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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

Terumah Nowadays

The *Gemora* says that it is reasonable that Rabbi Yossi says that *terumah* nowadays is only Rabbinic, citing a *braisa* about dough which was leavened or mixed with *terumah*. Rabbi Meir and Rabbi Yehudah say that one must take *challah* from it, and it is not made unfit by contact with someone who immersed in the *mikvah* today, as it is only Rabbinically considered a mixture of *terumah*. Rabbi Yossi and Rabbi Shimon say that one need take *challah* from it.

The students citing this *braisa* assumed that if one says that *challah* nowadays has the same status as *terumah*. Therefore, if Rabbi Yossi exempts the dough from *challah* due to its Rabbinic status as a *terumah* mixture, he must say that *challah* is Rabbinic, implying that he says that *terumah* is Rabbinic.

The *Gemora* deflects this, saying that Rabbi Yossi may say that *challah* is Rabbinic nowadays, but not *terumah*.

We find this distinction in the response that Rav Huna the son of Rav Yehoshua gave to the Sages in the Bais Midrash. He heard them saying that even the opinion that says that *terumah* nowadays is Rabbinic says that *challah* is from the Torah, as we find that during the conquest and division of *Eretz Yisrael* the Jews were obligated in *challah*, but not *terumah*. He told them that on the contrary, even the opinion that says that *terumah* nowadays is from the Torah, *challah* is Rabbinic, as the *braisa* teaches that *challah* only applies when all of the Jews have entered *Eretz Yisrael*, as the verse says it applies *bvoachem* – when you [all] enter. When Ezra returned from the Babylonian exile, not all of the Jews joined him, making dough exempt from *challah* from the Torah. (46b – 47a)

Female Maturity

The *Mishna* says that the Sages provided botanical metaphors for the different stages of female maturity:

1. *Paga* - buds, at the start of a fruit’s growth, at which point she is a child.

2. *Bochel* - a small fruit, at which point she is a *na’arah* – young girl. Until this point, her father has rights to anything she finds or earns, as well as the right to annul her vows.
3. *Tzemel* - a fully grown fruit, at which point she is a *bogeres* – fully mature woman. At this point her father has no rights to anything of hers.

The *Mishna* then explains the physical signs that correspond to physical maturity. Rabbi Yossi Hagelili says that maturity is when a fold is visible under the breast. Rabbi Akiva says it is when the breasts are big enough to move. Ben Azai says it is when areola (around the nipple) turns black. Rabbi Yossi says it is when one can depress the stem (i.e., nipple) with a finger, and it returns to its position after a delay.

The *Gemora* explains the botanical stages of the *Mishna*:

1. *Paga* is when she is a child, as the verse refers to the fig budding its *pag*, which is before any fruit appears.
2. *Bochel* is when maturity has begun, and she is a *na’arah*.

The *Gemora* offers two possible sources for this term:

- a. The *Mishna* says that figs are obligated in *ma’aser* when they are *bochel*, and Rabbah bar bar Chanah explains this as starting to change their appearance to their ultimate mature form. Similarly, at the start of the physical maturity process, she is a *na’arah*.
 - b. The verse says that my soul has been disgusted with them, and they have *bachala bi* – become greater than me, indicating that this word means to grow larger
3. *Tzemel* is when maturity has completed. This word is a contraction of *yatzesa mele’ah* – she has left [her father’s domain] full, i.e., fully matured.

The *Gemora* provides more details on the anatomical signs listed in the *Mishna*. Rabbi Yossi Hagelili cited the sign of a fold appearing at the breasts.

Shmuel explains that this is not only when a true fold is visible, but when it looks like a fold when she puts her arms behind her.

Shmuel checked the different stages of maturity on his maidservant, and gave her four *zuz* in compensation for her embarrassment, as Shmuel says that the verse only allows us to work our slaves, but not degrade them. Shmuel would also designate a slave for each maidservant, to avoid licentiousness. Rav Nachman would continually change which slave was paired with each maidservant, while Rav Sheishes would abandon his maidservants to a non-Jew, but warn them to not come in contact with any Jews.

Rabbi Yossi cited the sign of depressing the stem. Shmuel explains that this is the stem of the breast, i.e., the nipple.

The *Gemora* cites a *braisa* about the signs of full maturity: Rabbi Elazar the son of Rabbi Tzadok says it is when the breasts are large enough to move around when touched. Rabbi Yochanan ben Berokah says it is when top of the breast is dark.

The *Gemora* challenges this, as this occurs much later than just being fully mature.

Rav Ashi explains that Rabbi Yochanan's sign is when the nipple looks split (i.e., having a hole for milk to flow through).

Rabbi Yossi says it is when the nipple is surrounded with a thick areola. Rabbi Shimon says it is when the mound is smoothed.

The *braisa* explains that Rabbi Shimon cited three signs of maturity in the genital area, with their corresponding stages in the breasts:

1. If there is no maturity at all in the breasts (*paga*), we know that there is no maturity in the genital area.
2. If *bochel* has begun (*the first appearance of breasts*), we know that two pubic hairs have appeared.
3. If *tzemel* has begun at the breasts, we know that the mound has smoothed out. Rav Huna explains that the region above the genitals is raised, and gets smoothed out as she matures. (47a – 47b)

Stringent Ruling

They asked Rebbe who we follow in these signs, and he answered that we are stringent and follow all of them.

Rav Pappa and Rav Chinena the son of Rav Ikka both recorded this answer of Rebbe. One recorded it in this context, but one recorded it in the context of a Tzori courtyard, which obligates produce brought into it in *ma'aser*.

The *Gemora* cites a *Mishna* about the definition of this courtyard. Rabbi Shimon explains in the *Mishna* that this courtyard is one where utensils are guarded.

Rabbah bar bar Chanah quotes Rabbi Yochanan explaining that it is called Tzori because in Tzor they would place a guard at the entrance to their courtyard.

Rabbi Akiva says that if one guard opens the courtyard and another locks it, this is not sufficiently guarded, and the produce inside is still exempt. Rabbi Nechemiah says that any courtyard where one isn't embarrassed to eat is enough to obligate the produce in it. Rabbi Yossi says that any courtyard where someone can enter unchallenged does not obligate the produce in it. Rabbi Yehudah says that if there is an inner and outer courtyard, the inner one obligates the produce in it, but not the outer one. When they asked Rebbe how we rule, he said we are stringent like all of the opinions. (47b)

Sterility

The *Mishna* says that if a woman reaches the age of twenty without pubic hairs, she should prove her age and she is declared an *aylonis* – sterile, and an adult. Since she is sterile, she may not do *chalitzah* or *yibbum*, as only one who can bear children is obligated in these. A man who reaches the age of twenty without pubic hairs, he should prove his age, and he is declared a *seris* – sterile, and he therefore may not do *chalitzah* or *yibbum*. The *Mishna* says that Bais Hillel say the age of sterility is twenty, but Bais Shammai says it is eighteen. Rabbi Eliezer says that for a man we rule like Bais Hillel, but for a woman we rule like Bais Shamai, as a woman matures earlier than a man.

The *Gemora* challenges the *Mishna's* ages from a *braisa*, which says that a boy of nine without pubic hairs is equivalent to one of twenty, as neither is considered an adult.

Rav Shmuel bar Yitzchak quotes Rav answering that the *Mishna* is referring to one who has positive signs of sterility, and therefore is declared sterile at the age of twenty.

Rava notes that the *Mishna's* language supports this, as it says “and he is a *seris*,” indicating that there is an independent indication of his status.

Rabbi Chiya taught that without these signs he is considered a minor until he reaches beyond the age of thirty-five, most of an average lifespan (seventy years). When someone without pubic hairs was brought to Rabbi Chiya to see if they were sterile, he would first instruct them to balance their weight. If they were underweight, he would tell them to gain weight, and if they were overweight, he would tell them to lose weight. Rabbi Chiya explained that sometimes pubic hairs are suppressed due to lack of weight or excessive weight. (47b)

How Old?

Rav says that all the ages in this chapter are exact ages, based on the birth date of the person. Ulla says that it depends on how the *Mishna* listed the age. If the *Mishna* stated an age with “and one day,” it is a full age, but otherwise not.

The *Gemora* challenges Rav:

1. Why would the *Mishna* sometimes say “and one day” and sometimes not, if they are all the same method of measuring age?
2. A *braisa* in which Rabbi Yossi ben Kipar cites Rabbi Eliezer saying that a girl who reached thirty days into her 20th year is equivalent to twenty years old. Similarly, Rebbe ruled in Lod that a girl who reached thirty days into her 18th year is equivalent to eighteen years old.

We can resolve Rebbe and Rabbi Eliezer as differing whether we rule like Bais Hillel and Bais Shamai, but both do not require a full age from birth.

The *Gemora* answers that this is a dispute of *Tannaim*, citing a *braisa* which says that the following ages are full years from birth:

1. Years in the ages of animals for a sacrifice
2. The year given to redeem a house in a walled city
3. The two years after a field is sold during which it may not be redeemed
4. The six years a Jewish slave works
5. The age of females and males

The *Gemora* cites the source for each of these:

1. Sacrifices – the verse says one must offer a sheep *ben shenaso* – in its year, referring to a year from its birth. (Rav Acha bar Yaakov)
2. Redeeming a house – the verse says that he may redeem until the end of the year of his sale.
3. Redeeming a field – the verse says that he must sell him the count of years of produce (i.e., harvests) he will sell to you, teaching that there must be two years, even if there are more than three harvests. This can only occur if there are a full two years, which may overlap parts of three harvests.
4. Years of a slave – the verse says that he will work six years, and the seventh (he will go free). The phrasing of the verse lets it be read as mandating that he work six years and part of the seventh. If he works a full six years from the start of his sale, this can cover seven calendar years.
5. Females and males. Rav Gidal quotes Rav saying that this refers to the ages for *arachin* – official values used for donations to the Bais Hamikdash. Rav Yosef says that this refers to the ages in our chapter of *Mishnayos*. When Abaye asked Rav Yosef if he was disagreeing with Rav Gidal’s quote from Rav, he said that he was not, as he and Rav were simply each offering another aspect of this item in the list. (47b – 48a)

INSIGHTS TO THE DAF

Which Maturity?

The *Mishna* enumerates three stages of female physical maturity, and then describes the anatomical signs of maturity.

Rashi learns that the *Mishna* is listing signs for the last stage of *bagrus* – full maturity. Although Rabbi Yossi’s sign in the *Mishna* (the nipple returning to position after a delay when depressed) is different from the sign he says in the *braisa* which describes the anatomical signs of *bagrus* (when the nipple is surrounded by an areole), Rashi explains that both of these occur at the same time.

Tosfos (47a Eizahu) cites Rabbeinu Tam who disputes Rashi’s reading of the *Mishna*.

Rabbeinu Tam says the *Mishna's* signs are for *na'arus* – the onset of maturity. He explains that this resolves the following issues with Rashi’s explanation:

1. Rabbi Yossi’s different signs in the *Mishna* and *braisa*
2. The fact that the *Mishna* and *braisa* have no signs in common

3. The lack of signs describing when *na'arus* begins.

Rashi explains that the botanical description of *na'arus* (a small fruit) already teaches that the sign of *na'arus* is when the beginning of breasts is visible.

The Ramban supports Rabbeinu Tam's reading, noting that the *Mishna* need not list the signs of *bagrus*, as it begins six months after *na'arus*.

DAILY MASHAL

The waiting period is now a month. In only one month we finish *Shas*. In a month's time we shall start *Shas* again. A great *talmid chacham* from Yerushalayim said this week, "Even if the only benefit from your counting of the weeks loudly would be that people are noticing how fast - how incredibly fast time is passing, *dayeinu!* - that would suffice." He specially came to Bnei Berak to visit the *beis midrash* of the Daf HaYomi *magidei shi'ur* in view of the approaching *siyum haShas*.

The white plaster will crack. The heavy marble rectangles, carved with words and saturated from rain, will move. Ancient green mold will be uprooted, the cemetery ground will shake, the tombstones will slowly rise and the deceased will emerge from the graves. "*Ani maamin* - I believe with complete faith that the Resurrection will take place when He will so desire and His Name shall be exalted forever."

"Imagine," said the Gaon Rabbi Chayim of Brisk zt"l once to his pupils, "a rumor would be heard that the deceased will live again for just one hour and then return to their dust till the Resurrection." Grand coordinated plans, including all the living generations and all branches of the family, would be very exactly arranged. Special communication systems would be set up in all the cemeteries to acquaint the deceased with each other and with all their family, ancestors and descendents that wouldn't manage to meet face to face in the single hour. A team of authors would record family histories since grandfather was buried, in a summarized form so as not to rob his time. Throngs of Yeshivah students would crowd the graves of Torah luminaries of previous generations to merit seeing their faces. Others would bring the resurrected the foods they liked best. Magnificent tables would be set up throughout the cemetery, loaded with their favorite delicacies. Hordes of people would mass upon the cemeteries from all sides, including journalists wanting to get an exclusive interview with one famous personality or another.

Should I go on? No one would close an eye on the night before the great day. Curious onlookers would grab a good position at the center

of the cemetery. Emergency teams would spread out everywhere to revive the living, who could pass out upon meeting the deceased. The whole land would be festive with anticipation. All would go in their best clothes to the most exciting meeting of their lives.

A few moments before the appointed time, no car would move, no one would speak or raise his head. The roads would be empty. The cemeteries would be full of living people as never before, all staring at the white graves. When the time comes, everyone's heart misses a beat. Before they manage to notice how, it happens. All the departed stand next to their graves, shake the dust from their heads, wave to their excited relatives and... start to run.

"Grandpa, Tateh, Uncle, Chatzkel, Moshe..." No response. They run as they'd never run in their lifetime. A great commotion arises in the cemetery. Joy is replaced by confusion. Holding their children's hands, they rush after their fleeing grandfather. Who knows?

Maybe he remembered some safe full of dollars. Clouds of dust hide the sky and from all sides one sees huge groups of *niftarim* in white shrouds, their beards flying in the wind, rushing forward and followed by a crowd of men, women and children chasing after them in amazement. No safe. No dollars. Nothing. The synagogues and *batei midrashim* would fill up with people in shrouds. The departed, who got another hour of life, would pounce on the Gemaros and cover them with kisses, embrace them lovingly, open them and start to learn diligently. In that hour the most desired commodity would be a Gemara.

"The Torah only lasts in a person who puts himself to death for it." Reb Chayim explained to his pupils that if a person would imagine that he were dead and allotted an hour to live, he knows very well what he would do in that hour: learn Torah. Nu, and now that he's been allotted a whole lifetime...