



## OVERVIEW of the Daf

### 1) Inquiries of the men of Alexandria (cont.)

The conclusion of the discussion between the men of Alexandria and R' Yehoshua ben Chananya is presented regarding the procedure to follow to have male children.

### 2) Women who die are treated as though they were niddos at the time of death

The Gemara searches for the rationale why Beis Shamai treat women who die as though they were niddos at the time of death.

The first suggested explanation is rejected and an alternative explanation is offered.

### 3) MISHNAH: The Mishnah discusses the tum'ah status of blood that issues from a woman after she dies.

### 4) Clarifying the disputes in the Mishnah

Zeiri explains the first point of dispute between Tanna Kamma and R' Yehudah.

Rav Yehudah explains the point of dispute between R' Yehudah and R' Yosi.

A related Baraisa is cited.

Issues in the Baraisa are clarified.

### 5) MISHNAH: A dispute between Beis Hillel and Beis Shamai is presented regarding the category of tum'ah assigned to a woman who is observing her days of tohar blood.

### 6) Clarifying the Mishnah

The Gemara explains the progression of the Mishnah concerning the issue of non-sacred foods prepared according to kodesh standards.

The author of the Mishnah is identified as Abba Shaul.

(Continued on page 2)

## REVIEW and Remember

1. How does one assure that he will have male children?  
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2. According to Zeiri, what is the point of dispute between Tanna Kamma and R' Yehudah?  
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3. What is the status of non-sacred food prepared according to taharah standards?  
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4. How does the Gemara explain the point of dispute between Beis Shamai and Beis Hillel?  
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## Distinctive INSIGHT

### Separating challah from that which is nearby

וקוצה לה חלה ומקפת וקורא לה שם

The Mishnah on our daf continues to list halachos which apply to a woman who has given birth and is in the period of "דם טוהר—pure blood". Although Beis Hillel and Beis Shamai disagree regarding this woman's status and to what degree she is *temei'ah* for *kodoshim*, they both agree that she may eat *ma'aser sheni*, which is permitted for a *t'vol yom*. They also agree that she may separate a piece from dough for *challah*, and place it next to the main piece in order to then declare the separated piece as *challah*. Rashi indicates that this woman does not designate the separated piece as *challah* immediately, because if she would touch it at the moment it is *challah*, it would become disqualified. Rather, her direct contact is only while it remains undesignated and it is *chullin*. According to Rashi, she places it into a vessel and then places it next to the larger piece. She then declares it to be *challah* for the larger piece.

The rule is the *mitzvah* to separate *challah* from dough and *ma'aser* from produce is "from that which is close and near—*מן המוקף*." Rashi explains that this is why the separated piece should be placed next to the main piece at the moment it is designated as *challah*. Rambam (Commentary to Mishnah, *Terumos* 4:3) explains that when the separation of the dough for *challah* is done all the items should be enclosed within one boundary.

Rashi cites the *posuk* "Raise from it" (*Bamidbar* 18:26) as the source for this rule. However, Rashi to *Gittin* 30b explains that the reason for this law is that if we select a particular portion for *challah* or *terumah*, and the main piece is not in front of us, we would have to suspect that the dough or produce which is being addressed might be lost. *Tosafos* notes that this explanation suggests that this rule is a rabbinic precaution, while if it is learned from the *posuk* this would be a Torah law.

Ramban notes that the requirement that the separated dough be next to the main pile is not satisfied in the case described by Rashi that the separated dough is put in a utensil and that utensil is placed next to the main dough. Ramban refers to the halacha of different piles of dough, and that according to *Chachamim* (*Challah* 2:4) they can combine to be considered as one only if they are touching ("biting into each other"), while R' Eliezer says they may combine if the different piles are in one container. In either case, one piece in a utensil next to a pile of dough would not be adequate for one combined act of separating *challah*.

See *Aruch LaNer* for a possible explanation of Rashi's opinion. ■

# HALACHAH Highlight

## Tzitzis on the garment of the deceased

והיו נדות חיות מתביישות

And the living niddos were ashamed

The Gemara relates that originally it was only required to immerse the clothing of niddos that died. The niddos that were alive were embarrassed that niddos were being treated differently than other women so it was decided that the clothing of all women would be immersed. Similarly, at first they would only immerse the garments of zavim who died. The living zavim were embarrassed that they were being treated differently so it was enacted that the garments of all men would be immersed.

Tosafos<sup>1</sup> in the name of R"l uses this approach to explain why the custom is not to put valid tzitzis on the garment of the deceased even though it seems inconsistent with the Gemara that indicates that the garment's of the deceased should have valid tzitzis placed on them. He explains that in earlier generations everyone fulfilled the mitzvah of tzitzis since their garments had four corners. Therefore, even after they died they were buried in garments with tzitzis. Since nowadays there are people who do not wear tzitzis during their lifetime it would not be appropriate to put tzitzis on their garments after they are dead. Once tzitzis is not being placed on the garments of some people we use the rationale of our Gemara not to differentiate between different groups of people, and tzitzis is not put on anyone's garment after they are dead. Ramban<sup>2</sup> adopts a different position about this matter and rules that valid

*(Overview...continued from page 1)*

7) **MISHNAH:** The Mishnah continues its discussion of tohar blood and concludes with a dispute whether it is necessary for a woman to immerse at the end of her tohar days.

8) **Clarifying the Mishnah**  
The rationales for many of the halachos in the Mishnah are explained.  
The point of dispute between Beis Shamai and Beis Hillel is explained.

9) **MISHNAH:** The Mishnah begins with a dispute between Beis Shamai and Beis Hillel concerning a woman who discharged blood on the 11<sup>th</sup> of her zivah days, immerses that night and then has relations with her husband. ■

tzitzis should be attached to the garments of the deceased. Shulchan Aruch<sup>3</sup> rules that the deceased should be buried in a garment that has valid tzitzis in accordance with Ramban's position. Rema<sup>4</sup> writes that there are authorities who maintain that it is not necessary to attach tzitzis to the garment of the deceased. The custom is to attach tzitzis to the garment of the deceased but one of the tzitzis is invalidated or tucked it into the corner of the garment. Bach<sup>5</sup> contends that the tzitzis should not be invalidated; rather they should either be tied together or tucked into the corner of the garment. ■

1. תוס' ב"ב ע"ד. ד"ה פסקי.
2. תורת האדם שער ההוצאה אות כ"ג.
3. שו"ע יו"ד סי' שני"א סעי' ב'.
4. רמ"א שם.
5. ב"ח שם סעי' א'.

# STORIES Off the Daf

## The Path of Purity

ויקדש עצמו

On today's daf we find that one should sanctify himself.

The Midrash offers the following parable to illustrate the advantages of being holy. This can be compared to a simple businessman who was going along when he met a kohen gadol. Obviously, it would be a great honor for the businessman to travel with the kohen gadol.

Not surprisingly, when he found out that they were both going in the same direction, he asked the kohen gadol permission to accompany him. "My son, I am a kohen. Therefore I am only permitted to travel on a pure path. To avoid impurity, I must make sure that my steps do not go over any graves. If you wish to be careful for me, I will gladly allow you to join me. But if not, in the end I will leave you and go on my own pathway."

Similarly, when Moshe broached the subject of purity with Yisrael, he said, "Because God your Lord goes

with you in your camp to save you." Reishis Chochmah explains this Midrash. "God is absolutely holy and separate from the material world. How are we to emulate Him and become holy even regarding material matters in which we must indulge? The answer is that we must sanctify our thoughts. Holy thoughts are the root of all sanctification. The more we think about holy things the easier it will be for us to sanctify the material. And the more we sanctify the material the more we will be able to sanctify our thoughts!"<sup>1</sup> ■

1. ראשית חכמה, שער קדושה, פ"א ■

