

Daf Notes

26 Teves 5772

Insights into the Daily Daf

Arachin Daf 8

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Daily Daf

Two Simultaneous Arachin

Rav Adda bar Ahavah asks what the rule is for one who owned only five *se'la* who pledged two *erech* - evaluation donations simultaneously. Do we say that the simultaneous donations are considered two concurrent liens, which therefore equally share the five *se'la*, or do we say that all five belong to each one, and he must therefore pay one fully, and later pay the other one? The *Gemora* leaves this question unresolved. (8a)

One to Fifty

The *Gemora* asks why the *Mishna* concludes again with the statement that there is never an *erech* payment of less than a *se'la*, nor any one above fifty *se'la*.

The *Gemora* answers that the *Mishna* is ruling like the Sages, and not Rabbi Meir, by its implication that any payment between one and fifty is valid, and not just one or fifty. (8a)

Resolving a Woman's Menstrual Status

The *Mishna* says that if a woman is unsure if she is a *niddah* or *zavah* and then sees blood, she can resolve her status in a clean period ranging from 7 -17 days.

The *Gemora* cites a *braisa* which explains all the different cases of a woman who sees blood, while unsure whether she is a *niddah* or *zavah*. The principles are:

1. If a woman sees blood while a *niddah*, she may immerse in a *mikvah* after seven days after the first sign of blood.
2. After becoming pure from *niddah* blood, a woman enters an 11 day period of potential *zivah*.
3. If a woman sees blood during *zivah*, and it lasts less than three days, she must wait one clean day, and then immerse in the *mikvah*. The *zivah* period still continues normally.
4. If a woman sees three or more consecutive days of blood during *zivah*, she can only immerse after seven clean days. After immersing, she now again enters the *niddah* period.

If a woman is unsure of her status, and then sees blood, in order to resolve her status, she must have enough clean days to account for the worst case scenario. The *braisa* therefore says that if she sees one day, she must

have 17 clean days to resolve her status. There are two possibilities to her sight of blood:

1. If she was in *zivah*, she waits one day, and nine days later enters the *niddah* status.
2. If she was a *niddah*, she waits six more days, and then enters the *zivah* status for 11 more days.

Therefore, at the end of 17 (6+11) days, she is definitely a *niddah*.

Similarly, the *braisa* lists all possible cases of a woman seeing blood while her status was unsure. The chart below details each one, with the description of the maximum scenario:

Saw for how long?	How long before new <i>niddah</i> cycle?	Longest scenario?
1	17	If she saw as <i>niddah</i> , she must wait 6 of <i>niddah</i> + 11 of <i>zivah</i>
2	17	First day was end of <i>zivah</i> , second was <i>niddah</i> , she must wait 6 <i>niddah</i> + 11 <i>zivah</i>
3	17	First two were the end of <i>zivah</i> , third was <i>niddah</i> , she must wait 6 <i>niddah</i> + 11 <i>zivah</i>
4	16	First two were the end of <i>zivah</i> , next two were <i>niddah</i> , she must wait 6 <i>niddah</i> + 11 <i>zivah</i>
5	15	First two were end of <i>zivah</i> , next 3 were <i>niddah</i> , she must wait 4 <i>niddah</i> + 11 <i>zivah</i>
6	14	First two were end of <i>zivah</i> , next 4 were <i>niddah</i> , she must wait 3 <i>niddah</i> + 11 <i>zivah</i>
7	13	First two were end of <i>zivah</i> , next 5 were <i>niddah</i> , she must wait 2 <i>niddah</i> + 11 <i>zivah</i>
8	12	First two were end of <i>zivah</i> , next 6 were <i>niddah</i> , she must wait 1 <i>niddah</i> + 11 <i>zivah</i>

9	11	First two were end of <i>zivah</i> , next 7 were <i>niddah</i> , she must wait 11 <i>zivah</i>
10	10	First two were end of <i>zivah</i> , next 7 were <i>niddah</i> , next 1 was <i>zivah</i> , she must wait 10 more of <i>zivah</i>
11	9	First two were <i>zivah</i> , next 7 were <i>niddah</i> , next 2 were <i>zivah</i> , she must wait 9 more <i>zivah</i>
12	8	First two were <i>zivah</i> , next 7 were <i>niddah</i> , next 3 were <i>zivah</i> , she must wait 8 more <i>zivah</i>
13	7	First two were <i>zivah</i> , next 7 were <i>niddah</i> , next 4 were <i>zivah</i> , she must wait 7 more <i>zivah</i>

If she saw for any longer, she has definitely seen three or more consecutive days of *zivah*, necessitating at least 7 clean days to resume *zivah*.

Rav Adda bar Ahavah asked Rabbah why the woman cannot just wait 7 clean days, immerse, and then definitely be permitted to her husband?

Rabbah answered that the *Mishna* is discussing what's necessary to totally resolve her status, for all purposes, and not just for marital relations. This can only be clarified if she knows whether she is a *zavah* or *niddah*.

The *Gemora* cites a *braisa* which says that all the women who have lost track of their status are considered *zavah*, and bring a sacrifice which is not eaten, except for one who must wait 7 or 8 (i.e., saw 12 or 13), whose sacrifice is eaten, as she is definitely obligated.

The *Gemora* amends this *braisa* to read that all women who see blood, and are not sure if they are *zavah* or not, must bring a sacrifice, to account for the possibility that they've seen three days as a *zavah*. However, all but the

case of seeing 12 or 13 are not definitely a *zavah*, and therefore their sacrifice may not be eaten. (8a – 8b)

Range of Resolution of Tzara'as

The *Mishna* says that a plague of *tzara'as* resolution can be between 1-3 weeks.

The *Gemora* says that the minimum resolution of one week can occur with *tzara'as* on a person (*on a wound*), while the maximum resolution of three weeks can occur with *tzara'as* on a house.

Rav Pappa says that the beginning of the verse, which calls Hashem's laws as "Your righteousness," refers to *tzara'as* on a person, which can be resolved in one week. The end of the verse, which says that "Your laws are very deep," refers to *tzara'as* on a house, which can take three weeks to resolve.

The *Gemora* asks what the simpler meaning of the verse is.

Rav Yehudah says that the verse is stating that if not for the fact that Your righteousness is great, no one would be able to withstand Your deep laws.

Rabbah says that the verse is stating that Your righteousness is great, because Your laws are deep.

The *Gemora* says that their dispute follows the dispute between Rabbi Elozar and Rabbi Yosi the son of Rabbi Chanina about how Hashem does kindness when judging. Rabbah follows Rabbi Elozar, who says that Hashem covers up the sins, while Rav Yehudah follows Rabbi Yosi the son of Rabbi Chanina, who says that Hashem raises up the merits. (8b)

Range of Months, Breads, and Circumcision

The *Mishna* says that a year must have at least four full months (i.e., 30 days), while it is not appropriate to have more than eight. The two loaves of *Shavuos* were eaten

on the second or third day after being baked, while the show breads of the table were eaten between nine to eleven days after being baked. A boy is circumcised between the eighth to twelfth day after being born.

The *Gemora* asks what the *Mishna* means when it says "it is not appropriate to have more than eight."

Rav Huna says that the *Mishna* means that the Sages did not feel it appropriate to have more than eight full months.

The *Gemora* explains that since the lunar year is approximately 354 days (*which would match six full and six short months*), having nine full months would lead to the new moon for *Tishrei* appearing three days before the date of *Rosh Hashanah*, leading people to malign the Sages. Although eight full months would still make *Rosh Hashanah* two days after the new moon, a year can have eight full months if the preceding year was a leap year, with the extra month not full, making the new moon appear one day later than *Rosh Hashanah*. Therefore, the two days added by eight full months will only lead to next *Rosh Hashanah* being one day late, which people do not notice. (8b – 9a)

DAILY MASHAL

A Danger of Falling

HaGaon Rav Yechezkel Abramski zt"l says that he who examines Hashem's judgments with his limited intelligence is in danger of straying from the right path, actually like a great abyss, that someone who stands at its edge and looks in might become dizzy and fall in (*Tehilim, Kerem Chemed*).