

Review Questions on Lessons 13 - 16 Daf 3b - 4b:

14)

(a) What does Rav Yehudah Amar Rav say about three Lugin of water into which a Kortov (a small measure) of wine fell, that then falls into a Mikvah?

(b) On what condition does this depend? When will it render the Mikvah Pasul?

(c) What does Rabbi Yossi, in the Mishnah in Mikva'os, say about three Lugin of colored water that falls into a Mikvah?

(d) What did Rava reply when Rav Kahana asked him to explain the difference?

(e) And how did Rava reconcile Rav with the Beraisa quoted by Rabbi Chiya, which rules that the Mikvah is Pasul?

**Daf 4a:**

1)

(a) The Mishnah in Mikva'os validates a Mikvah into which fell three Lugin of water minus a Kortov, which was supplemented by wine which fell into it, causing the water to look like wine. Why does the Tana Kama validate the Mikvah? What would be the Din if the water had not lacked a Kortov to begin with?

(b) He then goes on to say that if milk falls into the water, and the water retained its appearance, the Mikvah remains Kasher. Why is that? Would it have made any difference if it had been wine, and the water would have retained its original appearance?

(c) Seeing as it makes no difference whether it is milk or wine that fell into the water, why does the Tana switch from wine in the Reisha to milk in the Seifa?

2)

(a) What does Rabbi Yochanan ben Nuri in the Mishnah in Mikva'os say?

(b) In which point does he disagree with the Tana Kama ...

1. ... in the Reisha (in the case of wine)?

2. ... in the Seifa (in the case of milk)?

(c) Rav Papa actually asked whether the wording in the Mishnah ought to be 'Chaser Kortov' or not. What are the ramifications of the She'eila? What would change if the words were missing (with regard to Rav's previous ruling)?

(d) Why can we not reconcile Rava's establishing Rav like Rabbi Yochanan ben Nuri, with Rav Papa's She'eilah?

3)

(a) Rav Yosef (who became ill and forgot much of his learning) maintained that he had not heard of Rav Yehudah Amar Rav's ruling at all. Why would one have expected him to have been aware of it?

(b) Abaye reminded him that he had heard it, and that he had even taught it to them. Which version of Rav Papa's She'eilah had he taught them?

4)

(a) What did Rav Yehudah Amar Rav say about a barrel of water that falls into the sea?

(b) If his reason is not because it is impossible for three Lugin of water not to have remained gathered in one spot, then what is it?

(c) We extrapolate from Rav's having mentioned specifically 'the sea', that had the water fallen into the river, the Tevilah would be Kasher. Why is that?

(d) We support Rav's initial statement with a Beraisa. The Tana however, presents a slightly different case. Which case does he present?

5)

(a) What does the same Beraisa then say about a loaf of Terumah bread that fell into the sea at that spot?

(b) Why is that?

(c) Why does the Tana find it necessary to add this case? Why is it not self-understood from the initial case?

6)

(a) According to Rabbi Meir in our Mishnah, if witnesses who testify that Reuven owes Shimon two hundred Zuz become Zom'min, they receive Malkos as well as having to pay. Why is that?

(b) What do the Chachamim say? Why is that?

(c) What does Rabbi Meir also say about a case where the witnesses testify that Reuven is Chayav Malkos and then become Zom'min?

(d) And what do the Chachamim say?

#### **Daf 4b:**

7)

(a) According to Ula, Rabbi Meir learns his ruling from the case of Motzi-Shem-Ra (where a man accuses his newly-wed wife of adultery). Which two punishments does the husband receive there?

(b) We query this however, on the grounds that Motzi-Shem-Ra is a K'nas, and we cannot learn Mamon from K'nas. What do we answer?