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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

## **Eating Together**

The Mishna had stated: Similarly, it was said that a *zav* (*a man who has an emission similar but not identical to a seminal discharge*) must not eat together with a *zavah* (*a woman who sees blood during the eleven days which followed her seven days of niddah*), as it may lead to sin (*for relations with a zavah incurs the penalty of kares*).

It was taught in a *braisa*: Rabbi Shimon ben Elozar said: Come and see how far (*the observance of*) purity (*laws*) has spread in Israel! For we did not learn that a *tahor* man must not eat with a *tamei* woman (*for he would not eat with her on account of her tamei food*), but a *zav* must not eat together with a *zavah*, as it may lead to sin.

The *braisa* continues: Similarly, a *zav*, who is careful (*regarding the laws of tumah*) may not eat together with a *zav*, who is an *am ha'aretz* (*ignorant person*), lest he cause him to associate with him.

The *Gemora* asks: But what does it matter if he does cause him to associate with him?

The *Gemora* answers: Rather say that the concern is that he will offer him *tamei* food to eat.

The *Gemora* asks: Does then a *zav* who is careful not eat *tamei* food?

Abaye said: The concern is that he will provide him with unfit food (*produce that has not been tithed*).

Rava said: The majority of *amei ha'aretz* tithe their produce (*and it is therefore technically not obligated, but is still Rabbinically*

*obligated*), but rather we are concerned that he will associate with him, and he will provide him with *tamei* food in the days of his purity. (13a)

## **Is Clothing enough of a Deviation?**

The scholars inquired: May a *niddah* (*menstruant woman*) sleep together with her husband, she in her garment and he in his? [*Is this enough of a deviation from the norm (for they usually sleep without clothes) that we are not concerned that this will lead to intimacy, which is strictly forbidden?*]

Rav Yosef said: Come and hear proof from the following *Mishna*: A fowl may be served together with cheese at the same table, but not eaten with it; these are the words of Beis Shammai. Beis Hillel rule: It may neither be served nor eaten together. [And since the *halachah* is always as Beis Hillel, the analogy would be that here as well they should not sleep together – even while clothed!]

The *Gemora* deflects the proof by saying that there it is different, because there are no (*distinct*) minds. [*There is no one to restrain the diner from eating the fowl and the cheese together; here, however, the husband and wife may restrain each other.*]

The *Gemora* notes that it is reasonable too that where there are (*distinct*) minds it is different, because the second clause (*of that Mishna*) teaches: Rabban Shimon ben Gamliel said: Two lodgers eating at the same table, one may eat meat and the other cheese, and we have no concern (*presumably because one will restrain the other*).

The *Gemora* asks: But was it not stated on that: Rav Chanin bar Ami said in the name of Shmuel: This was taught only when they do not know each other, but if they do, they are forbidden (*for*

*they will eat from the food of the other)? And here as well (*the husband and wife*) they know each other!?*

The *Gemora* disagrees: How can the two cases be compared? There we have (*distinct*) minds, but no deviation (*from the norm*); but here, there are (*distinct*) minds and a deviation (*from the norm*)!

Others said as follows: Come and hear proof from the following *Mishna*: Rabban Shimon ben Gamliel said: Two lodgers eating at the same table, one may eat meat and the other cheese. And it stated on that: Rav Chanan bar Ami said in the name of Shmuel: This was taught only when they do not know each other, but if they do, they are forbidden (*for they will eat from the food of the other*). And here as well (*the husband and wife*) they know each other!

The *Gemora* disagrees: How can the two cases be compared? There we have (*distinct*) minds, but no deviation (*from the norm*); but here, there are (*distinct*) minds and a deviation (*from the norm*)!

The *Gemora* attempts to prove it from our *Mishna*: A *zav* must not eat together with a *zavah*, as it may lead to sin. [If they cannot eat together, they certainly cannot sleep together!]

The *Gemora* disagrees: Here too there are (*distinct*) minds, but no deviation (*from the norm*).

The *Gemora* attempts to prove it from that which is written: And he did not eat upon the mountains, neither did he lift up his eyes to the idols of the family of Israel, neither did he defile his neighbor's wife, neither did he come near to a woman who is a *niddah*. A woman who is a *niddah* is compared to his neighbor's wife: Just as his neighbor's wife, he in his garment and she in hers is forbidden, so too, if his wife is a *niddah*, he in his garment and she in hers is forbidden. This indeed proves it.

This, the *Gemora* notes, is contrary to what Rabbi Pedas said, for Rabbi Pedas said: The Torah forbade only the closeness of physical intimacy (*and not four amos*), as it is written: *Every man shall not approach to any close relative to him to uncover their nakedness*.

The *Gemora* records that Ulla would kiss his sisters on their bosoms or on their hands, but Ulla himself is of the opinion that

a man must not have any closeness to a woman who is forbidden to him. This is based on the principle that we tell a *nazir*, who has taken a vow not to drink wine, "Go around and do not come near the vineyard."

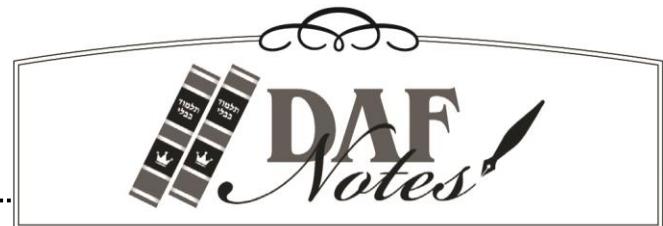
A *braisa* was taught in the school of Eliyahu: It once happened that a certain student who had studied much *Mishna* and Scripture, and spent lots of time serving Torah scholars, yet he died in half his years (at a young age). His wife took his tefillin and carried them about in the synagogues and schools and complained to them, It is written in the Torah: For this (the Torah) is your life, and the length of your days: my husband, who studied much *Mishna* and Scripture, and spent lots of time serving Torah scholars, yet he died in half his years? Nobody was able to answer her. On one occasion I was a guest at her house, and she related the entire story to me. I said to her, "My daughter! How was he to you in your days of menstruation?" "Heaven forbid!" she exclaimed; "he did not touch me even with his little finger." I asked her, "And how was he to you in your days of white (garments; the clean days)?" She replied, "He ate with me, drank with me and slept with me without clothing, and the "other thing" (relations) did not even occur to him." I said to her, "Blessed be the Omnipresent for slaying him, for he did not show respect to the Torah! For the Torah hats stated: *And you shall not approach a woman as long as she is impure by her uncleanness*.

When Rav Dimi came (*to Bavel*), he said: It was the same bed (*that they slept in; he thought that since it was wide and there would be no contact, it would be permitted*). In the West they said, Rabbi Yitzchak ben Yosef said: Knickers (*that she wore*) interposed between them. (13a – 13b)

## DAILY MASHAL

### ***Cherishing the Tzaros***

The *Gemora* wonders who authored Megillas Taanis, and the *Gemora* states that Chananyah ben Chizkiah ben Garon was the author. The reason they recorded the dates that one may not fast because of miraculous salvation was because they cherished the *tzaros*.



Rashi explains that they cherished the troubles that they were miraculously delivered from, and the miracles were beloved to them.

Others say that they actually loved the periods of distress.

Rabbi Yitzchak Isaac Shor writes that distresses and afflictions contain lessons that man can learn from and serve as catalyst to come closer to Hashem. For "he whom Hashem loves, He chastises." When a person is undergoing afflictions, it is difficult for him to understand the necessity of the afflictions and what lessons are contained within them. When he is delivered from the afflictions, then he can see how much the afflictions aided him in coming closer to Hashem.

The Maharsha writes that they cherished the afflictions and the genial states that one should thank Hashem for the bad in the same way one thanks Hashem for the good. For this reason they instituted a Yom Tov in order to remember the afflictions they had undergone.

## Flesh of a Dead Person

The *Gemora* states that even a dead person feels pain and worms for a dead person are the equivalent of a needle piercing a live person.

This raises a difficulty, as the *braisa* states that a person's dead flesh does not feel the knife. How is it possible to understand that the body of a dead person actually feels the worms that destroy the body?

The Tosfos Yom Tov answers that the meaning of the *Gemora* is that in a person's lifetime, he is distressed that his body will suffer after he dies.

This explanation is troubling even to the Tosfos Yom Tov, for why should a person be distressed about something that had not yet occurred?

The Tosfos Yom Tov suggests that it is the soul that will be in pain after death, when the soul witnesses the pain of the body in which the soul was embodied for so many years. This is implicit in the words of the *Gemora*, for regarding one who is alive, the *Gemora* states 'like a needle in the flesh of a living person,' but

concerning a dead person the *Gemora* does not state that the pain is in 'the flesh' of the dead person. Rather, the *Gemora* states that worms are painful for a dead person, implying that the pain is not in the flesh if the dead person, but in the soul of the dead person.

The Tosfos Yom Tov adds that the *Kol Bo* writes that this is the reason why a dead person is buried. The soul cannot tolerate witnessing the body lying in disgrace without burial.