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## Nitzuk

The *Mishnah* (5:9) taught that if one poured liquid from a *tahor* utensil into a *tameh* utensil, the liquid in the first utensil remains *tahor*. In other words the concept of *nitzuk chibur* does not apply; the stream does not connect the liquids in both utensils.

The *Gra* (*Eliyahu Raba, Taharot* 8:9) asks an important question. Granted that the stream does not connect the liquid to make them one, nevertheless each drop in the stream should cause the next drop above it to become *tameh*. Recall the rabbinic decree regarding liquids that become *tameh*, that even if they came in contact with a *sheni l'tumah* they would be considered a *rishon l'tumah* and be able to pass on *tumah* (see *Para* 8:7). Consequently each drop should cause the next to be *tameh* until the liquid in the upper *kli* would be *tameh*!

The *Gra* therefore explains that this case must be where the lower utensil contained *trumah* liquid that became *tameh* through a *tevil yom*. A *tevil yom* is one that was *tameh*, immersed in a *mikveh* and is waiting for nightfall to become *tahor*. During that time this person is a *sheni l'tumah*. Importantly for our discussion, *trumah* that came into contact with a *tevil yom* is the exception to the above described *gezeirah* and the *trumah* cannot transmit *tumah*. The only way for the liquid in the upper *kli* to become *tameh* would be if it were considered connected to the *tameh* liquid in the bottom one.

The *Rambam* (*Tumat Ochlin* 7:1) however explicitly rules that even if liquid was poured directly onto a

*sheretz* – an *av ha'tumah* – we still do not rule *nitzuk chibur* and the stream itself is *tahor*. How can the question of the *Gra* be answered?

The *Shaarei Yoshav* (3:27) answers that in this case the *tumah* cannot be transferred from drop to drop. The reason is that the case is considered *tumat beit setarim*. In other words, the *tumah* is concealed and therefore cannot be a source of *tumah*. The *Mishnah* in *Keilim* (27:10) discussed a small patch that was *tameh midras* and tore in half making each half less than the minimum size to be susceptible to *tumat midras*, R' *Yosi* ruled that each half would *tahor* even though they are large enough to contract other forms of *tumah*. The reason is that the point of contact of the two parts when the patch was complete was not visible. In this case as well, since the point where the drops connect is not recognisable, *tumah* is not transferred.

The *Chazon Ish* (5:10) however provides a different answer. He explains that the reason for the *gezeira* is that if we made liquid that touched a *sheni l'tumah tahor* (as it should) then one might make a mistake and consider liquid that touched a *sheretz* also *tahor* when it is really *tameh m'de'oraita*. Consequently the *gezeira* was made making liquids that came into contact with *tameh* food considered *rishon l'tumah*. In this case however, since there is a constant stream and each drop is never isolated there is no room for error and the *gezeira* does not apply.

*Yisrael Yitzchak Bankier*

## Revision Questions

מכשירין ה' ב' – ו' ד'

- What is the law regarding water that is kicked up when swimming? That is deliberately splashed on one's friend? (ה' ב')
- Explain the debate regarding the water that fell on fruit and was mixed in order that it dries quicker. (ה' ג')
- What is the law regarding water that is on a stick that was used to measure the dimension of a hole? Which case is debated? (ה' ד')
- If one placed his hand in a hole to check if it contained water, what is the law regarding the water on his hand? (ה' ה')
- If one threw a rock in a pit in order to determine if there was water, what is the law regarding the water from the resulting splash? The water on the rock itself? (ה' ה')
- Is there a difference regarding the water that came out from beating a hide if it was in the water or outside it? (ה' ו')
- What is the law regarding the water on a boat's sail? On fishing nets? (ה' ו')
- If one placed nails outside in the rain to harden, what is the law regarding that water? (ה' ז')
- When would the water on mats that cover bricks be considered *b'chi yutan*? (ה' ח')
- For which liquids is *nitzuk* consider *chibur*? (ה' ט')
- In which cases is it (effectively) always considered *chibur*? (Include both opinions.) (ה' י')
- Explain the debate regarding when the contents of a pot would become *tameh* if stirred by one that had *tameh* hands. (ה' י"א)
- When would the juice that collected from grapes in scales become consider *b'chi yutan*? (ה' י"א)
- What is the law regarding fruit that was placed on the roof so that worms leave and then dew fell on them? (ה' י"א)
- Regarding the previous question, when is there a difference regarding who placed them on the roof? (ה' י"א)
- Explain the debate regarding market vegetables. (ה' י"ב)
- What other products share the same law? (ה' י"ב)
- Which food has a *chezkat tahara*? (ה' י"ג)
- Which food has a *chezkat tumah*? (ה' י"ג)
- Which foods is an *am ha'aretz* believed regarding *tumah*? (ה' י"ג)
- What are the seven liquids? (ה' י"ד)

## Local Shiurim

### Sunday -Thursday

15 minutes before *mincha*  
Mizrachi Shul

### Friday & Shabbat

10 minutes before *mincha*  
Beit Ha'Roeh

## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
9 <sup>th</sup> May כ"ה אייר	10 <sup>th</sup> May כ"ו אייר	11 <sup>th</sup> May כ"ז אייר	12 <sup>th</sup> May כ"ח אייר	13 <sup>th</sup> May כ"ט אייר	14 <sup>th</sup> May א' סיון	15 <sup>th</sup> May ב' סיון
Machshirin 6:5-6	Machshirin 6:7-8	<b>Zavim 1:1-2</b>	Zavim 1:3-4	Zavim 1:5-6	Zavim 2:1-2	Zavim 2:3-4

