



OVERVIEW of the Daf

1) The opinions of R' Yosi and R' Akiva (cont.)

R' Ashi concludes his statement demonstrating that R' Yosi does not agree with R' Akiva, but questions the source for the assertion that R' Akiva does not agree with R' Yosi.

R' Kahana suggests a proof that R' Akiva does not follow R' Yosi's position, but it is rejected by R' Ashi.

The Gemara relates that R' Ashi or R' Kahana ultimately found a Baraisa that clearly indicates that R' Akiva does not accept R' Yosi's position.

On a tangential point, the Gemara notes a dispute whether the contents of a utensil combine for tumah Biblically or only Rabbinically.

2) Finding a needle in the flesh of a slaughtered korbbon

R' Chanina, Sgan HaKohanim, testified that a needle found in the flesh of a slaughtered korbbon renders the flesh tamei, but the hands and knife used to cut the flesh are tehorim. If the needle was found in the animal's excrement even the flesh is tahor.

R' Akiva deduces from this testimony that the Rabbinic decree regarding tumah of hands does not apply in the Beis HaMikdash.

Two explanations are provided to explain why the needle under discussion is assumed to be tamei.

The Gemara pauses to explain the previously cited rulings that unidentified saliva and utensils found in Yerushalayim are not presumed to be tmei'im.

An explanation is presented to clarify why, according to Rav, the needle which is טמא מת does not impart tumah to the knife or the person. ■

Distinctive INSIGHT

There is no tumah of hands in the Beis HaMikdash

אמר רבי עקיבא זכיננו שאין טומאת ידים במקדש

Rabbi Akiva teaches that the status of hands being a טומאה שני לטומאה is not in effect in the Beis HaMikdash.

There are several guidelines used to qualify this rule. Ramban (to Chullin 33) explains that tumah for hands is only suspended in regard to tasks and operations which are only kosher to be performed by a kohen. We use the rule that כהנים זריזים הם to assume that the kohanim guard their hands from tumah. However, the non-kohanim who come to the Beis HaMikdash to bring their offerings are not assumed to be זריזים, and when these non-kohanim eat their portions of the offerings we do take the tumah of hands into account.

ד"ה ציץ (Yoma, Chapter 2, Halachah 1, שירי קרבן) writes that the tumah of hands is only disregarded in terms of tumah which occurs in the Beis HaMikdash itself. However, if a person with tumah already upon his hands comes into the Beis HaMikdash, the hands retain their previous status of having tumah. (This accounts for the discussion there about whether the tzitz can alleviate the tumah which is upon hands. If our Gemara states that there is no tumah upon hands in the Beis HaMikdash at all, in what manner would the tzitz have to override this situation? Yet, there can indeed be a case of tumah upon hands when a person enters with a pre-existing condition.)

Finally, Mitzpeh Eisan (to Zevachim 20b) comments that we dismiss tumah of hands only in regard to a person who touches kodoshim, and we therefore do not disqualify the kodoshim. However, in regard to a kohen being available to do the service, we would consider tumah upon his hands to be an issue, and the kohen would have to purify his hands before serving. ■

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HALACHAH Highlight

Giving mishloach manos in a single container

הוסיף ר' עקיבא הסולת והקטורת והלבונה והגחלים שאם נגע טבול יום במקצתן פסל את כלן

R' Akiva added the fine flour, the incense, the frankincense and the coals, if a t'vul yom (a person that has immersed in a mikveh but who still requires the setting of the sun to reach a state of complete purity) touched part of them he has rendered them unfit in their entirety.

The reason given for the above halachah, i.e. that by touching a part of the substance he renders the entire substance unfit, is that the vessel in which they are contained 'combines' them. The separate parts of the substance are viewed as a single entity.

There is a dispute whether this effect that the vessel has on its contents is a rabbinic or scriptural legislation (from the verse 'one gold ladle of ten shekels').

The implication of our Gemara is that the ruling applies only to sanctified goods and is not a general halachah applicable to other areas of Jewish law. However, Ben Ish Chai¹ writes that this ruling does apply to the mitzvah of mishloach manos. He rules that if one placed both gifts of food in the same container, the container halachically 'combines' them and they are considered to be only one food. The person would therefore be obligated to give another gift of food apart from those in the container. Many Acharonim² disagree with this ruling and permit placing both food items in the same basket.

REVIEW and Remember

1. What led R' Kahana to assert that, according to R' Akiva, teruma cannot become fourth degree tumah?
2. Explain the principle of צירוף.
3. What are the two explanations as to why the needle imparts tumah to the flesh of the korban?
4. Why, according to Rav's explanation, are the kohen and the knife not t'mei'im?

The Hisorrerus Teshuvah writes³ that if one sends many small items, even though each one in its own right is not valuable, the combination of these items lends worth to the gift and the giver does fulfill his obligation.

1. גם בספרו בן איש חי פרשת תצוה ס"ז, גם בשו"ת תורה לשמה סימן קפ"ט, בתשובת רבי יחזקאל כחיל זצ"ל, שהביא שם
2. עי' בשו"ת תשובת והנהגות ח"ב סימן שמ"ו. (וע"ע בציץ אליעזר חט"ו סימן ל"א) ומ"מ לפי הבא"ח הנ"ל מה שהסתפק הבאה"ט באו"ח סימן תרצ"ה סוסק"ז בדג וביצה שעליו אם נחשב כב' מנות, איירי כשאינו בתוך כלי. ועי' בפס"ת שם 71
3. בשו"ת התעוררות תשובה ח"ג סימן תט"ו (ועע"ש בסימן ש"כ בהערות עקבי סופר ס"ק א') ובתשובות והנהגות הנ"ל הקשה על הבא"ח שא"א ללמוד מהלכות שבת אמנם בהתעוררות תשובה הנ"ל הוכיח גם ממשנה בעדיות פ"ג מ"ב ■

STORIES off the Daf

Purity by association

הבלי מפרץ את מה שבתוכו לקדש אבל לא לתרומה

The Gaon R' Meir Yechiel of Osravtza, zt"l, was once approached and asked how it was possible for thousands of people to be Chasidim of one Rebbe? Is it truly feasible for each and every one of them to draw his spiritual needs from him?

The Osravtzer Rebbe answered by

drawing a parallel to Hilchos Tumah. We find that there are different levels of tumah, and each one also differs in its capacity to transmit tumah to others. Whereas most things can only become impure by direct contact with the tumah, in some instances such as a zav which is a greater tumah, even if something was only moved by an object carried by the zav it will become impure. A dead body which is the highest form of tumah causes tumah to others just by being under the same roof with them.

The same is with kedushah, explained the Osravtzer. While some Rebbes require direct constant contact with their pupils in order to influence them, for others indirect contact is enough, and for the very greatest it is enough to simply be in the same room as them in order to receive from them. This idea is also brought out by our Gemara that says for kodesh everything in the utensil is automatically considered attached, whereas for trumah that is not necessarily so. ■