

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

### Flesh of a Corpse

The *Mishna* had stated: and the flesh of a corpse (*transmits tumah even after it has dried*).

The *Gemora* asks: what is the source for this?

Rish Lakish said: It is written: *in all its impurities*, implying all forms of *tumah* that emanate from the corpse (*even if the flesh has dried*). Rabbi Yochanan said: *Or if one touches a bone of a (dead) man, or a grave; 'a man' is on a par with 'a bone'*; just as a bone transmits *tumah* (even) when it is dry, so too (*the flesh of a corpse, transmits tumah*) - when it is dry.

The *Gemora* notes that the practical difference between them would be in the case of flesh that crumbles. [According to Rish Lakish it would still be *tamei* since it has separated from a corpse; however, it would lose its *tumah* according to Rabbi Yochanan, since it is not one solid piece like a bone.]

The *Gemora* asks on Rish Lakish from a *braisa*: The flesh of a corpse that was crumbled is *tahor*?

The *Gemora* answers: There it is a case where it was 'floured' and turned into dust.

The *Gemora* asks (on both *Amoraim*) from the following *Mishna*: Whatever was part of a corpse can cause *tumah*, besides for teeth, hair, and nails. When they are connected to the body, they too can cause *tumah*. [Now teeth are on a par with bones and yet it was stated that when detached from the corpse they are *tahor*?]

Rav Adda bar Ahavah answered: It must be similar to a bone; just as a bone was created simultaneously with the rest of the body, so too must every other part (*to transmit tumah*) be such as was created with it (*thus, excluding teeth, which were not created with the person*).

The *Gemora* asks: But there is the hair and the nails that were created with it, and yet they are nevertheless *tahor*?

Rather, said Rav Adda bar Ahavah: It must be similar to a bone; just as a bone was created simultaneously with the rest of the body and when cut does not regenerate (*for once a bone has been removed, no other will grow in its place*), so too must every other part (*to transmit tumah*) be such as was created with it and when cut does not regenerate. The teeth are, therefore, excluded since they were not created with it, and the hair and nails were excluded since, although they were created with it, they do regenerate.

The *Gemora* asks: But skin surely is a part of the body that does regenerate, for we have learned in a *Mishna*: If an animal was stripped of its hide, Rabbi Meir declares it kosher, but the Sages declare it invalid (*as a tereifah*). And even the Sages declare it to be unfit only because, in the meantime (*before the skin has a chance to regenerate and protect the wound*), the air affects it (*the raw flesh*) and it would die, but the skin would, evidently, regenerate, and yet have we not learned in a *Mishna*: In the case of the following their skins are on a par with their flesh (*and they transmit tumah*): the skin of a human being?

The *Gemora* answers: Surely in connection with this ruling it was stated: Ulla said: Biblically, the skin of a human being is *tahor*, and what is the reason why they ruled it to be *tamei*? It is a preventive measure against the possibility that a person might use the skins of his (*dead*) father and mother as (*saddle*) spreads for a donkey.

There were others who related the above discussion as follows: Skin, surely, is a part of the body that does not regenerate, for we have learned in a *Mishna*: And the Sages declare it to be unfit. And even Rabbi Meir declares it to be fit only because its flesh hardens (*thus protecting the wound*) and the animal recovers its health, but it does not, evidently, regenerate, and yet didn't Ulla state: Biblically, the skin of a human being is *tahor*?

The *Gemora* answers: When Ulla's statement was made it was in reference to the final clause only: But all these (*skins*), if they were processed or trodden upon sufficiently to render them fit for processing, are *tahor* (*for they are regarded as leather, and not as a part of the body*), with the exception of a human skin. And it was in connection with this ruling that Ulla stated: Biblically, the skin of a human being is *tahor* if it had been processed; and what is the reason why they ruled it to be *tamei*? It is a preventive measure against the possibility that a person might use the skins of his (*dead*) father and mother as spreads.

The *Gemora* asks: But doesn't flesh regenerate, and yet it is *tamei*?

Mar the son of Rav Ashi replied: The place of missing flesh becomes a scar (*so it does not completely grow back to its original shape, as is the case with hair or nails*). (55a)

### Zivah Emission of a Zav

The *Mishna* had stated: But the zivah emission of a *zav* [*transmits tumah only when moist*].

It was taught in a *braisa*, as a source for this: *His discharge is tamei*. This teaches us concerning a discharge (*itself*) of a *zav* that it is *tamei*.

The *Gemora* asks: But can't this conclusion be arrived at through a *kal vachomer*: If it (*the discharge*) causes the *tumah* of others (*to the zav himself*), is it not obvious that it itself is *tamei*?

The *braisa* responds: The case of the *Azazel* goat (*the goat on Yom Kippur which is sent to wilderness and thrown off a cliff to its death*) proves the invalidity of your argument, for it causes *tumah* to others (*the one who sends the goat out*), while it itself remains *tahor* (*like any other living animal*). This is why it is written: *His discharge is tamei*. This teaches us concerning a discharge (*itself*) of a *zav* that it is *tamei*.

The *Gemora* asks: But perhaps this applies only to (*tumah through*) contact, but not when it is being carried, which would be similar to that of a *sherez*?

Rav Bibi bar Abaye replied: There was no need for a Scriptural verse as far as contact is concerned, since it is not inferior (*regarding tumah*) to semen (*which transmits tumah through touching, and not when it is carried*); so that if a Scriptural verse was required, it was only in respect of 'carrying.'

The *Gemora* asks: But perhaps it means that through carrying, it transmits *tumah* to both man and his clothing, while by means of contact it transmits *tumah* to man but not to his clothing, which would be similar to that of contact with a *neveilah* (*carcass*)?

The *Gemora* answers: This cannot be entertained, for it was taught in a *braisa*: Others say: *And a person who discharges his zivah emission, whether it be a male or a female; his discharge is compared to himself; just as in his case you make no distinction between his contact and his carrying as regards the conveyance of tumah to the person and to his clothing, so also in that of his discharge.*

The Gemora asks: But now that the law is derived from 'and a person who discharges his zivah emission,' what need is there for 'his discharge is tamei'?

Rav Yehudah of Diskarta replied as to why the two verses are necessary. (55a – 55b)

### **Saliva of a Zav**

The Mishna had stated that the saliva of a zav also transmits tumah while it is moist.

The Gemora cites a braisa which quotes the Scriptural verse as a source for this. The verse also includes various types of phlegms and nasal mucus. Although by a yevamah, her saliva (during chalitzah) does not have to actually hit him (the yavam), here, a person becomes tamei only if the saliva (from the zav) hits him.

The Gemora proves that it transmits tumah through contact and by being carried, unlike a sheretz, which conveys tumah through contact only. The Gemora also proves that just as when it is carried, it transmits tumah to a person and his clothing, so too through contact, the person and his clothing become tamei. This is unlike contact with a neveilah, where the person becomes tamei but not his clothing. (55b)

### **Fluids of a Zav**

The braisa had stated that the nasal mucus of a zav also transmits tumah.

Rav explains this to be referring to a case where the mucus was drawn and discharged through the mouth, since in this circumstance, it is impossible for the mucus to be free from particles of saliva. Rabbi Yochanan, however, stated that it is tamei even if it is drawn and discharged through the nose. It is thus evident that he is of the opinion that the mucus is a "spring," which the Torah includes in the body fluids of a zav (that are tamei).

The Gemora cites a braisa where it emerges that there are nine kinds of liquids which are secreted from a zav:

1. Sweat;
2. pus;
3. excrement

They are altogether tahor (for they are not significant at all).

4. tears of his eyes;
5. blood of his wound;
6. milk of a woman

These convey tumah (to foods and liquids) in the quantity of a revi'is as a liquid (but they do not convey tumah to a person or utensils).

7. saliva;
8. zivah discharge;
9. urine

These convey tumah in the smallest quantity.

The Gemora cites the scriptural sources for these halachos. (55b – 56a)

## **DAILY MASHAL**

### **Less than 3 Weeks !!!**

The trip is about to end and immediately start anew. From afar we hear echoes of the gigantic convoy that has been marching on for over seven years. The peak is already in view, where a workforce toils to prepare the festive siyum in honor of the important guests who are returning to take-off point, to make a new departure. You look at the Daf HaYomi learners and you know, with all your very being, that hidden within each one of them is the fierce will-power to persevere - one more day, another week, another month, another chapter and another tractate. Will-power is our specialty, the secret of our existence.

This week we assemble a few interesting letters, some received recently and others that have patiently awaited their big day, such as this one:

### **Everyone Can**

To Meoros HaDaf HaYomi:



I am the grandson of a great *talmid chacham* from Bnei Berak whose advice is sought by many. On a simmering summer day I was at his home when someone knocked at the door. He was sweating and breathing heavily. Judging by his appearance, he had an urgent matter to discuss.

"How can I help you?"

"I want to ask the *Rav* a question."

He entered. "Kvod HaRav, our *magid shiur* for the Daf HaYomi told us a *chidush* in your name and I have a question..."

I was speechless. I came to realize what great influence Daf HaYomi has on all kinds of people, to such a degree that he troubled to come on a sweltering afternoon 'just' to ask a question.

Wishing you much success and Heavenly blessings, A.Y.S.

### **Never Too Late**

To *Meoros HaDaf HaYomi*:

Thank you... In my youth I learnt at the Tifrach Yeshivah. There I became familiar with a person who was far from any link with Torah study. One day he resolved to start learning *Shas*. He was 80 years old! His face began to shine and he became a different person. When meeting a student of the yeshivah, he would converse with him in learning and if in the past his connection with Torah summed up to purchasing an '*aliyah* for the *rav* to the success of some sports team... now he truly began to enjoy learning. After a while he moved to Petach Tikvah and when he reached the age of 83½, he finished the *Shas* and held a *siyum* in the synagogue.

Be strong and courageous,  
Moshe Shachar, Bnei Berak

### **Thanks to the Person Who Hung the Notice**

To *Meoros HaDaf HaYomi*:

The current Daf HaYomi cycle began on the eve of Rosh HaShanah 5758. After *ma'ariv* on Rosh HaShanah I left the synagogue and a small notice caught my attention: "He who began to learn the Daf HaYomi seven and a half years ago is now making a *siyum haShas!!!*" The words thundered in my heart. "What's with you?" I asked myself. "You don't want to finish *Shas*?" After all, that's everyone's ambition. I considered the matter during the *se'udah* and decided to begin learning the Daf HaYomi. Immediately after *birkas hamazon* I took a tractate *Berachos*, went to the synagogue and began to learn. *Baruch Hashem*, although I sometimes encountered difficulties, I succeeded in overcoming them. I've "grown up" and been through a lot since then and now I stand with everyone, full of great joy and pride at the approaching *siyum haShas* and want to greatly thank the anonymous person who hung the small notice.

With much thanks, B.Y.

### **The Youngest Magid Shi'ur**

We proceed to an item from a collection of interesting information on the subject of Daf HaYomi sent by a faithful reader from Yerushalayim, Rav Z.G.

"Aside from being gifted with brilliant talent, Rav Gedalyah Shor was blessed with an effervescent thirst for Torah and, combined with ever-increasing diligence, he absorbed his wealth of knowledge in *Shas* and *poskim*. When the founding of Daf HaYomi was announced at the first Knessiah Gedolah, he was 12 years old and he joined in the public learning of the Daf, in addition to his regular lessons. **At the age of 15 he already delivered the *shi'ur* with excellence.** When HaGaon Rabbi Meir Shapira zt"l visited the U.S.A. and got to know him, he excitedly testified that he had the best head in America.