

OVERVIEW of the Daf

1) Kiyor

The Gemara continues its challenge and related discussion to the question of whether the kiyor must contain enough water to be able to wash the hands and feet of four kohanim.

The source that the kiyor's base may not be used for washing the hands and feet of the kohanim is presented.

Abaye's kal v'chomer is successfully challenged and an exposition is cited that proves that non-sacred utensils may not be used to wash the hands and feet of the kohanim.

This exposition is unsuccessfully challenged.

2) Liquids

Reish Lakish asserts that liquids that could complete a mikveh can be used to complete the kiyor but not the revi's necessary for washing one's hands.

R' Papa identifies the liquid referred to by Reish Lakish.

R' Papa presents a related ruling regarding the immersion of utensils.

R' Yirmiyah in the name of Reish Lakish asserts that mikveh water may be used to fill the kiyor.

The implication that spring water is not needed is challenged.

Reish Lakish is forced to admit that there is a dispute between Tannaim whether the kiyor is to be filled with spring water.

3) Uncircumcised

R' Chisda suggests a source that one who is uncircumcised may not serve in the Beis HaMikdash.

A Baraisa is cited that elaborates on one of the verses that was cited by R' Chisda.

The necessity for the Torah to exclude one who has uncircumcised flesh and uncircumcised heart is explained.

4) Tamei

The Elders of the South assert that only one who is tamei sheretz is unfit to serve in the Beis HaMikdash but one who is tamei meis is fit to serve since one can bring communal korbanos while tamei.

The ruling of the Elders of the South regarding one who is tamei sheretz is unsuccessfully challenged.

An underlying rationale behind the position of the Elders of the South is clarified.

Ulla reports that Reish Lakish strongly objected to the position of the Elders of the South.

In response, the Gemara asserts that according to the Elders of the South someone who is tamei meis can send a korban to be offered on his behalf.

This assertion is challenged. ■

Distinctive INSIGHT

Calculating the amount of liquid added to a mikveh

מקוה שיש בה מ' סאה מכוונות נתן סאה ונטל סאה הרי זה כשר
 ואמר רב יהודה בר שילא אמר רב אסי א"ר יוחנן עד רובו

The minimum amount of water which must be in the kiyor in order for it to be used is enough water that four kohanim could sanctify their hands and feet at the same time. In the Gemara's discussion regarding liquids that may be used to supplement the volume of water in the kiyor for this minimum level, Reish Lakish states that any liquid that may be used to supplement the water in a mikveh is acceptable for the kiyor as well. Rav Pappa explains that the point of Reish Lakish is to teach that liquids that are not water may not be used in the kiyor. This halacha is based upon a Mishnah in Mikvaos (7:2), where we find that fruit juices and mead can sometimes supplement the volume of water that is in a mikveh, while at other times they cannot serve this function. If, for example, a mikveh has 39 se'ah of water, and one se'ah of fruit juice falls into the mikveh, these beverages are not valid to complete the mikveh's volume. At the same time, the mikveh is not disqualified, so that if one more se'ah of water is added, the mikveh is kosher. In another case we begin with a full mikveh of forty se'ah of water. One se'ah of fruit juice is added, resulting in the mikveh having forty-one se'ah of liquid, and then one se'ah of the mixture is removed. Even though it is reasonable that the se'ah of liquid removed was not completely fruit juice, and the remaining forty se'ah has some fruit juice in it, the mikveh is still kosher. R' Yochanan says that this procedure may be repeated up until 19 times, which is the point when the majority of the original mikveh (21 se'ah) is still intact.

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REVIEW and Remember

1. What is the source that the כן may not be used to wash the hands and feet of the kohanim?
2. What kind of water is usable in a mikvah but not for the revi's needed to wash one's hands?
3. Why is it necessary to exclude one who is uncircumcised and one who has an uncircumcised heart?
4. Why did Reish Lakish oppose the position of the Elders of the South?

HALACHAH Highlight

Filtering water

ואי אין פרה שוחה וממנו אפילו למקוה נמי אין משלים
And if a cow would not bend down and drink from it it may not even be used to complete a mikvah

Shulchan Aruch¹ writes that water that is salty or foul or bitter to the degree that even a dog would not drink the water may not be used for washing one's hands before eating bread even though the water is usable for immersing in a mikveh. If the water is dirty from clay - if a dog would drink the liquid it may be used for washing and immersing but if a dog would not drink the liquid it may not be used for washing or immersion. Radvaz² rules that sea water that is not fit to drink may not be used for washing before bread. However, if one were to boil the water to separate out the salt so that a dog would drink it, it may be used and one need not be concerned that someone may mistakenly think that sea water may be used for washing even without boiling out the salt. Sha'arei Teshuvah³ cites this ruling of Radvaz but advises that rather than rely on this opinion one should wrap his hands in a cloth in order to avoid touching the bread as mentioned elsewhere in Shulchan Aruch⁴.

Even though Poskim recognize the possibility of filtering water so that it should be usable for washing hands, sewage water that is filtered may not be used for washing hands even though it is now drinkable for an animal. The reason this water may not be utilized for washing hands is that in addition to being foul it is water that was used and water that was already used for another purpose may not be reused for washing one's hands. The allowance to filter and restore water to a usable

(Insight...continued from page 1)

The view of R' Yochanan is that the first se'ah of fruit juice that is placed in a kosher mikveh is cancelled by the majority of mikveh waters. Even though this continues with each se'ah that is added, when a full twenty se'ah of fruit juice has been added the mikveh loses its integrity, and it would be no longer valid. Tosafos (Yevamos 82b) notes that we might have said that each se'ah of juice loses its identity as juice as it falls into the mikveh and becomes cancelled out in the majority of water. Accordingly, we could have continued indefinitely and added even more than 19 se'ah of fruit juice, yet we only allow up to where a majority of water remains. Rosh explains that this each added amount of juice is only allowed due to its being mixed and unrecognizable in the mikveh. Once we calculate that the juice is no longer a minority in the mikveh, the entire mixture becomes prohibited.

Shulchan Aruch (Y.D. 99:6) rules that when a prohibited item becomes mixed in with permitted substances, the mixture is permitted. If, however, more of the prohibited item falls into the mixture, we must calculate the total amount of prohibited substance, including the original amount which was temporarily cancelled. It now becomes reinstated and it reenters into the mix. ■

state applies only to water that became disqualified as a result of a substance that made it salty, bitter or foul. Filtering does not reverse the water's state of having been previously used⁵. ■

1. שו"ע או"ח סי' ק"ס סעי' ט.
2. מובא דבריו בשערי תשובה שם סק"ג.
3. שערי תשובה הנ"ל.
4. שו"ע או"ח סי' קס"ג סעי' א'.
5. עי' שו"ת להורות נתן ח"י סי' כ"ג. ■

STORIES Off the Daf

The Uncircumcised

"ערל..."

Once, a certain maskil announced that he was uncircumcised and proud of it. After all, wasn't the procedure no more than a barbaric custom? When the rav of their town, Rav Hirsch Fasil, zt"l, head this, he immediately forbade this man from being called up to the Torah. Although there were some loyal people in the community, others felt that the rav had gone too far. But when Rav Fasil asked the gedolei hador to support his

decision, they did so immediately.

When this question reached the Shoel Umeishiv, zt"l, he also ruled that Rav Fasil was entirely correct. "We find in the midrash that one who is uncircumcised cannot succeed in his Torah studies.¹ The Rambam explains why: 'Aristotle could not grasp what is above the heavenly bodies. He was uncircumcised, and so his ability to grasp spiritual matters was limited.'

"Since due to this maskil's foolish choice he cannot grasp Torah, he is on the outside of דת יהודית, the Jewish religion. Jewish males are part of the Jewish religion because they relate to our fa-

ther Avraham, the first convert and the first man to be circumcised to serve Hashem. Anyone who is uncircumcised by choice refuses to actualize his connection to Avraham and is therefore beyond the pale. According to all authorities, Yom Kippur cannot atone for such a serious sin until after he is circumcised, as we find on Shevuos 13. Even Moshe Rabbeinu was punished for delaying circumcising his son for reasons of safety—what does this tell you about one who purposely defers performing this important mitzvah for no reason at all?² ■

1. מדרש רבה ומדרש תנחומא בפרשת משפטים
2. שו"ת שואל ומשיב, מ"ת, ח"ג, סי' ס"ד ■