



Volume 6. Issue 43

## Is knotting considered *chibur*?

As part of the purification of a person or *kli* that was *tameh met*, the *eizov* (hyssop branch) was dipped in the *mei chatat* and used to sprinkle the water on the subject. The *Mishnah* discusses a case where the *eizov* was too short to dip in the *mei chatat*. *Rashi* (*Sukkah* 37a) explains that they would store the *mei chatat* in long narrow red containers making this situation possible.

A debate is recorded regarding how such a case can be resolved. The first opinion is that the *eizov* can be tied to a thread and then lowered down into the *mei chatat*. The *Bartenura* explains that even though the *Torah* states that the *eizov* must be taken (*ve'lakach*) and dipped into the *mei chatat*, taking something via an intermediary (as in this case) is halachically considered taking – *lekicha al davar acher shema lekicha*. When however it comes to sprinkling the *mei chatat* (*hazaya*) the *eizov* must be taken by hand. The requirement here changes for practical reasons. The *Tosfot Yom Tov* explains that this is to ensure that the *hazaya* is performed accurately.

*R' Yehuda* and *R' Shimon* however argue. They explain that just as the *hazaya* must be performed by hand, so too must the dipping (*tevila*). This opinion requires analysis. If the requirement that *hazaya* be performed by directly holding the *eizov* was purely for practical reasons, why should the requirement also apply for *tevila*?

The *Tifferet Yisrael* explains that the connection is based on the fact that *tevila* and *hazaya* are written in the *Torah* close to one another (*Bamidbar* 19:18-19). The *pesukim* connect the two together teaching that just as *hazaya* must be performed by hand, *tevila* must as well.

The *Mishnah Achrona* also deals with this question. He first rejects the possibility that *R' Yehuda* and *R' Shimon* disagree with the concept of *lekicha al dava acher shema lekicha* and thereby require *tevila* to also be performed by hand. The reason is that in *Gemara Sukkah*, the subject of *lekicha al dava acher shema lekicha* is debated. Our *Mishnah* is brought as potential evidence. The *Gemara* rejects our *Mishnah* as having no bearing on the issue since the *eizov* is tied to the string and tying is considered as being a strong attachment – *keshira havei chibur*. Consequently holding the string is holding the *eizov*. The *Mishnah Achrona* therefore argues that *lekicha al dava acher shema lekicha* does appear to be relevant.

Instead the *Mishnah Achrona* suggests that the debate is regarding *keshira havei chibur* and cites an earlier *Mishnah* (*Negaim* 11:8) as proof. We learnt that a coil of thread is susceptible to *tzara'at* provided it is a minimum length. A coil of short threads would not satisfy. There, *R' Yehuda* and the *Chachamim* argue whether if the short threads were tied together they would be susceptible to *negaim*. *R' Yehuda*, in line with the above reasoning, argues that it would not. This is indeed how the *Magen Avraham* also understands that debate (*Orach Chaim* 14:1 - also cited by the *Mishnah Achrona*).

As the *halacha* follows the opinion of the *Chachamim*, the principle of *keshira havei chibur* applies (with *Tefillin* being an exception – see the *Magen Avraham*). The *Magen Avraham* therefore rules that if a *tzitzit* thread snaps, one would be allowed to tie it together again. Once tied it would be considered a single thread.

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## Revision Questions

פרה י"א:ה' – י"ב:ט'

- If one requires immersion in *mikveh* by rabbinic decree, to what can he transfer *tumah*? (י"א:ה')
- Which case is debated regarding the previous question? (י"א:ה')
- What is law regarding such a person after immersion in the *mikveh*? (י"א:ה')
- If one requires immersion, in what manners can they transfer *tumah* to *eifer chatat*? (What else can be made *tameh* in the same manner?) (י"א:ו')
- Explain the debate how such people can transfer *tumah* to the other three components of *mei chatat*. (What are they?) (י"א:ו')
- Which types of *eizov* are invalid to use for *tahara*? (י"א:ז')
- Can a *truma eizov* be used? (י"א:ז')
- Can *yonkot* and *temarot* be used? (What are they?) (י"א:ז')
- Can an *eizov* that was used for *mei chatat* be use for purifying a *metzora*? (י"א:ח')
- In what case would an *eizov* that was collected for purposes other than *mei chatat* onto which invalid water fell, be suitable for *mei chatat*? (י"א:ח')
- Explain the debate regarding the previous question if the wood was collected for *mei chatat*. (י"א:ח')
- Describe the different opinions regarding the requirement of the *eizov* from the *mitzvah* of the *eizov*. (י"א:ט')
- What should one do if the *eizov* is too short to reach the *mei chatat* when dipping? (י"א:י')
- What are the three cases of doubt regarding *hazaya* and what is the law in each of those cases? (י"א:י')
- Explain the debate regarding a case where the *tzluichit* mouth is very narrow. (י"א:י')
- What is the law regarding a case where one performed *hazaya* in a direction different to what he intended? (Provide both cases.) (י"א:י')
- What is the law if one intended to performed *hazaya* on an item that is susceptible to *tumah* but performed it on an item that is not susceptible to *tumah*? (י"א:י')
- List the other cases that have a similar law to the previous question. (י"א:י')
- What is the law regarding the water that remains on the *eizov*? (י"א:י')
- What is the law regarding one that had *mei chatat* sprinkled on them, entered the *Beit Ha'Mikdash* and it was then found that the *mei chatat* was invalid? (Provide both cases.) (י"א:י')
- How does the answer differ if the person in question was the *kohen gadol*? (י"א:י')
- Why could one walk on the wet floor where the *hazaya* was performed? (י"א:י')
- How would one hold an axe when performing *hazaya* on it? (י"א:י')
- How much water is required of *hazaya*? (י"א:י')
- What is the difference if one performs *hazaya* with a small or large *tameh eizov*? (Define "small" and "large".) (י"א:י')
- What is different about one whose hands become *tameh* when concerning *mei chatat*? (י"א:י')
- What is the law regarding a *lugin* of *mei chatat* that came into contact with *tameh* water? (י"א:י')
- Are the parts of the bell considered *chibur* for *tahar*? (Which items listed are?) (י"א:י')
- List some items that are *chibur* for *tumah* but not *hazaya*. (י"א:י')

## Local Shiurim

### Sunday -Thursday

After maariv  
Mizrachi Shul

### Friday & Shabbat

10 minutes before mincha  
Beit Ha'Roeh

## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
13 <sup>th</sup> December כ"ו כסלו	14 <sup>th</sup> December כ"ז כסלו	15 <sup>th</sup> December כ"ח כסלו	16 <sup>th</sup> December כ"ט כסלו	17 <sup>th</sup> December ל' כסלו	18 <sup>th</sup> December א' טבת	19 <sup>th</sup> December ב' טבת
Parah 12:10-11	<b>Taharot 1:1-2</b>	Taharot 1:3-4	Taharot 1:5-6	Taharot 1:7-8	Taharot 1:9-2:1	Taharot 2:2-3

