



OVERVIEW of the Daf

1) Majority is treated like a certainty (cont.)

The Gemara finally identifies the case that R' Yochanan intended to exclude by saying that there are only three cases where a majority is treated like a certainty.

2) **MISHNAH:** The Mishnah discusses different colors and which ones render a woman *temei'ah* and which ones do not render her *temei'ah*.

3) Tahor blood

R' Chama bar Yosef in the name of R' Oshaya suggests a source that there is such a thing as *tahor* blood.

This exposition is unsuccessfully challenged.

R' Avahu identifies a source that red blood is *tamei*.

The sources for the other four varieties of *tamei* blood are identified.

A Baraisa is cited that supports the contention that black was red but deteriorated.

4) Clarifying the Mishnah

The Gemara challenges how Beis Shammai could add a fifth color that is *tamei*.

Two resolutions to this challenge are recorded.

The practical difference between Beis Hillel and Tanna Kamma is identified.

The Gemara challenges how Akavya ben Mahalalel could add a fifth color that is *tamei*.

Two resolutions to this challenge are recorded.

The practical difference between Tanna Kamma and Chachamim is identified.

R' Yochanan explains the rationale behind R' Meir's position.

This explanation is rejected in favor of another explanation.

The exchange between R' Meir and Rabanan about this

(Continued on page 2)

Distinctive INSIGHT

Between blood and blood

כי יפלא ממך דבר למשפט בין דם לדם—בין דם טהור לדם טמא

The verse cited in the Gemara is in the context of a rebellious elder of the court who disagrees with that court's conclusion, and he then rules contrary to the decision of the Sanhedrin. The verse says that the area of halacha which he disputes is regarding "blood and blood." The Gemara explains that this verse is the source from which we learn that not all blood of a woman is *tamei*, and that the rebellious elder and the other members of the Sanhedrin are disputing which hues are *temei'im* and which are *tehorim*.

The Gemara asks that perhaps all blood from a woman is *tamei*, and the instead of this verse referring to two types of blood, one *tamei* and the other *tahor*, the verse could be understood to be referring to a dispute between the Sanhedrin and the one elder regarding "blood of *niddah* and blood of *zivah*." This suggestion is deferred, and the conclusion of the Gemara is, as first stated, that this verse teaches that not all blood of a woman is *tamei*. Rashi on Chumash (Devarim 17:8) explains that the two bloods in the verse are that which is *tamei*, and that which is *tahor*.

However, in contrast to the conclusion of our Gemara, Midrash Sifrei (Shoftim 152) on this verse states, "Between blood and blood' - this refers to the need to distinguish between blood of *niddah* and that of birth, and that of *zivah*." This is also the manner in which the verse is expounded in the Gemara in Sanhedrin (87b), and this is how Rambam quotes it (Hilchos Isurei Bi'ah 11:1). Based upon Sifrei, Ramban on Chumash rejects Rashi's commentary on the verse, and Ramban explains that the verse that says "בין דם לדם" should be understood as if it were written "בין דם בדם." All blood discussed in the verse is *tamei* (*niddah*, birth and *zivah*), and the text of the verse is referring to a question which might arise within the categories of *tamei* blood.

R' Eliyahu Mizrahi resolves Rashi's commentary, and he says that Rashi agrees that the translation of the verse certainly refers to all forms of blood which are *temei'im*, i.e. *niddah*, birth and *zivah*. However, the beginning of the verse states that "a matter may elude you (יפלא)" regarding these bloods. What might that issue be? Rashi explains that a dispute may arise regarding a sample of *niddah* blood or regarding a particular *negga*, and the question will be if it is *tamei* or *tahor*.

According to this, Rashi is not explaining differently than the Sifrei, only that the Sifrei was referring to the later part of the verse, while Rashi was explaining the first part of it. ■

REVIEW and Remember

1. What colors of blood are *t'mei'im*?
2. What is the source that there are four colors of blood that are *tamei*?
3. What color is *ירוק*?
4. What is the benefit of reporting something in the name of the one who first said it?

HALACHAH Highlight

The preferred color of an esrog

If the blood is yellow...

There were kabbalists who were particular to obtain an esrog that was green. This is in accordance with the common translation of the term ירוק as green and not in accordance with Tosafos¹ who writes that the term ירוק means yellow like the yoke of an egg. The basis of this kabbalistic practice is a comment in Tikunei Zohar that an esrog that is ירוקה is more praiseworthy. Sefer Kisei HaMelech², a commentary to Tikunei Zohar, writes that there are those that mistakenly interpret this comment in Tikunei Zohar to mean that one should use an esrog that is green like a vegetable but that is a mistaken conclusion. When an esrog is fully ripe it is yellow rather than green and yellow is the color that is preferred rather than green.

Rav Yaakov Emden³ disagrees and maintains that the intent of the Tikunei Zohar was that one's esrog should be green and taking a green esrog is the preferred manner to fulfill the mitzvah. Rav Emden himself, however, writes that one should not conduct himself in accordance with this statement of Tikunei Zohar and a yellow esrog is considered more beautiful. Shulchan Aruch HaRav⁴ writes that one's esrog should be yellow like saffron which is the color of esrogim that have ripened. If the esrog is not completely yellow it should at least be in the process of turning yellow since that is a sign that the fruit ripened and given time it will turn yellow. If, however,

הירוק וכו'

matter is recorded.

It is noted that Tanna Kamma's position follows R' Yosi's opinion.

5) Blood of a wound

R' Yehudah in the name of Shmuel explains what is meant by the Mishnah when it defined red as similar to the blood of a wound.

This explanation is unsuccessfully challenged.

Ulla suggests another explanation of the phrase blood of a wound.

The Gemara unsuccessfully attempts to clarify his opinion.

Zeiri in the name of R' Chanina offers another explanation of this phrase.

This explanation is unsuccessfully challenged.

Ami Vardina'ah in the name of R' Avahu presents another interpretation.

This explanation is unsuccessfully challenged.

R' Nachman suggests another explanation of this phrase. ■

the esrog is deep green one can not be certain that the fruit has ripened. Bach⁵ asserts that green is an invalid color for an esrog similar to black which is an invalid color since it is not hadar. Even though with time it may turn yellow, nevertheless, as long as it hasn't turned yellow it is invalid for use for the mitzvah. ■

1. תוס' ד"ה הירוק
2. כסא המלך על תיקוני זוהר תיקון כ"א נ"ו.
3. ספר מור וקציעה סי' תרמ"ח.
4. שלחן ערוך הרב או"ח סי' תקמ"ח סעי' ל"ו.
5. בי"ח שם ד"ה הירוק. ■

STORIES Off the Daf

Bringing Redemption to the World

האומר דבר בשם אומרו מביא גאולה לעולם

Someone once asked the Chozeh of Lublin, zt"l, an interesting question about a well-known statement found on today's daf. "Our sages tell us that a person who says something in the name of the one who originally said it brings redemption to the world. It seems strange that after all these centuries that the Jewish people have learned Talmud—which quotes the original source for every statement—we have not yet been redeemed!"

The rebbe immediately supplied an

excellent reply to this question. "We can understand this in light of what I have already said: that there are two types of redemption. Besides a general redemption for the Jewish people through our righteous redeemer, there is also a personal redemption for every Jew. So the redemption alluded to here is not the ultimate redemption at all. It refers to every Jew's personal needs, both material and spiritual. When a Jew says something in the name of its originator, he affords this type of redemption to the world."¹

Rav Shmuel, the student of the renowned Be'er Mayim Chaim, zt"l, gave a similar response. "It is clear from the very words of our sages themselves that

this does not refer to bringing Moshiach. Firstly, it says that it brings גאולה, redemption, not the גואל, redeemer. Secondly, our sages learn this from Esther. When Esther revealed the assassination plot of Bigsan and Seresh to Achasverosh, she told him this in the name of Mordechai. Just as there we find that this led to a specific redemption for the Jews and it was not the actual arrival of Moshiach, the same is true at all times. When someone says something in the name of its originator, a Jew somewhere is saved from difficulty!"² ■

1. אור לשמים, בחוקותי, ד"ה, ואם המקדיש
2. קובץ שפתי צדיקים, כסלו תשנ"ג, ע' ל'