

Daf Digest for this month is dedicated in memory of ישראל צבי בן זאב גוטליב ז"ל

By the Weiss/Gotlib Families—London, England

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

R' Yehoshua's statement is corrected.

2) Irregular periods

A Beraisa discusses the halachos of women who experience different irregular periods.

Explanations of the Beraisa are interjected as the Beraisa is cited.

R' Ada bar Yitzchok infers from the previous discussion that niddah days on which a woman does not bleed count towards her seven clean day zivah count.

The Gemara inquires whether a woman's tum'ah days following childbirth on which she did not bleed count towards her seven clean day zivah count.

R' Kahana suggests a proof that they should count.

R' Pappa unsuccessfully challenges this assertion.

The Gemara concludes the citation of the Beraisa addressing women who experience different irregular cycles.

הדרן עלך בא סימן

3) **MISHNAH:** The Mishnah discusses different sources of tum'ah and whether they transmit tum'ah while dry or only while moist.

4) Niddah blood

The source that niddah blood transmits tum'ah is cited.

R' Yitzchok identifies the source that niddah blood transmits tum'ah even while dry.

This exposition is unsuccessfully challenged.

The original exposition that niddah blood transmits tum'ah is unsuccessfully challenged. ■

Distinctive INSIGHT

Blood can transmit tum'ah even when dried out

דם הנדה ובשר המת מטמאין לחין ומטמאין יבשין

The Mishnah teaches that niddah blood and flesh from a corpse transmit tum'ah whether they are moist or dry. In this manner, they are distinct from other sources of tum'ah, as other forms of tum'ah only transmit tum'ah when they are moist, but not when they are dried out. Nevertheless, these other sources of tum'ah when dried out can still be revived if they are soaked in water and are restored to being moist.

The Rishonim discuss the law of dried niddah blood. Is its ability to transmit tum'ah while dry only provided that it is still capable of being restored to its original condition of being moist, but if it is irretrievably dried out it would not be able to transmit tum'ah while dry, or is it able to transmit tum'ah while dry even if it is so dry that it could not be restored to its original state?

Many Rishonim hold that niddah blood can still transmit tum'ah even if it is dried beyond the point of being able to be restored to its original state. This is the view of Ra'aved (cited by Rosh), Rashba, Ritva, and Magid Mishnah in Rambam (Hilchos Isurei Bi'ah 5:14). Others say that niddah blood can only transmit tum'ah while dry if it is tested and found to be able to be restored to a state of being moist. This is the view of Rabeinu Chananel, Raza"h, and Sidrei Taharah (Y.D. 188:8) who understands that this is the opinion of Tosafos.

Rashba points out that according to those who say that niddah blood can transmit tum'ah even when it cannot be restored to being moist, how are we to understand the halacha in the Mishnah (21a) that when a woman miscarries an object which resembles a rind or hair that the object is to be placed into water, and she is a niddah only if it dissolves? Perhaps these are forms of dry niddah blood which are tamei'im even if they cannot be dissolved.

Rashba explains that the Mishnah there is speaking about pieces which come out in different shapes, and it is not normal for blood to congeal and dry into these forms. However, if the piece dissolves, this proves that it was, in fact, blood, and is tamei. If it was clear to us that what was expelled was dried blood, there would be no reason to soak it, because niddah blood is tamei even if it is dry and even if it cannot be restored to becoming moist. ■

*Today's Daf Digest is dedicated by Mr. & Mrs. Michael Daniels
In loving memory of their father*

ר' שלמה בן ר' מיכאל דוד ע"ה

HALACHA Highlight

Using a hadas shoteh with one's lulav

אלא תני טועות

Rather it should say טועות

In the Mishnah (53b) R' Yehoshua referred to women who experience a flow that begins in one circumstance and continues to flow into another circumstance as שוטות – foolish ones. The Gemara questions why R' Yehoshua refers to them as foolish ones when they are טועות – confused ones – rather than שוטות – foolish. The Gemara answers that the Mishnah should say טועות. Usually what the Gemara means with this phrase is that one should change the wording of the Mishnah from שוטות to טועות. Ritva¹, however, asserts that it is unnecessary to change the wording of the Mishnah. What the Gemara means is that in this context one should not translate the word שוטות as foolish ones; rather the correct translation in this case is confused ones. In other words, when something is expected to be a certain way and it presents in an unusual manner it can be described as שוטות meaning disorganized or confused.

An example of the use of the term שוטה in this manner is found in the Gemara Sukkah (32b). The Gemara there refers to a hadas whose leaves do not grow out of the stem at the same level as a הדס שוטה. Ritva² gives two explanations for the use of the term. One explanation is similar to his explanation in our Gemara. The hadas whose leaves do not emerge at the same level is called שוטה because the leaves are growing in an unusual

REVIEW and Remember

1. Who is the גרגרן ?

2. Explain: ימי נדה שאין רואין בהן עולין לספירת זיבתה.

3. What tamei substances transmit tum'ah even when dry ?

4. How does one determine whether red discharges shaped like objects are blood or not ?

and disorganized manner. This is the explanation that Ritva characterizes as correct. A second explanation that he cites is that such a hadas is called שוטה because it is, in reality, not an actual hadas. A practical difference between these two explanations is whether it is acceptable to use such a hadas³ with one's lulav. According to the second explanation that maintains that it is not truly a hadas there would be no reason to use it with one's lulav since it is the wrong species altogether. According to the first explanation since it is a hadas, just one that is a שוטה, if one had no other alternatives he should take these hadasim without reciting the beracha. ■

¹ ריטב"א ד"ה אימא שוטות.
² ריטב"א סוכה ל"ב: ד"ה אי"ל מר.
³ ע"י שו"ת תשב"ץ ח"יב סי' רנ"ב. ■

STORIES off the Daf

A Family Outing?

"ומטמאין יבשין..."

Visiting a museum is a wonderful activity to do with kids. Although one must avoid anything that may be a bad influence, going to selected exhibits—especially with Jewish content—can be a powerful way for a child to connect to history. Actually seeing artifacts is not the same as hearing about them. Seeing them can make an indelible impression that lasts one's entire life.

One family was visiting the museum when they met a fellow congregant also

out with his family to see a beautiful exhibit of ancient hagaddos. The illustrations were so riveting that both families felt glad that they had come. Suddenly one father turned to the other and asked. "Aren't you a kohen?"

When he replied that he was the man continued. "Then how can you be here? Aren't the mummies a problem for you?"

The kohen was fairly certain they were no problem at all. "I know that I cannot touch them since dry remains count like remains, as we find in Niddah 54. But I never learned that a non-Jewish corpse imparts impurity to the room or building it occupies. Since we didn't even visit the mummies, I don't believe that there is any halachic problem here."

But when Rav Yitzchak Silberstein, shlit"a, was asked his opinion, he ruled that museums are problematic for kohanim. "The Shulchan Aruch writes in Yoreh De'ah that it is proper for a kohen to refrain from walking over the graves of non-Jews because they impart defilement above them, like a Jew does. Although the Rema brings that some argue, he also concludes that it is proper to be stringent.¹ We see that a kohen should not visit a museum לכתחילה if it contains human remains."² ■

¹ ש"ייע יו"ד, סי' שע"ב, סעי' ב'
² חשו"ק חמד על מסי נדה, ע"י ת"ל ■

