

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) Attributing stains

Rav asserts that the allowance to attribute a stain to a gentile is limited to a gentile who has already experienced a discharge.

R' Sheishes cites a Beraisa that indicates that it is sufficient if the gentile is old enough for him to experience a discharge and it is unnecessary to have actually experienced a discharge.

Rava responds to R' Sheishes's challenge.

A Beraisa further elaborates on the topic of attributing stains.

The wording of the Beraisa is explained.

R' Chisda suggests a scenario that would be subject to the dispute between Rabbi and R' Shimon ben Gamliel.

R' Ada unsuccessfully challenges this understanding.

R' Yosi the son of R' Chanina issues a related ruling.

R' Yochanan and R' Yehudah bar Livai discuss whether one could attribute a stain found on a garment to the tamei'ah woman who borrowed it.

R' Yehudah bar Livai's position that one may not attribute a stain to a tamei woman in such a case is challenged from a Beraisa.

After presenting numerous resolutions to a contradiction in the Beraisa the Gemara answers the challenge to R' Yehudah bar Livai's position.

This solution is unsuccessfully challenged.

2) R' Nechemyah's position

Numerous Amoraim elaborate on R' Nechemyah's position.

R' Chiya bar R' Masna in the name of Rav rules in accordance with R' Nechemyah's position.

R' Nachman challenges this ruling from a Beraisa.

The Gemara responds that there is a dispute between Tanaim whether halacha follows R' Nechemyah's position.

3) **MISHNAH:** The Mishnah discusses the halacha when three women share a bed and blood is found on the bed.

4) Attributing the stain to one woman

R' Yehudah in the name of Rav asserts that one may attribute the stain to one woman only if she performs an exam immediately upon the discovery of the stain.

Bar Padda suggests that there are three different categories of "immediately" and elaborates on each of those three categories.

R' Oshaya offers another set of definitions for the different categories of "immediately."

R' Yirmiyah and Abaye suggest different parables to illustrate R' Oshaya's position.

A Beraisa elaborates on the Mishnah's statement that each one of the women may attribute the stain to another. ■

Distinctive INSIGHT

Complications in leniencies regarding tum'ah

טהור וטמא שהלכו בשני שבילין אחד טהור ואחד טמא

The Mishnah and the Gemara were discussing situations where a woman lent her garments to a woman who was a niddah. The rule was that if the woman who lent her garment receives her clothes back and then wears them and she finds a stain, she may attribute the stain to the niddah to whom she lent the clothing. The halacha allows for the leniency to say that the niddah woman who is already tamei'ah is the source of the stain, and she remains tamei'ah, and the woman who lent the garments to her, who was tehorah, remains tehorah.

In a similar vein, the Gemara cites a Beraisa where a woman who was tehorah lent her garment to a woman who was a שומרת יום during her eleven zivah days, or she was in her seven clean days after being a zavah gedolah. After the garment is returned, the owner wore the garment and then found a stain. Here, too, R' Shimon b. Gamliel allows her to attribute the stain the borrower and not to herself. Although in this case the owner's remaining tehorah will result in the stain's creating serious complications for the borrower, R' Shimon allows the lender this leniency. Rebbe disagrees and says that the lender cannot attribute the stain to the borrower, because the borrower herself will face complications, and this is not a balanced situation of being lenient. Rather, both women have to deal with the doubt of being the source of the stain.

The Gemara cites a statement of R' Chisda. Two men, one tahor and the other tamei, travelled on two separate paths. One of the paths crossed over a cemetery, and the other path was tahor. The men do not know, however, which of them walked along the path which was tamei and which walked along the path which was tahor. R' Chisda explains that the guidelines to deal with this dilemma would be subject to the dispute we found between Rebbe and R' Shimon b. Gamliel. According to Rebbe, there is no logical reason to say that it was the person who was tamei who walked along the path which was tamei, so both people must contend with the doubt of being tamei. R' Shimon b. Gamliel holds that the tum'ah may be attributed to the person who is already tamei, and the tahor person can be assumed to have walked along the path which is tahor.

The Mishnah in Tehoros (5:5) clarifies that if these people came to ask about their status independently, we can rule to each that he is tahor. The case is therefore speaking about where they come together, or where one comes to ask about the both of them at once. ■

HALACHA Highlight

Waiting for a fellow traveler

כל זמן שהיו בדרך ילד שוהא לבא

While they are on the road the young man walks slowly

R' Yirmiyah suggests the following parable to help understand a halacha. An old man and young man walk together. While they are walking the young man delays but once they enter the city the young man rushes along. Rashi¹ explains that while they were travelling the young man walks slowly and waits for the old man and it is only once they reach the city that the young man rushes home. Sefer Mareh Kohen² notes that with this parable Chazal were also giving a lesson in proper derech Eretz. When two people are travelling together and one of them is capable of walking faster than the other it is proper for the faster person to walk slowly rather than leave the slower person by himself. This lesson is hinted in R' Yirmiyah's parable. The reason the young man does not rush until he reaches the city is so that the old man is not left alone by himself.

A similar halacha³ is mentioned in the Gemara in Berachos (5b). The Gemara there teaches that one should not walk out of a Beis HaKnesses located outside of the city leaving someone davening maariv by himself. Rather, one is obligated to wait until that other person finishes davening so that they

REVIEW and Remember

1. What is the point of dispute between R' Shimon ben Gamliel and Rebbi ?
2. Explain the question: מהו לתלות כתם בכתם?
3. Under what circumstances would a stain on a cloth not render a woman temei'ah ?
4. What is an example of women attributing a stain to one another ?

can walk back to the city together. The reason is that the person davening may be frightened to walk back to the city by himself and this fear will detract from his concentration. Rema⁴ mentions that there are authorities that are stringent about this matter even during the day and when the Beis Knesses is located in the city. This clearly demonstrates that there is a fear when people are left alone and it is an act of chessed for one to remain with someone so that he should not be left alone⁵. ■

¹ רש"י ד"ה ילד.
² ספר מראה כהן עמי ע"ד.
³ שו"ע ארו"ח סי' צ' סעי' ט"ו.
⁴ רמ"א שם.
⁵ שו"ע הרב שם סעי' ט"ז. ■

STORIES off the Daf

The Power of a Parable

"משל..."

On today's daf, Rav Oshayah uses a parable to explain the halachah.

Parables have been used by the greatest scholars to convey complex ideas in a straightforward manner. The Malbim, zt"l, explains, "A parable makes use of a narratives about matters that are obvious. This story is used to illustrate what was formerly unknown and impenetrable. Once one hears the mashal and grasps the sense of it, what was inscrutable before becomes easily understandable.¹

Someone once asked Rav Shalom Schwadron, zt"l, the famous maggid of Yerushalayim, who was well known and

beloved for telling inspiring tales, why he told so many stories. "You know they once asked the Maggid of Dubno, zt"l, a similar question, but of course they asked why he used so many parables. He replied with characteristic brilliance. 'You want to know why I tell over so many parables? Let me explain with a parable!' He then told over a brilliant parable which exactly illustrated the advantages of using mashalim."

Rav Schwadron continued, "As far as why I personally use stories, I once told over the importance of treating a talmid chacham with respect and the seriousness of shaming a talmid chacham by way of an inspiring story. A certain talmid chacham visited me shortly after this. His eyes were filled with tears of gratitude as he recounted the effect of this story. 'My wife has always felt deprived by the hardship we experience

due to our lack of material success. She has always blamed this on the fact that I learn at every available moment, even speaking in a very bitter manner, recriminating me that we have just enough to get by. When you gave the drasha and told the story illustrating the importance of treating a talmid chacham with respect she approached me and apologized. She explained that she hadn't known the seriousness of shaming a talmid chacham and that from now on, she would willingly sacrifice since she now understood that it is worth it.'

"Stories have the potential to change lives! Do you still wonder why I tell so many stories?"² ■

¹ מלב"ם, יחזקאל
² זקניך ויאמר לך, עי' י"ג כ"א ■