not be allowed to violate rabbinic laws. Perhaps we do allow this, which is the contention of Rashba, but the issue in our Gemara is that we are

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REVIEW and Remember

1. What type of minority is R' Meir concerned about?

2. What is the source that even a newborn girl can be a niddah?

3. What is derived from the phrase **איש איש**?

4. Explain **עליונו של זב**.

HALACHAH Highlight

Is anointing comparable to drinking?

לרבות את הסך ואת השותה

To include one who anoints and one who drinks

The Gemara derives from the pasuk (Vayikra 22:15), "And they shall not profane the sacred things of Bnei Yisroel, that which they will separate for God," that in addition to the prohibition against consuming terumah, one may also not anoint himself with terumah oil while tamei. Another pasuk that teaches this principle states (Tehillim 109:18), "And let it enter like water inside of him and like oil into his bones." The Mishnah in Shabbos (76b) applies this principle to Yom Kippur and prohibits anointing oneself on Yom Kippur. Rishonim debate the parameters of this principle.

Tosafos¹ in the name of Rabbeinu Tam contends that this principle is limited to anointing oneself with oil of terumah or regular oil on Yom Kippur. There is no prohibition, however, for one to rub the fat of a pig or cheilev on one's skin even though both of those substances are prohibited for consumption. Two explanations are suggested why there is a difference between oil and other substances. Rabbeinu Yeruchum² suggests that the difference relates to how well the substance is ab-

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not permitted to take terumah and to contaminate it by rubbing on a child, or anyone, who is tamei. Rabbi Akiva Eiger explains that although the wording of our Gemara seems to suggest that the issue is that rubbing is considered as drinking terumah, this can be understood as referring to the issue of exposing terumah to tum'ah. ■

sorbed into one's skin. Oil is easily absorbed into one's skin so it follows that anointing with oil is comparable to eating or drinking. Other substances such as pig fat and cheilev are not absorbed through the skin and thus anointing with them is not comparable to eating or drinking. Rashba³ writes that the difference relates to whether the substance is commonly used for anointing. Oil is commonly used for anointing and thus prohibited whereas the other substances are not used for anointing and thus not included in this principle. Tosafos⁴ in Yoma (77a), however, indicates that the distinction is not between oil and other substances; the distinction is between terumah and other prohibitions. The Torah's teaching that anointing is comparable to consumption was presented in the context of terumah and does not extend to other prohibitions. ■

1. תוס' ד"ה כשמן.
2. רבינו ירוחם נתיב ט"ו אות כ"ו.
3. שו"ת הרשב"א מכו"י סי' ס'.
4. תוס' יומא ע"ז. ד"ה דתנן. ■

STORIES Off the Daf

A Harsh Reminder

שתיה בכלל אכילה

Tishah B'Av is a very sad time for Jews everywhere. The many halachos that withhold various physical pleasures from us are meant to highlight that we are still in mourning over the churban—and the churban is due to all that we have yet to correct within ourselves. The halachos help us to realize that we need to get real about our faults and begin a process of dynamic change.

One of these halachos is that one may not eat more than one cooked dish during the seudas hamafsek before the fast. A certain talmid chacham noticed that in his area people would drink coffee and tea in addition to a cooked dish. When he asked some of the more learned people of his community for a

source that this is permitted, they protested that this was surely obvious. "Although it does say in the Mishnah that one may not eat two cooked dishes, that statement only includes food, not beverages."

But this talmid chacham protested. "In Niddah 32 we find that drinking is like eating. It seems clear that during this seudah one may either drink tea or coffee or eat a cooked dish; not both."

When this question reached the Chidah, zt"l, he was melamed zechus on the minhag. "The custom in Eretz Yisrael, Egypt and other places is to drink coffee and tea during the seudas hamfsek before Tisha B'Av along with another cooked dish. Although we find that two cooked dishes are forbidden and that drinking is likened to eating, we also find that, in the language of the Mishnah, the word achilah or eating does not include drinks. For example, in Arvei Pesachim we find that one should not eat erev Pe-

sach, close to the time of minchah. Clearly this has no bearing on drinking. Similarly, we find that one may not eat a meal on erev Shabbos and erev Yom Tov close to minchah. It is obvious that one may drink then, though. Since it is not clear that the Mishnah forbids drinking, in places where the custom is to also drink hot beverages during this meal, they may keep their custom."¹ ■

1. מחזיק ברכה, או"ח, ס' תקנ"ב. ■

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tified.

The reason it was necessary for the Torah to include newborn males and females is explained.

3) An article used for lying upon.

The Gemara explains the meaning of the Mishnah's reference to the article used for lying upon by a Cuthean.

The Gemara begins to identify the source that an object that was upon the zav transmits tum'ah. ■