

OVERVIEW of the Daf

1) An article used for lying upon (cont.)

The Gemara identifies the source that an object that was upon the zav transmits tum'ah.

This proof is unsuccessfully challenged.

2) An article beneath one who was with a niddah

A Beraisa is cited that presents the source that an article beneath one who was with a niddah is tamei.

R' Achai unsuccessfully challenges the reasoning of the Beraisa.

The exposition in the Beraisa is challenged.

Abaye and Rava offer separate resolutions for the Beraisa.

The Beraisa's ruling that one who is with a niddah makes his clothing tamei is unsuccessfully challenged.

3) Cuthean women

R' Yitzchok Migadela'ah clarifies the Mishnah's statement that Cuthean men were all with niddos.

A Beraisa presents two explanations why it is bad that Cuthean women treat themselves as teme'os for any color that they see.

Rami bar Chama challenges the Beraisa's second explanation.

Rava unsuccessfully attempts to resolve this challenge.

4) Discharging zera

Rami bar Chama inquires whether discharging zera requires a woman to restart her seven clean days after becoming a zavah.

Rava unsuccessfully challenges this answer and Rami bar Chama's question is left unresolved.

5) Burning terumah out of doubt

A contradiction between Mishnayos was presented to R' Pappa whether we burn terumah out of doubt.

R' Pappa suggested a resolution but it was successfully challenged.

R' Shimi bar Ashi offered a resolution to the challenge to R' Pappa's explanation.

The Mishnah's ruling is unsuccessfully challenged.

6) MISHNAH: The Mishnah discusses the niddah status of tzeduki women.

7) Tzeduki women

The Gemara inquires about the niddah status of a tzeduki woman whose custom is not known.

On the second attempt the Gemara proves that she is assumed to be a niddah.

A Beraisa presents an incident related to tzeduki women.

The Gemara challenges a statement in the Beraisa.

Abaye answers that question.

Rava refutes this answer. ■

Distinctive INSIGHT

Asking information from someone who is suspect

והוריקו פניו של כהן גדול וקדם אצל אשתו

Our Gemara determined that due to the custom of the wives of the tzedukkim to conduct the laws of niddah for all colors of blood, their cycles of tracking their status was not halachically accurate. Accordingly, a typical tzedukki would have to be considered tamei as one who had relations with a niddah. This resulted in his being always considered a source of tum'ah.

A Beraisa tells the story of a Kohen Gadol who was speaking with a tzedukki. Suddenly, a drop of saliva sprayed from the mouth of the tzedukki and landed on the clothing of the Kohen Gadol. The Kohen Gadol was shocked, realizing that his clothing was now tamei. Quickly, the Kohen Gadol ran to the wife of that tzedukki and tactfully asked her if she considered all types of blood to be tamei, or if she consulted with the perushim rabbis for guidance in this area. She assured the Kohen Gadol that she and her husband feared the perushim, and she kept her cycle based upon their guidelines. The Kohen Gadol believed her and was relieved, as he now knew that his clothing was tahor.

Rashba asks how could the Kohen Gadol consider the statement of the wife of the tzedukki to be credible? The rule is that someone who is suspect in a particular area of halacha has no credibility to report information in that regard. Furthermore, why did the Kohen Gadol go to the wife of the tzedukki and not ask the man himself how he and his wife conducted their affairs?

Ritva answers both of these questions with one approach. Although the tzedukkim had no credibility to provide information regarding niddah blood, this is only when the tzedukki realizes that he is being trusted as a source for our halachic determination. However, if a tzedukki is speaking innocently about a situation, and we can "unofficially" pick up critical information from his words, we can assume that he is not lying at that moment. Therefore, when the Kohen Gadol needed to know whether this couple considered all colors of blood to be tamei, he was able to hear from the woman without her realizing that a halachic outcome was pending her words. The husband, however, was aware that his saliva had fallen on the Kohen Gadol's clothing, and that the Kohen Gadol was appalled by it. If the Kohen Gadol were to ask him a question about his personal conduct, the tzedukki would know that the information necessary was basis for a halachic ruling, and the tzedukki could no longer be trusted to be truthful.

Ra"n adds that a non-Jew, or a tzedukki in this case, is trusted when speaking innocently because this was a rabbinic level of tum'ah. He also notes that the Kohen Gadol "advanced" to ask the wife of the tzedukki, before her husband could tell her what happened. ■

HALACHA Highlight

Learning Mishnayos

And he studies Mishnah

ותני מתניתא

The Gemara relates that R' Pappa was travelling and when he arrived at a particular place he inquired whether there was a young Torah scholar living there. An elderly woman informed him that Rav Shmuel is a Torah scholar who studies Mishnayos and then blessed R' Pappa that he should be like Rav Shmuel. R' Pappa understood from her beracha that Rav Shmuel was God fearing so he went to visit him. When Rav Shmuel asked him about a contradiction between two Mishnayos R' Pappa gave him a beracha.

Aruch LaNer¹ wonders why R' Pappa didn't decide to visit him until he was informed that the person is God fearing. Why didn't he inquire in the first place for a Torah scholar who is God fearing? He answers based on the Gemara in Megilla (28b) that teaches that a Torah scholar (צורבא מרבנן) is one who knows halacha and one who studies Mishnayos is inferior to him. This demonstrates that one who only studied Mishnayos was not perceived as important. Consequently, when R' Pappa inquired there was a Torah scholar in town and was then informed that Rav Shmuel studied Mishnayos he knew that not every person who studies Mishnayos is a Torah scholar and wouldn't visit him without confirming that he was indeed a Torah scholar. When the elderly woman implied that Rav Shmuel

REVIEW and Remember

1. Explain: תחתונו של בועל נדה.
2. Why is it bad that Cuthean women consider themselves niddos when they have any color discharge ?
3. What did R' Shmuel do to show honor for R' Pappa ?
4. What caused the kohen gadol's face to go pale ?

was God fearing R' Pappa decided that he was worth visiting. During the visit R' Pappa realized that he is indeed a Torah scholar from the contradiction between Mishnayos that he posed and R' Pappa then gave him a heartfelt beracha.

Shulchan Aruch² rules that one should divide his learning times into thirds and one third of the time should be spent studying the Oral Law which is Mishnayos. Shulchan Aruch HaRav³ explains that nowadays even at an early stage of learning one should not spend one third of his time studying Mishnayos; rather one should spend some time learning Mishnayos but more important is the study of Gemara which contains all the different parts of Torah in it. ■

¹ ערוך לנר ד"ה שמא ירא שמים הוא.

² שו"ע יו"ד סי' רמ"ו סעי' ד'.

³ שלחן ערוך הרב ה"ל תלמוד תורה סעי' ב'. ■

STORIES off the Daf

Women's Intuition

"אמרה ליה ההוא סבתא..."

Rav Moshe Aharon Stern, zt"l, explains that determining who has attained true greatness is no simple matter. "There is no middle way when dealing with the absolute truth. Either something is true or it is false. But how can one tell if someone is truly G-d-fearing and whether he is a true scholar? We find an answer in an aggadata

brought on today's daf. In Niddah 33, we learn that when Rav Pappa visited a certain city and wished to determine whether there was a God fearing scholar to be found there, he addressed his question to a certain grandmother who resided in that place. He asked, 'Is there a talmid chacham in this city?' She immediately replied that there was. 'There is a talmid chacham called Rav Shmuel. If only I could be like him!'

"Rav Pappa thought to himself, 'Since she blesses herself to be like him, he obviously has yir'as shamayim.' One may wonder why he chose to rely on

this woman's reply, of all the people of the town. We can understand this in light of a different statement recorded in the name of the sages. In Berachos we find that women tend to understand the true character of their guests more than men. God created women with a special sense to recognize falsehood immediately. This is why Rav Pappa asked a grandmother. He wanted a true answer and figured that, in that town, his best chance of getting one was from a woman!"¹ ■

¹ בית ומנוחה, ע' רס"ו ■