



A

בס"ד
Intro

Today we will learn בע"ה of דף ביצה. Some of the topics we will learn about today include:

How Bnai Yisrael were מטהר themselves for the רגל in the times of the Bais HaMikdash

A discussion regarding the halacha forbidding one to immerse their impure כלים on Yom Tov and the sources for this גזירה.

A

How בני ישראל were
מטהר themselves for the רגל
in the times of the בית המקדש

Forbidding one to
IMMERSE impure כלים on טוב יום
and the sources for this גזירה

B

The רפואה of איסור on Shabbos and several related halachos.

And the concept of הו"א, since, and how we apply this in making halachic decisions.

Some of the key topics and concepts that we will learn about include:

טהרה בחג

The gemara in Rosh HaShana teaches that חייב אדם לטהר את עצמו before a Yom Tov. The gemara learns this חוב out from the pasuk of ונבלתם ברגל, which the chachamim interpreted to refer to the obligation of purifying oneself before a Yom Tov. There is a machlokes HaRishonim as to whether this חוב is a דאורייתא or a דרבנן.

B

The רפואה of איסור on שבת

The concept of
הו"א

טהרה בחג

C

השקה

השקה is a method of purification that works specifically for water. If tamey water touches the waters of a mikva, the impure water become pure by token of the fact that they have merely touched the pure water of the Mikva. They in essence become one with the waters of the mikva, and s therefore also referred to as זריעה.

מגב לגב

One who immerses his כלים to use them for חולין purposes and then changes his mind and intends to use them for תרומה purposes, he must immerse the כלים again for this higher level of טהרה. As this immersion merely serves to increase the טהרה on an already טהור vessel, our mishna teaches that such an immersion would be permissible on Yom Tov, as it is not considered a תיקון כלי.

C

השקה

מגב לגב



D מחבורה לחבורה
 If one immerses in a mikva with the intention to eat his Korban Pesach with a certain group of people, and then changes his mind and wishes to eat with his Korban Pesach with a different group, he does not need to immerse again in the mikva. If he wishes to do so, he may immerse even on Yom Tov, as since this immersion is not required, it is not considered תיקון on Yom Tov.

אב הטומאה

Except for אמת, a corpse, which is an אבי אבות הטומאה, all other original sources of טומאה are called an Av HaTumah - father of tumah. This can be a person, such as זב, זבה, נדה, מצורע or an object such as שרץ or נבלה.

ולד הטומאה

An אב טומאה can transmit טומאה to a person or object, which becomes אב טומאה, ראשון לטומאה, also known as אב הטומאה
 A וולד הטומאה can only be מטמא food and drink, which then becomes a Sheni LeTumah.

A Sheni LeTumah cannot be מטמא Chulin, only Terumah and Kodesh.

However the chachamim were gozer on the liquids of וולד הטומאה that they can be מטמא people and כלים, as a גזירה for fluids from a זב and זבה which are מטמא people and כלים from the Torah.

D מחבורה לחבורה
 אב הטומאה
 ולד הטומאה

E הערמה
 הערמה refers to using a Halachic היתר as a way to exempt oneself from performing a mitzva or from transgressing a sin. Generally, the Chachamim were not happy with those who utilized הערמה, but would allow it in difficult circumstances.

רפואה בשבת

As a general rule, medicines or cures are forbidden on Shabbos. This is an איסור דרבנן that was instituted in the time of the gemara, when most medicines were derived by crushing herbs and plants, which is forbidden on Shabbos. While the reason for the גזירה may no longer apply, the גזירה and the איסור remains in force, as we have learned earlier in this Mesechte on Daf ה, that no future Beis Din has the ability to rescind any laws or customs instituted by the earlier chachamim, unless they are greater than the first Beis Din in wisdom or in number. This is true even if the original reasoning for the Takana is no longer applicable.

E כפי רמב"ם
 רפואה בשבת

1 So let's review.....

The Mishna discusses how Bnai Yisrael were מטהר themselves for the רגל in the times of the Bais HaMikdash. As Rashi explains;

חייב אדם לטהר את עצמו ברגל

There is a חיוב for a person to come into Yom Tov in a state of טהרה - Therefore, they would immerse themselves and their כלים, if they were טמא, Erev Yom Tov.

Zugt the Mishna:

טהרה - If Yom Tov fell on a Sunday - which means that Erev Yom Tov is Shabbos

בית שמאי אומרים מטבילין את הכל מלפני השבת

Bais Shamai teaches that the person, and any כלים that require immersion, must be Toiveled before Shabbos.

וב"ה אומרים כלים מלפני השבת ואדם בשבת

Bais Hillel agrees that כלים need to be immersed before Shabbos, however a person may Toivel on Shabbos itself.

1 חייב אדם לטהר את עצמו ברגל

הל להיות אחר השבת

ובית הלל אומרים כלים מלפני השבת ואדם בשבת

בית שמאי אומרים מטבילין את הכל מלפני השבת

טבילה

PERSON כלים ON BEFORE שבת שבת

טבילה

PERSON & כלים BEFORE BEFORE שבת שבת

2 ושיון שמשיקין את המים בכלי אבל לא מטבילין ושיון and ב"ה are in agreement that water that became טמא may be purified in a Mikva via השקה, in a stone vessel, which itself cannot contract טומאה. But it may not be done in another כלי which is Tamei, so that כלי should also become טהור in the process.

2 ושיון שמשיקין את המים בכלי אבן לטהרן

אבל לא מטבילין

In a כלי which is טמא, so that כלי should become טהור in the process

3 The Mishnah continues: ומטבילין מגב לגב ומחבורה לחבורה And they also are in agreement that on Yom Tov itself one may immerse in the Mikva in the following situations:

מגב לגב

One who immerses his כלים to use them for חולין purposes and then changes his mind and intends to use them for תרומה purposes, he must immerse the כלים again for this higher level of טהרה. As this immersion merely serves to increase the טהרה on an already טהור vessel, our mishna teaches that such an immersion is permissible on Yom Tov, as it is not considered a תיקון כלי.

מחבורה לחבורה

If one immerses in a mikva with the intention to eat his Korban Pesach with one group of people, and then changes his mind and wishes to eat with his Korban Pesach with a different group, he does not need to immerse again in the mikva. If he wishes to do so, he may immerse even on Yom Tov. Since this immersion is not required, it is not considered תיקון on Yom Tov, since these טבילות are just a חומרא.

3 ומטבילין

מגב לגב ומחבורה לחבורה

מגב לגב

If one immerses in a מקוה to eat his קרבן פסח with one חבורה, then changes to a different חבורה, If he wishes, he may immerse even on יום טוב

It's not considered תיקון, these טבילות are just a חומרא

May immerse already כלים חלין for טהור for HIGHER level of טהרה

תרומה

It's not considered תיקון כלי a



4 The Gemara now explains the first Halachah of the Mishnah: Both ב"ש and ב"ה agree that immersing a כלי on Shabbos is forbidden.
מאי טעמא - What is the reason for this איסור?

4

ושוין
שמשיקין את המים בכלי אבן לטהרן
אבל לא מטבילין
Immersing a כלי on Shabbos is forbidden
מאי טעמא?

5 The Gemara gives four reasons:
אמר רבה גזרה
שמה יטלנו בידו ויעבירונו ארבע אמות ברשות הרבים
Rabbah explains, that the reason for this איסור is that if we would permit one to Toivel their כלים on Shabbos, they might inadvertently end up carrying their כלים in רה"ר, which is אסור on Shabbos.
For this reason, according to Rabbah, we are also גוזר even if one has a mikva in their own רה"ר, lest they come to toivel in a Reshus HaRabim, and we are also גוזר to forbid toiveling even on Yom Tov, lest one come to Toivel on Shabbos.

5

1
אמר רבה
גזרה שמה יטלנו בידו
ויעבירונו ארבע אמות ברשות הרבים
One might inadvertently CARRY their כלים in רשות הרבים
שבת אסור Which is
↳ We are also גוזר even if one has a מקוה in THEIR רשות היחיד, lest they טובל in a רשות הרבים טובל
↳ We are גוזר EVEN on יום טוב lest one Toivels on שבת

6 The gemara asks
ומי גזרינן
Do we usually extend such a גזירה so far, for an item such as כלים טבילת כלים, which is not אסור מעיקר הדין, but itself only a גזירה?
והא תנן ושוין שמשיקין את המים בכלי אבן לטהרן אבל לא מטבילין
We had learned in our Mishna that all agree that one may perform השקה on their impure water on Yom Tov.
ואי איתא נגזור השקה אטו הטבלה
If we extend this גזירה so far, why shouldn't we forbid השקה, because he might inadvertently come to טבילה?

6

ומי גזרינן?
Do we extend a גזירה for an item which is NOT אסור מעיקר הדין, but itself ONLY a גזירה?
ואי איתא
נגזור השקה אטו הטבלה?
He might inadvertently come to טבילה?



7 The gemara answers that if a person is taking such pains to purify their water on Yom Tov, it is obviously because he has no other water for Yom Tov. As such, he would normally be extra careful that the water should not become טמא. Since it did, this is an unusual case, ומלתא דלא שכיחא לא גזרו בה רבנן

7 It's obvious he has NO other water for יום טוב.
 As such, he would be extra careful that the water shouldn't become טמא.
 Since it did, this is an UNUSUAL case
 ומלתא דלא שכיחא לא גזרו בה רבנן

8 The Gemara cites four more cases where the Chachamim did not extend the גזירה so far, and answers that in each one of those cases there is reason not to make the גזירה.
 -1- Either as in the previous case, that it is an unusual situation - ומלתא דלא שכיחא לא גזרו בה רבנן
 The Chachamim generally did not find it necessary to make a גזירה regarding unusual situations.
 -2- Or, because it must be done in an unusual manner, and אזכור הוא - this will remind him that only in this case is it מותר, but אסור is טבילת כלים directly is אסור.
 =====

8 FOUR MORE CASES WHERE THE חכמים DID NOT EXTEND THE גזירה SO FAR, AND THERE IS REASON NOT TO MAKE THE גזירה

<p>1</p> <p>unusual SITUATION</p> <p>ומלתא דלא שכיחא לא גזרו בה רבנן</p>	<p>2</p> <p>unusual MANNER</p> <p>צבוי הוא That only in THIS case is it מותר</p>
--	---

9 The second reason why טבילת כלים is אסור רב יוסף אמר גזרה משום סחיטה
 If we allow one to Toivel כלים on Yom Tov, he might squeeze the water out of them, which is אסור on Yom Tov - And the Chachamim extended the גזירה even to כלים that cannot be squeezed.

9 2
 ואסור טבילת כלים למה
 רב יוסף אמר
 גזרה משום סחיטה
 He might SQUEEZE the water out, which IS אסור on יום טוב
 The גזירה extended to כלים that CAN'T be squeezed



10 The third reason;
 רב ביבי אמר
 גזרה שמא ישהא
 Rav Bibi explains that the reason for גזירה against Toiveling כלים on Shabbos is שמא ישהא
 If we allow one to Toivel כלים on Yom Tov, he might leave all of his כלים טמא to immerse them on Yom Tov, when he has more time, and in the interim he might come to a תקלה, as he might end up using his כלים טמא with Trumah.

10 **3**
 רב ביבי אמר
גזרה שמא ישהא
He might LEAVE all of his כלים טמא to immerse them on יום טוב, when he has more TIME
And in the interim he might end up using his כלים טמא with תרומה

11 The fourth reason;
 רבא אמר
 מפני שנראה כמתקן כלי
 Rava explains that Toiveling כלים on Yom Tov appears like מתקן כלי, as if he is fixing his vessels on Yom Tov, which is אסור on Yom Tov.
 אי הכי אדם נמי
 Why then, asks the gemara, is a person permitted to immerse on Yom Tov, according to Bais Hillel?

11 **4**
 רבא אמר
מפני שנראה כמתקן כלי
 ?
אי הכי אדם נמי
 Why is a PERSON permitted to immerse on יום טוב, according to בית הלל?

12 The gemara answers
 אדם נראה כמיקר
 A person immersing on Yom Tov, or even on Shabbos, can be understood to be merely cooling himself off or cleaning himself, and not necessarily for purification purposes, which therefore would not give the appearance of מתקן כלי on Yom Tov or Shabbos.

12
אדם נראה כמיקר
A person immersing even on שבת, can be merely COOLING himself off or cleaning himself
Which therefore would not give the appearance of מתקן כלי



13 תינח בשבת ביוה"כ מאי איכא למימר
 The gemara asks, how we could understand this reasoning regarding Yom Kippur, for which washing is forbidden for עינוי, yet permitted for טבילה של מצוה בזמנה, as if one is seen toiveling on Yom Kippur, it is obvious that he is Toiveling to purify himself from some טומאה.

13 תינח בשבת ביוה"כ מאי איכא למימר?

יום כיפור	שבת
 WASHING	 WASHING
 טבילה של מצוה בזמנה	 טבילה של מצוה בזמנה
<i>It's obvious that he is Toiveling to purify himself!</i>	<i>NOT obvious that he is Toiveling to purify himself!</i>

14 אמר רבא
 מי איכא מידי דבשבת שרי וביוה"כ אסור
 אלא הואיל ובשבת שרי ביוה"כ נמי שרי
 Rava explains that there is no מלאכה that is permitted on Shabbos and forbidden on Yom Kippur. And הואיל, since, we permit טבילה on Shabbos for a Mitzva, we would permit it on Yom Kippur as well.
 =====

14 אמר רבא
 מי איכא מידי דבשבת שרי וביוה"כ אסור
 אלא הואיל ובשבת שרי ביוה"כ נמי שרי

There's no מלאכה that's PERMITTED on שבת & FORBIDDEN on יום כיפור

15 The gemara continues:
 We had learned in our mishna
 ושון שמשיקין את המים בכלי אבן
 אבל לא מטבילין
 That both ב"ש and ב"ה agree that we can perform השקה to purify water on Yom Tov - but only in a כלי which cannot be טמא, מקבל טומאה, however מטבילין
 Which means -
 אמר שמואל אין מטבילין את הכלי על גב מימיו לטהרו ביום טוב
 We may not perform השקה in another type of כלי which is מקבל טומאה, so that that כלי should also become טהור in the process.

15 ושון שמשיקין את המים בכלי אבן לטהרן
 Cannot be מקבל טומאה



אבל לא מטבילין
 אמר שמואל אין מטבילין את הכלי על גב מימיו לטהרו ביום טוב
 Which IS מקבל טומאה

