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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

It was stated: The tenth day, Rabbi Yochanan says, is like the ninth day. Rish Lakish says: It is like the eleventh day. Rabbi Yochanan says it is like the ninth day in that just as the ninth day requires watching (*as she might become a zavah if she sees three days in a row*), so too her tenth day requires watching. [*Despite the fact that she will not become a zavah, as the twelfth day is considered a day of niddah if she sees blood, she still must maintain the laws of a shomeres yom, if she sees blood on the tenth day.*] Rish Lakish says: The tenth is like the eleventh. Just as the eleventh does not necessitate a *shomeres yom* status, so too the tenth does not necessitate a *shomeres yom* status.

There were some who taught this in connection with the following: [*Rabbi Akiva says: Why does it say ‘with oil’ twice (by the todah loaves)? If it would be written once, I would have said that it requires a full log of oil like the other minchah offerings; since it is repeated, and when there are two amplifications – one following the other, it is only to reduce. This teaches us that the todah loaves are reduced to a half-log. The braisa continues that the half-log of oil is not divided evenly between the three types of unleavened loaves; but rather, it is divided in half. One portion (quarter-log) is for the challos (loaves) and the rekikin (wafers), and the other half is used for the revichah (scalded-flour) loaves.*] Rabbi Elozar ben Azaryah told Rabbi Akiva: Even if it would say ‘with oil’ all day, I will not listen to you (*for since the first one is necessary, it cannot be expounded in that manner*). But rather, the half-log of oil for the *todah* loaves, the quarter-log of oil for a *nazir*,

and the eleven days between one *niddah* period and the next are all laws that have been transmitted to Moshe at Sinai.

The *Gemora* asks: What is the ‘*halachah*’ referred to? Rabbi Yochanan replied: The one *halachah* applicable to the eleventh day. Rish Lakish replied: There are two *halachos* applicable to the eleventh day.

The *Gemora* elaborates: Rabbi Yochanan said: The one *halachah* applicable to the eleventh day, i.e., the eleventh day does not need be followed by a day of observation (*for she cannot become a major zavah regardless*), but for the other days (*even on day ten*), it does serve as a day of observation (*even though she cannot become a zavah*).

But Rish Lakish replied: The *halachos* applicable to the eleventh day, i.e., the eleventh does not need to be followed by one of observation, nor does it serve as one of observation for the tenth.

The *Gemara* asks: But are these¹ *halachos*?² Are they not in fact derived from Scriptural texts? For it was taught: As it might have been presumed that if a woman observes a discharge on three consecutive days at the beginning of a *niddah* period she shall be a *zavah*,³ and that the text: ‘If a woman has a discharge and her discharge was blood’ applies to one who observed a discharge on one day only it was, therefore, explicitly stated: Not in the time of her *niddah*

¹ The rules regarding the eleventh day.

² *Halachah* l’Moshe miSinai, and no basis from the Torah.

³ Requiring a count of seven days after the third, and a sacrifice at the end of the counting.

period implying, close to the time of her niddah.⁴ Thus I only know about the three days that immediately follow the niddah period, from where is it deduced that the same restrictions apply where the three days are separated from the niddah period by one day? It was explicitly stated: Or if she has a discharge. Thus I only know about an interval of one day, from where is it deduced that the restrictions extend [where the day or the days on which the discharge appeared were] separated [from the niddah period] by two, three, four, five, six, seven, eight, nine or ten days? You may reason thus: As we find in the case of the fourth day⁵ that⁶ it is suitable for the counting⁷ and is also appropriate as one for zivah⁸ so may I also introduce⁹ the tenth day¹⁰ since it is both suitable for the prescribed counting¹¹ and appropriate as one for zivah.¹² But from where is it deduced that the eleventh day¹³ is also included?¹⁴ It was explicitly stated: Not in the time of her niddah period. Might I also include the twelfth day? You must admit that this cannot be done.¹⁵ But what reason do you see for including the eleventh and for excluding the twelfth? I include the eleventh since it is suitable for being counted [as one of the seven clean days following the one¹⁶ that is deduced from] 'or if she had a discharge'¹⁷ and I exclude the twelfth since it is not suitable for being counted as one of the seven clean days following the one that is deduced from 'or if she had a discharge'.¹⁸ But so far I only know that zivah¹⁹ is established after a discharge on three days, from where is it deduced that the restrictions apply to a discharge on two

days? It was explicitly stated, Days. From where the deduction that the same applies also to a discharge on one day? It was explicitly stated, All the days. 'Tamei', implies that she conveys tumah to the man who had intercourse with her like a niddah. 'She', implies that only she conveys tumah to the man who had intercourse with her but that the zav conveys no tumah to the woman with whom he had intercourse. But is there not an argument [a kal vachomer]: If she, who does not contract tumah on account of observation²⁰ as on account of days,²¹ does convey tumah to the man who had intercourse with her, is there not more reason that the man who does contract tumah on account of observation as on account of days²² should convey tumah to the woman with whom he had intercourse? It was expressly stated, 'she', implying that only she conveys tumah to the man who had intercourse with her but that a zav does not convey tumah to the woman with whom he had intercourse. But from where is it deduced that he conveys tumah to couch and seat? It was expressly stated: As the bed of her niddah. From this, however, I would only know the case of a man who experienced a discharge on three days, from where the deduction that the restrictions apply to a discharge on two days? It was explicitly stated: 'Days'. But from where the deduction that the same applies to a discharge on one day? It was stated, 'All the days' — And from where do we infer that the woman must count one day to correspond to one day?²³ It was stated: She shall be. As it might have been

⁴ Sc. the three consecutive days on which a discharge appears and which subject the woman to the restrictions of a major zavah must be close to (not within) the seven days of the menstruation period, viz., the first three days of the period of zivah.

⁵ After the niddah period.

⁶ Where the discharge appeared on the first three days following menstruation and then ceased.

⁷ Of the prescribed seven days beginning with it.

⁸ If the discharge first appeared on the second day following menstruation and was repeated on the third and fourth.

⁹ Under the zivah restrictions.

¹⁰ And, much more so, the other days enumerated.

¹¹ Where the discharge appeared on the first three days after menstruation.

¹² If the discharge occurred on it as well as on the preceding two days.

¹³ Which, if the discharge appeared on the first three days, cannot be counted among the seven days prescribed.

¹⁴ In the restrictions, so that if a discharge appeared on it and on the preceding two days zivah is established.

¹⁵ A discharge on the twelfth being regarded as one of niddah that cannot be added to the zivah.

¹⁶ The fourth day.

¹⁷ The seven days following a discharge on the fourth terminating on the eleventh.

¹⁸ It being the first day of niddah.

¹⁹ That conveys tumah to couch and seat.

²⁰ If, e.g., she experienced three discharges on one day she is not regarded as a major zavah to incur the obligation of a sacrifice.

²¹ A discharge that appeared on three consecutive days confirms a woman as a major zavah.

²² A man is confirmed as a zav irrespective of whether he observed three discharges on three consecutive days respectively or all the three discharges on the same day.

²³ Sc. if she experienced a discharge on one day she must allow one clean day to pass before she may be regarded as tahor.



presumed that she should count seven days after a discharge has appeared on two days only, this being arrived at by the following argument, 'If the man who does not count one day to correspond to one day²⁴ counts seven days after a discharge on two days, how much more reason is there that she who does count one day to correspond to one day should count seven days after a discharge on two days', it was explicitly stated: She shall be, implying that she counts one day only. It is thus evident,²⁵ is it not, that these²⁶ are derived from Scriptural texts?²⁷ — According to Rabbi Akiva they are derived from Scriptural texts, but according to Rabbi Elozar ben Azaryah they are traditional halachos. (72b – 73a)

Said Rav Shemayah to Rabbi Abba: Might it be suggested that on account of a discharge in the day time a woman is a zavah,²⁸ and that on account of one in the night²⁹ she is a niddah? — For your sake,³⁰ the other replied, Scripture stated: By the time of her niddah, implying a discharge close to the time of her niddah. Now which is a discharge that is close to the time of her niddah? One that occurred in the night;³¹ and yet Scripture called her a zavah.

A Braisa of the school of Eliyahu [teaches]: Whoever learns halachos every day may rest assured that he is destined for the World to Come, for it is said: Halichos [the ways] — of the world is his; read not halichos but halachos. (73a)

WE SHALL RETURN TO YOU, TINOKESS
AND TRACTATE NIDDAH IS CONCLUDED
AND SHAS BAVLI IS CONCLUDED

²⁴ After one discharge on one day he performs immersion in the evening and resumes his taharah.

²⁵ The argument begun on 72b is now resumed and concluded.

²⁶ The laws regarding the intervals between the niddah periods, viz., that each interval extends over eleven days; that a discharge on three consecutive days of these eleven subjects the woman to the restrictions of a major zavah; that after a discharge on only one or two of these days no more than one clean day need be allowed to pass; that after the eleven days' period the niddah period begins, and that a discharge on

INSIGHTS TO THE DAF

Anyone who learns halachos every day: two halachos

Ravina and Rav Ashi finished the last tractate of the Talmud Bavli with a saying in the name of *Tana D'bei Eliyahu*: "Anyone who learns halachos every day is promised to merit the World to Come."

Who is *Tana D'bei Eliyahu*? Before we clarify the explanation of this famous saying, we shall clarify who said it — *Tana D'bei Eliyahu*. The author of *Beer Sheva'* claimed (Responsa, 71) that this Eliyahu is not the prophet Eliyahu but a Tana mentioned in Rambam's preface to Seder Zera'im (s.v. *HaPerek Hashevi'i*) where Rambam counts, among others, "Yehoshua ben Perachyah, Nitai HaArbeili, Chuni HaMe'agel, Eliyahu." However, *Nimukei HaGriv* (on our *sugya*) brought proofs that *Tana D'bei Eliyahu* is actually the prophet Eliyahu and that is the opinion of the Chida (*Shem HaGedolim, II, ma'areches samech*), who brings different proofs against the Beer Sheva's opinion.

Thus the prophet Eliyahu says that "anyone who learns halachos every day is promised to merit the World to Come". The author of the *Derishah* states (Y.D. 246, S.K. 2) that "there are people who are accustomed to learn every day Gemara, Rashi and Tosfos but not other *poskim*." In other words, they are satisfied with learning Gemara without learning halachos. He recounts that they found support for their custom in that the Gemara itself cites the saying of the prophet Eliyahu and in the era of the Gemara there were no halachic works and thus we see that he who learns the Gemara alone earns Eliyahu's promise.

the first of these causes the woman to be tamei on that day and on the following six days.

²⁷ How then could it be stated supra that these laws were halachos?

²⁸ Since the text from which the laws of zivah are derived speaks of days.

²⁹ When she cannot be regarded a zavah.

³⁰ Sc. in order to avert the possibility of his deduction.

³¹ Since the niddah period comes to an end at the sunset of the seventh day.

However, he rejects this and writes that Tana D'bei Eliyahu's intention is that one should learn halachic rulings aside from the Gemara, as Rashi writes on our *sugya*, that "He who learns halachos" means "explained halachah rulings" while the Gemara cited *Tana D'bei Eliyahu* because in that era the Gemara was the clearest halachah. After halachic works were composed, it is obvious that we must observe "he who learns halachos every day" with them.

Daf HaYomi learners surely wondered at the quote of Rashi's statement cited in the last paragraph after Rashi writes in our *sugya*: "Mishnah, *beraisa*, halachah given to Moshe at Sinai." Indeed, there are two versions of the last Rashi in *Shas* and the *Derishah* had access to only one of them. The second version of Rashi needs explanation: "Mishnah, *beraisa*, halachah *leMoshe miSinai*." What does Rashi mean? Mahari Asad asserts in his *Yehudah Ya'aleh* (I, O.C. 1) that when he was honored to deliver a *derashah* for a *siyum* on Nidah, he explained the matter in the following way. The Yerushalmi says (Peiah 2:4): "Rabbi Zeira said in the name of Rabbi Yochanan...many halachos were said to Moshe at Sinai and all of them are embedded in the Mishnah." That is, many halachos which were given to Moshe at Mount Sinai are written in the Mishnah. It thus turns out that if someone wants to learn halachos, he should learn the Mishnah thoroughly.

Practical halachah: The Chafetz Chayim zt"l writes (*Mishnah Berurah*, 155, S.K. 9) that this only pertains to someone who has time to learn many hours but as for a person who doesn't devote much time to learning, "it is right that his main learning should be halachos, that he should know how to behave in practice."

How many halachos every day? The author of *'Iyun Ya'akov* writes that one should learn 100 halachos every day! But the Chida wondered about his statement and wrote (*Maris Ha'Ayin*) that there's no doubt that also by learning two halachos every day, a person earns the World to Come, as promised by *Tana D'bei Eliyahu*.

Ending Shas with "Kol hashoneh...": Why do Ravina and Rav Ashi end the Talmud Bavli especially with this saying? When

the author of *Beer Sheva'* finished tractate Nidah, he said (ibid) that tractate Avos says (3:18) that the most important halachos are those of *Kinnin* and *Nidah*. Therefore Ravina and Rav Ashi wanted to emphasize at the end of tractate Nidah that **any** halachah learnt brings the learner to the World to Come...

He who learns Torah is always happy: We conclude with the Chasam Sofer's important statement on our *sugya* that the promise of the World to Come to anyone who learns halachos stems from the fact that the Shechina only dwells among joy resulting from a mitzvah or a halachah. We must say that he who learns Hashem's Torah is always happy, gets along with people, is not fussy with them because of his inner joy and is promised to deserve the World to Come.

DAILY MASHAL

A hadran on the entire Shas!

When a person merits to finish a chapter of Gemara, a tractate and, surely, the whole *Shas*, he says "*Hadran 'alach*."

Hadran means revision: *Hadran* means "revision" and the intention is that he who finishes learning says that he will review his study. The *hadran* is located at the end of the chapter or tractate lest a person imagine that he has already absorbed the learning entirely, but he must review it for there is an explicit verse: "Just be careful and watch yourself very much lest you forget the things" (Devarim 4:9, cited in Menachos 99b). It is interesting that the Rishonim wrote, that in the past the *hadran* was said only by someone who observed it – i.e., a learner who had already reviewed the tractate said a *hadran* (see *Sefer HaEshkol*, *Hilchos Sefer Torah*, 14, p. 160 in the Albek edition).

Chazak, chazak venischazek: *Eliyah Rabah* states (139, cited in *Peri Megadim*, ibid) that this is the reason why we call out *Chazak* on finishing a Chumash at the public reading of the Torah, that he who has received an *'aliyah* and finished the Chumash should be strong to review it and not be satisfied with finishing it.



There's a supposition that a *hadran* was not meant to be said at every *siyum*. In ancient editions of the Gemara, some tractates have written *selika lah maseches* while others have written after them *hadran*. This was determined according to the contents of the sentence ending the tractate. Generally one would say *Selika lach maseches* ("the tractate is finished") but if the last sentence of the tractate deals with something not good, he would say *hadran* to say that one should learn the tractate again in order not to finish with something not good. Over the years the *hadran* took the place of *selika lah* and established its place at the end of all the chapters and tractates (*Minhagei Yeshurun* at the end of the book in the name of *Sefer Takanos Utefilos*). All the aforesaid is based on the assumption that *hadran* means "revision".

Hadran meaning "glory": However, some believe that *hadran* comes from the word *hadar* ("glory"). In the long version of the *siyum* we say *Hadran 'alach vehadrach 'alan*. Rabbi Chayim, the Maharal's brother, explains (*Sefer HaChayim, Sefer Zechuyos*, I, Ch. 3) that we say that the glory of our holy Torah is recognized only on us, the Jews, as we are the ones who learn it, and our glory is similarly on the Torah. From the version of *Sefer Ha'Akeidah* for the *siyum* (*Devarim, sha'ar 87*), it is extremely evident, as he writes: *Hadrach 'alan vehadrach 'alach, zivach 'alan vezivan 'alach* – "your radiance is upon us" (see *Minhagei Yisrael*, I, p. 228 et al).

Wearing the crown of the sefer Torah: We conclude the *hadran* for the *siyum* with an ancient custom: those called to the Torah on Simchas Torah would wear the crown of the *sefer Torah* on their heads! The Rishonim make much mention of this interesting custom as they discuss if it is permitted to do so, as one mustn't use *tashmishei kedushah*. The Rashba also discusses the issue (*Responsa HaRashba Hameyuchasos*, 260, and in the *Ran, Megilah 7a* in his name) and though he forbids a groom called to the Torah to wear the crown of the *sefer Torah*, he writes that one shouldn't protest against those who do so on Simchas Torah, reasoning that the groom wearing the crown does so to honor himself while someone called to the Torah on Simchas Torah wears it in honor of the Torah and the halachah was so ruled (*Shulchan 'Aruch, O.C. 154:10*).

Daf HaYomi learners are finishing tractate Nidah and the *Shas* with the glory of the Torah on their faces and with crowns on their heads. With trembling hearts, fervent lips and great concentration, we hug the sacred Gemara and pray to the Giver of the Torah: "May it be Your will...just as You helped me to finish tractate Nidah, help me to begin other tractates and works and finish them...and the merit of all the Tanaim and Amoraim and *talmidei chachamim* should stand by me and my offspring that the Torah should not move from our mouth forever."

Hadran 'alach vehadrach 'alan!

He Who Anchors in a Stormy Sea

A *siyum* on the *Shas* was held in 5744 and HaGaon Rabbi Eliezer Menachem Shach zt"l spoke before the assembly and said: The verse *halichos 'olam*, from which Chazal interpret learning every day, is in the book of Chavakuk and forms part of the verses describing extremely stormy eras: "He stood and measured the earth; he saw and abandoned peoples and lasting mountains exploded, ancient hills bent down; He maintains practices of the world (*halichos 'olam lo*)." This concerns hard times with world wars and commotion the world over. What should a person do at that time? He can he be saved? *Halichos 'olam lo* – don't read *halichos* but, rather, *halachos*. The Torah protects and saves. It is the rock and the anchor in such a stormy sea.