



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Parameters of impurity

The *Mishna* says that a baby born via C-section does not incur the standard periods of impurity and purity for its mother, nor does she offer the sacrifice for giving birth. Rabbi Shimon says that it is equivalent to a child born naturally.

A woman becomes impure as a *zavah* or *niddah* once the blood has reached the outer chamber of her body, since the verse says that her flow will be blood in her flesh, indicating that she is impure even while the blood is inside her. However, a man becomes impure as a *zav* or due to semen only when the flow has exited his body. If a man was eating *terumah*, and then felt his body shaking due to semen exiting, he must hold his organ to prevent it from exiting, and then swallow the *terumah*. A man is impure due to any amount of these fluids flowing out. (40a)

Born via C-section

The *Gemora* discusses why the Sages and Rabbi Shimon’s differ whether a child born via C-section is included in the rules of a mother giving birth. Rabbi Mani bar Patish says the Sages learn from the verse about giving birth which describes a woman who *tazria* – will conceive, and gives birth. The word *tazria* refers to *zera* – a seed, teaching that this only applies to giving birth from the place where the seed entered, i.e., the birth canal. Rabbi Shimon says that this verse only teaches that she is impure even if she just gives birth to something like seed, i.e., a disintegrated fetus. Rish Lakish explains that Rabbi Shimon reads it this way, since the verse about a daughter says “and if a female (she gives birth to)...” The extra phrase about giving birth teaches that any type of birth, including C-section, incurs the same rules. The Sages say that this verse includes any baby, including an androgynous one, or one

whose genitals are covered. Rabbi Shimon learns this from the verse which refers to the end of her purity period, “for a son or a daughter,” including any gender child. The Sages use this verse to teach that a mother offers a separate sacrifice for each birth. Rabbi Shimon learns this from the concluding verse which says “this is the rule of a woman giving birth.” This verse has an inclusive section (“the rule”), teaching that a woman sometimes offers one sacrifice for many births, and a limiting section (“this”), teaching that sometimes she must offer a sacrifice for each birth. The Sages say that one verse is needed for the case of two births from two conceptions, and one is needed for two births from one conception, like Yehudah and Chizkiyah, the sons of Rabbi Chiya, who were born over a month apart. (40a)

A sacrifice from a C-section animal

Rabbi Yochanan says that Rabbi Shimon agrees that an animal born via C-section is invalid as a sacrifice, as the same word “was born” is used in the context of an animal for a sacrifice, and a first born sacrifice. Just as a first born is only offered if born naturally, as it must be the first one to exit the womb, so an animal is valid for a sacrifice if born naturally.

The *Gemora* asks why we don’t connect this phrase instead with the same one in the context of a baby, which includes a C-section (according to Rabbi Shimon).

The *Gemora* says that it is more logical to learn from a first born animal, as both verses have the same word *imo* – its mother, but challenges this, since the case of the animal is like a baby, as both apply equally to all children, and not only firstborns.

The *Gemora* lists the similarities to each case:

Like a first born animal (but unlike a baby)

1. Both have the word *imo* – its mother



2. Both are sacrifices
3. Both can become *piggul* – a sacrifice invalid due to an improper plan of eating
4. Both can become *nossar* – invalid when left over too long
5. Both are invalid if they became impure

Like a baby (but unlike first born)

1. Both apply to all children, not only first born
2. Both aren't automatically sanctified
3. Both apply to females as well as males
4. Neither are given as a gift to the *Kohen*

The *Gemora* concludes that we learn from the first born animal, which has more similarities.

Rabbi Chiya the son of Rav Huna quotes Rava citing a *braisa* supporting Rabbi Yochanan's statement, in which Rabbi Yehudah explains the verse which says "this is the rule of the *olah*, it is the *olah*..." This verse, which is inclusive (*the rule of*) to teach that even invalid items that are on the altar need not be removed, has three limiting words (*this, it, the olah*), teaching that three items must be removed: a sacrifice slaughtered at night, one whose blood was spilled, and one whose blood left the courtyard.

Rabbi Shimon says that the inclusive phrase includes all invalid sacrifices, including ones:

1. Slaughtered at night
2. Whose blood spilled
3. Whose blood left the courtyard
4. Whose blood wasn't applied the whole night
5. That are impure
6. Whose meat was leftover
7. Which was slaughtered with intention to eat improperly
8. Whose blood was received and applied by someone invalid
9. Whose blood was applied in the wrong place (inside vs. outside altars, top vs. bottom of the altar)
10. A *pesach* or *chatas* slaughtered as a different sacrifice

The limiting word *this* excludes the following animals, which are invalid before becoming sanctified:

1. One which had relations with a person, male or female
2. One worshipped as idolatry
3. One given as payment to a prostitute for relations

4. One used to buy a dog
5. A hybrid, born from two different species parents
6. A *tereifah* – with a fundamental anatomical defect
7. One born via C-section

The *Gemora* assumes that the case of a C-section that Rabbi Shimon listed refers to any sacrifice, supporting Rabbi Yochanan's statement.

The *Gemora* attempts to deflect this, saying that it refers to first born animal only, but rejects this, as we already know that such an animal isn't even sanctified, since it is not the "first out of the womb." We therefore would know that it must be removed from the altar.

The *Gemora* challenges this support, as Rabbi Yochanan said the source for his statement was the same word *imo* – *its mother* used in the context of an animal and a first born, making any such animal not sanctified, and therefore obviously removed from the altar.

The *Gemora* answers that the word *imo* teaches that if someone tried to directly sanctify such an animal, it is not sanctified, but the *braisa* is teaching that even an animal designated as a sacrifice gave birth to a child via C-section, it must be removed from the altar, even though a regular child of a sacrifice would become sanctified on birth. However, there is no such analogous case of first born, making the *braisa's* listing of this case unnecessary. (40a – 41a)

INSIGHTS TO THE DAF

Pesulo bakodesh

The *Gemora* cites a dispute of Rabbi Yehudah and Rabbi Shimon about which invalid items must be removed from the altar, and which may stay. Rabbi Shimon says that the rule is that something which is *pesulo bakodesh* – *its issue is in the context of sanctity* need not be removed.

Rashi explains that this criterion means that it became unfit only after entering the courtyard of the Bais Hamikdash. Since it entered while still valid, it may remain on the altar if placed there.



Tosfos (41a Shehayah) challenges this, as there are cases that are considered *pesulo bakodesh*, even though they occur before sanctification (small blemishes in the eye), and there are cases that are not *pesulo bakodesh*, even though they can only occur after sanctification (service by a non-kohen, and an impure knife).

Tosfos therefore says that this phrase refers to a case which is valid in another context. For example, the blemish in the eye is valid if it occurs in a bird, and the wrong time for slaughtering (i.e., night) is the right time for putting the limbs of a sacrifice on the altar.

DAILY MASHAL

Shehecheyanu in the Western Wall Tunnels

“Baruch... Shehecheyanu... lazman hazeh”!

Deep under the ground, near where the Shechinah has never budged, a group of people stood one *Motzaei* Shabbos, wet from the rain, moved to tears and answered a resounding “amen” to the heartfelt *berachah*.

Benny Weiss is an accountant. He loves Torah so much that he caused great joy to many people.

About 40 people participate in a Daf HaYomi *shi'ur* at the Carlebach Synagogue in Givat Shmuel, delivered by *magidei shi'ur* of Meoros HaDaf HaYomi. Shortly before finishing Seder Kodoshim, Benny Weiss turned to the *magid shi'ur* with a request, “This is the first time I’ve finished a whole Seder. I want to say *shehecheyanu*.” A few days later the *magid shi'ur* brought him a reply, “Buy a new garment for the *siyum*, pronounce *shehecheyanu* on it and thus you’ll have the merit to pronounce *shehecheyanu* on finishing Kodoshim.”

“Where should we say *shehecheyanu*?” he asked. “Here in Givat Shmuel? Let’s go to the *Kossei* to finish Seder Kodoshim!” The devoted *gabaim* organized the traveling plans and dozens of participants arrived after Shabbos. In Jerusalem they were

welcomed with a bracing downpour – the rain seemed to be dancing before them in joy.

The people enjoyed a guided tour of the Western Wall tunnels and then, with special high-ranking permission, they gathered in a place not open to the public for the *siyum*, close to the site of the holy Temple where our forefathers offered the sacrifices they’d been learning about. Benny Weiss donned his new garment, the last mishnah of Seder Kodoshim was learnt devotedly and immediately after *shehecheyanu* hands were joined and, deep in the ground, in one of the underground chambers our fathers walked through when the Temple stood, their descendants fervently sang *Vetaher libeinu... Tehei hasha'ah hazos...*

It was somewhat dark. Maybe it was the dim lighting that released wellsprings of tears that were shed by many without embarrassment. Jewish tears of true happiness, Jewish happiness that only those who learn Torah can experience. It can't be described; it's worth a try.

At 2:00 in the morning the bus driver dispersed the elated participants at their homes in Givat Shmuel.