

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) **MISHNAH (cont.):** The Mishnah discusses the halachos of someone who immersed a garment before applying the detergents. Some of the detergents are defined. The Mishnah then describes how the detergents should be applied.

2) Clarifying the Mishnah

The type of "nesser" to be used is identified.

R' Yehudah defines the term "boris."

This definition is successfully challenged and another definition is suggested.

This definition is unsuccessfully challenged.

"Kiminia" and "ashlag" are defined.

3) Stains

A Beraisa discusses the use of "tzifon" to remove stains.

The Beraisa's statement is challenged and consequently revised.

A Beraisa discusses a stain that comes off after a second application of the seven cleansing agents.

R' Zeira qualifies the Beraisa's ruling.

This qualification is unsuccessfully challenged.

4) Zav-absorbed liquids

A Mishnah discusses earthenware vessels used for zav-absorbed liquids that are placed in an oven.

Reish Lakish asserts that liquids that have "light tum'ah" render the oven tamei if the oven is heated but liquids with severe tum'ah render the oven tamei even if the oven is not heated.

R' Yochanan contends that in both cases the oven must be heated to become tamei.

R' Yochanan unsuccessfully challenges Reish Lakish two times.

Reish Lakish unsuccessfully challenges R' Yochanan. ■

Distinctive INSIGHT

Conducting the experiment incorrectly

לא עשה ולא כלום

The Mishnah taught that it is possible to experiment and determine whether a particular spot on a fabric is blood or if it is red dye. We may take seven substances and place them on the spot, and if it is blood, the spot will disappear. If the spot remains, we may conclude that it is red dye. The Mishnah concludes by saying that accurate results only occur when the seven substances are placed upon the spot in the order given, not together and not in a different order. Also, the garment must be rubbed three times after each substance is applied. We are told that if the order of applying these substances to the spot is not followed, the results of the test are void.

The Rishonim disagree regarding the intent of the Mishnah in disqualifying the outcome of a test where the procedure was not followed. Rashi says that if the spot remains, it will be impossible to conclude whether it is blood or dye. In addition, the rule of R' Chiyya (62b) is that when these chemicals are used on the spot correctly, they cause the spot to no longer be a source of tum'ah. When the seven substances are not placed correctly, the rule of R' Chiyya does not apply, and the spot remains tamei.

Rambam (Commentary to Mishnah, 9:7) explains that if the seven substances are placed on the red spot without the proper sequence, if the spot remains it would be impossible to say that it is a dye, because it could still be a stain of blood. The uncertainty which existed before would still prevail. Mahari Shapira infers from Rambam that improper application of these chemicals is only inconclusive regarding identifying the origin of the spot, but applying the chemicals out of order is effective in regard to neutralizing the tum'ah of the spot.

Rama of Pano notes that our Mishnah uses a more elaborate term "he has done nothing, not anything—לא עשה ולא כלום," in describing an ineffective procedure of applying the substances to remove a blood spot. In contrast, the Mishnah in Nega'im (14:4) teaches that there are three cases where shaving all the hair of one's body is necessary. These are a nazir, a metzora, and the initiation of the Levi'im. If a razor was not used, or if two hairs are left uncut, "they have accomplished nothing." There, the Mishnah does not say, "not anything" as it does here.

Rama of Pano explains that had our Mishnah stated only that "he has done nothing," we might have thought that the procedure was flawed, and that the spot has been tainted and can no longer be tested. The Mishnah therefore clarifies additionally that "he has not done anything," and the process must be repeated. ■

Today's Daf Digest is dedicated as a zechus for a

**רפואה שלימה
 שושנה אביגיל בת יהודית איטא**

by her family

HALACHA Highlight

The meaning of the phrase לא עשה כלום

He didn't do anything

The Mishnah discusses the use of seven detergents to determine whether a stain is blood or not. The Mishnah teaches that if one used them out of order or used them all simultaneously לא עשה כלום, he has not done anything. Rama MiPano¹ was asked whether there is a difference between the phrase לא עשה כלום and לא עשה ולא כלום or perhaps every Tanna uses the phrase that he is accustomed to use but there is no difference in meaning between the phrases. He answered that when a Tanna wishes to express that the person did not accomplish anything but there was never a concern that he could have done something to harm his interest the Tanna will say לא עשה כלום. When there is a concern that a person could have harmed his interest with his action and the Tanna wishes to express that the person did not accomplish his goal but on the flip side he did not set himself back at all the Tanna will say לא עשה ולא כלום.

An example of this meaning of the phrase לא עשה ולא כלום appears in the Gemara in Berachos (11a). Beis Shamai and Beis Hillel disagree whether one should lie down for the recitation of shema at night. One Amora maintains that one may follow Beis Shamai's opinion, another Amora asserts that

לא עשה ולא כלום

REVIEW and Remember

1. What is "raw saliva" ?
2. What is the status of a stain that comes off the second time one uses the seven cleansing agents ?
3. What is the point of dispute between Reish Lakish and R' Yochanan ?
4. What is דם תבוסה ?

one who follows Beis Shamai's opinion is liable to death and a third opinion contends that one who follows Beis Shamai's opinion לא עשה ולא כלום. The meaning of the phrase in that context is לא עשה – he did not fulfill the mitzvah ולא כלום – but he is not liable to death as other authorities maintain. In our Mishnah as well the Tanna uses the phrase לא עשה ולא כלום to say that when one does not follow the correct procedure to launder a stain he has not properly tested the stain but he has not lost the ability to test the stain since he can start the procedure again. Sdei Chemed² disputes these definitions and cites numerous places where these phrases are utilized that do not follow this pattern. ■

¹ שו"ת רמ"ע מפאנו סי' צ"ט.

² שדי חמד מערכת הלמ"ד כלל ק"כ. ■

STORIES off the Daf

In Honor of Shabbos

"עבר או שדיחה הרי זה כתם..."

Today's daf discusses laundering a stain.

Determining the halachah is no easy matter; the laws are detailed and it is easy to err. Some people believe that if they know the halachah in one situation, the same halacha will apply in a different case. Although this is sometimes correct, too often the slightest detail can change the halachah completely.

Many may be surprised to learn that the Rema, zt"l, rules that it is forbidden

to wear fine Shabbos garments on Shabbas Chazon. Interestingly, in this matter the custom of most Jews is to follow the Vilna Gaon, zt"l, Rav Yaakov Emden, zt"l, and the Ba'al Shem Tov, zt"l. They rule that one must wear his regular Shabbos finery on Shabbas Chazon since failing to do so would disgrace the holy Shabbos.¹

One man put on his only clean Shabbos suit about an hour before Shabbos, and then noticed a stain. Although the stain was removable and he held like the poskim that it is permitted to remove a stain during the nine days, he wondered if this held true in his case. He vividly recalled getting the stain on the Shabbos before. Perhaps because he could have removed the stain before the nine days, it

was forbidden to do so during the nine days?

When this question reached Rav Shlomo Zalman Auerbach, zt"l, he ruled clearly, "It is permitted to remove a stain on a garment during the nine days—even if this requires scrubbing with water—since this is not considered laundering. It follows that one may even remove a stain which was on the garment from before the nine days. One may also remove a stain in this manner during chol hamoed, even though laundering is forbidden then."² ■

¹ רמ"א באו"ח, סי' תקנ"א, סעי' א', ומ"ב שם, סי"ק ו'
² הליכות שלמה, בין המצרים, ע' תכ"א, הערה 47 ■