

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah begins with a ruling that the blood and flesh of sheratzim combine to transmit tum'ah and then cites R' Yehoshua who generalizes about combining different substances for the transmission of tum'ah.

2) Combining sheretz blood and sheretz meat

R' Chanin in the name of R' Zeira asserts that only blood and meat from the same sheretz combine but not if they are from different sheratzim.

This qualification is challenged and R' Yosef distinguishes between the Mishnah's case and the Baraisa's case.

Support for the distinction drawn by R' Yosef is cited.

3) Tum'ah of sheretz blood

The Gemara records a lengthy discussion regarding the source that the blood of sheratzim is tamei.

4) **MISHNAH:** The Mishnah teaches that piggul and nosar do not combine. Sheretz and neveilah as well as neveilah and flesh from a human corpse also do not combine.

5) Combining piggul and nosar

R' Yehudah in the name of Shmuel explains that piggul and nosar do not combine for tumah but they do combine for eating and cites a Baraisa that supports this contention.

6) **MISHNAH:** The Mishnah continues its discussion of combining different substances.

7) Combining different levels of tum'ah

R' Shimon, cited in a Baraisa, explains why different levels of tum'ah are able to combine to transmit tum'ah as the lenient of the two.

The statement of the Baraisa is challenged and Rava reinterprets R' Shimon's statement. ■

REVIEW and Remember

1. What is R' Yehoshua's rule about combining items?

2. How did R' Reuven ben Istrobli have the decree prohibiting the observance of Shabbos annulled?

3. Who is Ben Temalyon?

4. Why do first degree tum'ah and second degree tum'ah combine to transmit tum'ah as a second degree tum'ah?

Distinctive INSIGHT

Speaking up in front of one's Rebbe

עקם פיו רבי אלעזר בר רבי יוסי ואמר וזה לכם הטמא וכו'

The Gemara tells the story of a crisis that occurred when the Romans issued evil decrees against the Jewish community that they not be allowed to keep Shabbos, perform bris milah or observe family purity laws. A delegation of sages was sent to Rome to meet with the government officials and plea to have the decrees nullified. R' Shimon b. Yochai was selected to participate in this dangerous mission, and when it was recommended that R' Elazar b. R' Yosi go with him, his father, R' Yosi resisted. Tosafos says that although R' Yosi mentioned that the traveling was what concerned him, the truth is that he was afraid of having his son accompany R' Shimon b. Yochai, who was known to be very exacting and demanding of those around him. R' Yosi felt that his son would suffer if some incident were to happen. R' Shimon b. Yochai reassured R' Yosi that he would not cause his son any anguish, and R' Elazar did go with R' Shimon.

While traveling, someone asked about an issue which was discussed in our Gemara, and they wanted to know the source that the blood of crawling creatures is not tamei. According to Rashi's explanation of the incident, R' Elazar did not want to answer in front of the formidable R' Shimon, so he answered quietly, so as not to be noticed by R' Shimon. He accurately identified that the source for this law is the verse (Vayikra 11:29), "And this is tamei for you."

Nevertheless, R' Shimon noticed what had happened and he said, "I see by your answering quietly that you are a talmid chacham, but speaking in front of your rebbe is improper." He pronounced a curse upon R' Elazar that he not return safely to his father. As a result, R' Elazar became deathly ill during the trip, but R' Shimon kept his

Continued on page 2)

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HALACHAH Highlight

Referring to a parent by his/her first name

ואילו היה אבא חלפנתא קיים

And were my father, Chalafta, alive

The Gemara relates that Chazal were looking for people to go to try and get decrees enacted against the Jews annulled. One of the people who was chosen was R' Elazar the son of R' Yosi. When R' Yosi heard that his son was chosen he protested with the following argument. If my father, Chalafta, was alive he would never allow his son, R' Yosi (the one speaking), to be sent on such a dangerous mission, therefore I am protesting when you want to send my son on this dangerous mission. Sefer Kehilas Yaakov¹ wonders how R' Yosi was permitted to refer to his father by his first name. Shulchan Aruch² rules explicitly that it is prohibited for a son to refer to his parent by his/her first name. He answers that R' Yosi, in fact, did not mention his father's name. He merely made reference to his father and the Tanna who recorded this incident added the name of R' Yosi's father for clarification purposes. Sefer Matan B'seiser³ rejects this explanation since R' Shimon ben Yochai also made reference to his father by name and in that context one cannot assert that the name Yochai was added by the Tanna who recounted this incident.

Gaon Chida⁴ resolves the question by referencing the halacha regarding a Torah scholar. Although it is prohibited to refer to a Torah scholar by his name Shulchan Aruch⁵ rules that it is permitted if one adds the title מורי before

(Insight...continued from page 1)

promise and davened that R' Elazar recover.

Sefer Mar'is HoAyin explains that although R' Shimon was not the teacher of R' Elazar, it was appropriate that R' Elazar show deference and not answer in front of R' Shimon, who was an outstanding sage, even though by answering this question he was not even issuing a halachic ruling. Still, R' Elazar demonstrated a compromise in honor for R' Shimon, and R' Shimon felt belittled.

Terumas HaDeshen determines that the gadol hador must be honored and respected by all, and he learns this from Tosafos in Berachos (31b) where we see that Shmuel, as a young boy, was held responsible for issuing a halachic ruling in front of Eli HaCohen. This was although that incident occurred just when Shmuel arrived at the Mishkan, and he had not personally learned much from Eli HaCohen at that point. Tosafos adds that it could also be that Shmuel was held responsible because his intent was to remain with Eli HaCohen. ■

mentioning his name. Similarly, R' Yosi was permitted to refer to his father by name since he added the title אבא before mentioning his name. This is at odds with Yam Shel Shlomo⁵ who contends that adding a title is permitted only when referring to one's rebbi but is not permitted to use a parent's name even if it is preceded with a title. ■

1. קהלת יעקב (אלגאזי) אות ק"ט.
2. שו"ע יו"ד סי' ר"מ סעי' ב'.
3. מתן בסתר ד"ה אילו.
4. יוסף אומץ סי' פ"ז.
5. שו"ע יו"ד סי' רמ"ב סעי' ט"ו.
6. ים של שלמה קידושין פ"א סי' ס"ה. ■

STORIES Off the Daf

"Let the Miracle Come from Where it May!"

יבא הנס מכל מקום

Rav Aharon of Belz, zt"l, and his brother Rav Mordechai of Bilgoray, zt"l, were of the exceptional few grand rabbis who escaped the European furnace with their lives. Although at one point the rebbes were forced to shave their beards and travel through the countryside dressed like non-Jews, they eventually got out.

When the two were in the Bochnia ghetto, an officer from Hungary took charge of the rebbe and his brother and placed them on a train across occupied Europe dressed as communist generals, saving their lives. The officer was bribed of course, but the rebbe pointed out that they would have preferred a better messenger. Interestingly, he referred to a story on today's daf. "In Me'ilah 17 we find that when Rabbi Shimon bar Yochai went to save the Jews, he was upset when he perceived a demon and not angels like Hagar, the maidservant of Avraham, had. Yet he said, 'Let the miracle come מכל מקום, from where it may.'

"In our present dire straits we too can declare, 'Let the miracle come מכל מקום!'"¹

The Pnei Menachem, zt"l, wondered how to explain the fact that Rabbi Shimon bar Yochai said about himself that he did not perceive angels. "Does it not say that every person is accompanied by two angels? Don't we find that every good deed forms an angel?"

He replied to his own question. "Rabbi Shimon bar Yochai meant an angel that would effect a miracle in this instance."² ■

1. רבן של ישראל, עי' 15
2. פ' פני מנחם, וירא. ■