



OVERVIEW of the Daf

1) Tzeduki women (cont.)

Rava offers his own explanation why the Baraisa was not concerned with the saliva of a Tzeduki touching the garment of a kohen gadol.

2) **MISHNAH:** The Mishnah presents a number of disputes between Beis Shamai and Beis Hillel regarding different types of blood. One case in which Beis Shamai agrees with Beis Hillel is recorded.

3) Blood of a non-Jewish woman

Beis Shammai's position that the blood of a non-Jewish woman is not tamei is unsuccessfully challenged.

4) A non-Jew man

Rava presents Beis Shamai and Beis Hillel's respective opinions regarding the tum'ah status of a non-Jewish man who experiences discharges.

The rationale behind these rulings is explained.

On the second attempt the Gemara finds support for Rava's statement.

The Gemara unsuccessfully attempts to resolve an inquiry of R' Pappa from the Baraisa that was cited.

5) The tohar blood of a metzora's

R' Yitzchok gives the rationale behind Beis Hillel's stringent ruling regarding the tohar blood of a metzora's.

The subsequent exchange between Beis Shamai and Beis Hillel is recorded.

6) The first discharge of a minor

R' Yosef reports that Reish Lakish inquired about the status of the first discharge of a minor.

Rava proves that he is tamei.

R' Yosef inquires whether the first discharge of a metzora transmits tum'ah if it is carried.

Rava begins his answer to this inquiry. ■

REVIEW and Remember

1. What is the status of blood from a gentile woman?

2. Why did Chazal treat the saliva of a non-Jewish woman differently than her blood?

3. What is the meaning of the term מעינותיה?

4. What is the status of a minor's first discharge?

Distinctive INSIGHT

Distinguishing between blood that is moist and that which is dry

ליטמי לח ולא ליטמי יבש חלקת בשל תורה

In the Mishnah, we find that Beis Shamai holds that the blood of a non-Jewess is tahor. The Gemara begins by challenging this opinion from a Baraisa which teaches that although the posuk (Vayikra 15:2) only ascribes tum'ah to blood of a Jewess, nevertheless, our sages declared that non-Jews have the law of a zav. It is not reasonable to assume that Beis Shamai disagree with this rabbinic enactment.

Beis Shamai responded that they agree that this enactment is in place, but they hold that it only was applied to male non-Jews. If we were to apply this rule to the flow issued from non-Jewish females, it would result in confusion. If we were to declare both moist and dry blood to be rabbinically tamei, it would lead to terumah and kodoshim touched by these non-Jewish women to be burned. People would not notice any difference between the blood of a non-Jewish woman which is only tamei rabbinically and the blood of a Jewish woman, which the Torah considers to be tamei. If we only declared moist blood from a non-Jewish woman to be tamei, as Beis Hillel holds, this could lead to a misunderstanding regarding the blood of a Jewish woman, and people might say that the Torah does not consider dried blood to be tamei. For these reasons, Beis Shamai holds that the sages did not apply tum'ah to the blood of non-Jewish females.

We see that Beis Shamai feels that if we were to make a distinction and declare moist blood to be tamei but not that which is dry, this might lead to people mistakenly thinking that this contrast applies to actual blood of nidah. Rashi and Tosafos both ask why Beis Shamai allow this exact distinction to exist in regard to a woman who gave birth who has not immersed in a mikveh. After the days of tum'ah for giving birth, the rabbis decreed that moist blood is tamei, in order that we not mistakenly say that moist blood is tahor even during the days of tum'ah following the birth. However, no tum'ah was declared for dried blood, and this was in order that we not think that she is fully tamei'ah and that terumah she might touch

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HALACHAH Highlight

A gentile entering Har HaBayis

גזרו עליהן שיהיו כזבין לכל דבריהם

They decreed that they should be treated like a zav for all matters

The Gemara relates that Chazal decreed that gentiles are considered tamei'im like a zav for all matters and this ruling is codified in Rambam¹. The Mishnah in Keilim (1:8) teaches that one who is a zav is not permitted to enter Har HaBayis and the Cheil is more sanctified and gentiles and those who are tamei from a corpse may not enter that area. Rash² questions why gentiles are permitted to enter Har HaBayis when our Gemara teaches that gentiles were assigned the status of a zav and a zav may not enter Har HaBayis. He answers that regarding the obligation to "send them out of the camp - שילוח מחנות," gentiles are categorized together with those who are tamei'im from a corpse rather than with the zav. Rama MiPano³ explains that although Chazal decreed that gentiles would be treated like a zav, they permitted the gentile who comes to the Beis HaMikdash to enter Har HaBayis to pray but not to enter the Cheil.

Poskim discuss whether it is prohibited nowadays for gentiles to enter the area of the Cheil being that the Beis HaMikdash no longer stands. Rambam⁴ rules that Jews may not enter the area of the Beis HaMikdash even though the Beis HaMikdash no longer stands and the question is whether the restriction against non-Jews applies even nowa-

(Insight...continued from page 1)

would wrongly be burned.

Rashi explains the difference between these cases. All tum'ah for a non-Jewish woman is rabbinic, and the reason this was instituted was in order to discourage association between Jews and non-Jewish males and females and the various serious sins which might result. There are already several restrictions in place in this regard, so the blood of a female non-Jewess was maintained as not being tamei, to serve as a recognition that terumah not be burned when it comes in contact with her saliva and urine, which are only rabbinically tamei. After a Jewish woman finishes her days of tum'ah after birth, there are no other rabbinic decrees except for regarding the blood itself, so we distinguish between that which is moist and that which is dried. ■

days. A practical application of this would be whether it is permitted for a Jew to ask a gentile to retrieve something from the area of the Beis HaMikdash. Sefer Derech HaKodesh⁵ asserts that gentiles are not categorized as tamei'im from a corpse in and of themselves. The intent was that they are prohibited from entering the Cheil similar to those that are tamei'im from a corpse. Being that the enactment focused on the Beis HaMikdash rather than their personal status, once the Beis HaMikdash is no longer extant the restriction is no longer in force. ■

1. רמב"ם פ"ד מהלי איסורי ביאה הי"ד.

2. ריש כללים פ"א מ"ח ד"ה הר הבית.

3. שו"ת רמ"ע מפאנו סי' צ"ח.

4. רמב"ם פ"ז מהלי בית הבחירה הי"ז.

5. ספר דרך הקודש (אלפאנדרי ט: ד"ה וטעם). ■

STORIES Off the Daf

The Purity of the Gathering

וטומאת עם הארץ ברגל כטהרה

The rebbe of Lelov, zt"l, learns an important lesson from a statement on today's daf. "It certainly seems strange that our sages spent so much effort warning us away from the ignorant, yet they made a marked exception regarding the three festivals. During those times, amei ha'aretz are considered ritually pure and even chaverim, equivalent to talmidei chachamim, as we find in Niddah 34. This seems counterintuitive

since a person is obligated to purify himself of all impurity for the festival, as we find in Rosh HaShanah 16.

"The answer lies in an understanding of the greatness of Jews joining together. The gathering during the three festivals uplifted even the worst Jews. At any gathering of Jews for holy purposes, they are called 'chaverim'. During the three festivals the gathering was so powerful that it purified even the amei ha'aretz and they were transformed into chaverim."

The rebbe then offered an application of this principle in everyday life. "Various people come to me asking for help. Sadly, they have various problems,

perpetually falling into the same sins, sometimes serious sins, heaven help us. I tell them that the only sure counsel I know of is to join together with other Jews regularly. When Yidden get together and speak about chassidus and tell stories about the tzaddikim, they are profoundly changed. This camaraderie for holy purposes and the words of inspiration that are shared impart great purity. Slowly but surely, one is profoundly changed for the better. This is the best advice among chassidim. It is tried and tested. Someone who is open to the conversations will find that this practice nullifies his yetzer hara!"¹ ■

1. דברות קודש, שמות, תשס"ב, ע' ז' ■