A RUBEN DAF YOMI CENTER PUBLICATION
DAF YOMI DIGEST
THE DAILY RESOURCE FOR THOUSANDS OF DAF YOMI LEARNERS WORLDWIDE
Mon, Dec 7 2020 ■ כ״א כסלו תשפ״א
פסחים ט״ז
The Chicago Center
TORAH • CHESED • REFUAH

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 Beraisa, that Biblically liquids can contract tum'ah but they can not transmit tum'ah, from another Beraisa. This question is explained to be relevant only according to Rav's understanding of the Beraisa who 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 Beraisos 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'ahis further clarified.

R' Huna bar Chinana 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 refute 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 tumah?
4. Explain the concept of the tzitz affecting 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 the 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 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 Beraisa about the tzitz can be understood according to the opinion of Rebbe Eliezer, was 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. Makhlouf Suissa
In loving memory of their father
ר' יעיש בן ר' דוד, ע״ה

HALACHAH Highlight

Making a mikva 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 mikva (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.

Rashi[1] explains that only a natural spring or a mikva can remove a person from his state of tumah. 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 mikva? 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 issue[2].

Dvar Avraham[3] suggests that one should fill up the mikva with מים שאובים and then freeze the water in the mikva. Once the water is frozen it loses it's status of מים שאובים[4]. Then one may melt the water. The result – a perfectly kosher mikva.

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

The work 'Mikva 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 פדל 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 השאובין מדרבן, ואם נשאב ע"י בני אדם פסולו מדאורייתא
2. דלדעת הנחל אשכול (בהלכות מקואות 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 בהמשכהג"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 affected 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 because 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 informed 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. ■

Daf Digest is published by the Chicago Center, under the leadership of HaRav Yehoshua Eichenstein, shlit"a
HaRav Pinchas Eichenstein, Nasi; HaRav Zalmen L. Eichenstein, Rosh Kollel; Rabbi Tzvi Bider, Executive Director, edited by Rabbi Ben-Zion Rand.
Daf Yomi Digest has been made possible through the generosity of Mr. & Mrs. Dennis Ruben.