



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

Mishna

[A woman who experiences a discharge on one or two days of her eleven-day *zivah* period is a minor *zavah*, and she must observe one day in cleanness, corresponding to the day of uncleanness, i.e., she immerses on the day following the day of uncleanness, and if she does not see blood on this day, then she is clean in the evening. Although, technically, after immersion, she is permitted to have relations with her husband, it would not be wise, for if she experiences a discharge later on that day, she becomes *tamei* retroactively. Our *Mishna* discusses a case where she experienced her first or second discharge on the eleventh day of her *zivah* period. This case is unique, for even if she experiences a discharge on the following day, it would not render her a major *zavah*, for she has already begun her seven-day *niddah* period.] If a woman observed a discharge on the eleventh day (of her *zivah* cycle, which is followed by the first day of her *niddah* period) and performed immersion in the evening, and then had marital relations, Beis Shammai said that they (the woman and her husband) transmit *tumah* to the couch and seat (on which they rest on, which would consequently convey *tumah* to foodstuffs and drinks), and they are liable to a sacrifice (prescribed for a woman and a man who had relations in such circumstances). [Beis Shammai maintains that, although a discharge on the next day will not combine with the previous discharges, nevertheless, an immersion before daybreak is ineffective, and therefore, she remains a Biblical *zavah*, with all the ramifications.] But Beis Hillel ruled that they are exempt from the sacrifice. [They maintain that a woman who observed a discharge on the eleventh day of her *zivah* period does not need not to allow any part of a ‘clean’ day to pass before *taharah* can be

established. However, Beis Hillel agrees, in accordance with a Rabbinical enactment, that they are subject to *tumah*, as a preventive measure against a discharge during the eleven days (other than the last), in which case the *tumah* is Biblical, unless a portion at least of the following day had passed in cleanness.]

If she performed immersion on the next day (which means that she did observe ‘*shimur*’ by waiting to immerse until the day begun), and then had marital relations, and after that she observed a discharge, Beis Shammai said that they transmit *tumah* to the couch and seat (on which they rest on, which would consequently convey *tumah* to foodstuffs and drinks), and are exempt from the sacrifice (since a portion of the day at least, has passed in cleanness; the discharge observed later in the day does not render her a *zavah*, for that day belonged to the *niddah* period). Beis Hillel, however, ruled that such a person is a glutton (for he is in such a hurry as not to allow even one clean day to pass after a *zivah* discharge; although there is no *tumah*).

They agree, however, in a case where a woman observed a discharge during the eleven days (of *zivah*), and performed immersion in the evening, and then had marital relations, they (the woman and her husband) transmit *tumah* to the couch and seat (on which they rest on, which would consequently convey *tumah* to foodstuffs and drinks), and they are liable to a sacrifice (prescribed for a woman and a man who had relations in such circumstances). [This applies even if she did not experience a discharge afterwards; this is because ‘*shimur*’ is required. They must wait until daybreak before immersion.] If she performed immersion on the next day, and then had marital relations, such an act is improper conduct, but the *tumah* of their touch and their liability to a



sacrifice due to their relations are pending. [*This will be determined the next day; if she experiences a discharge, she will be rendered retroactively a zavah.*] (71b – 72a)

Eleventh and Twelfth

The *Gemora* cites a *braisa*: They both agree that if a woman, who is a *zavah* (during the eleven days, but not the eleventh day) performs immersion at night (and she does not wait for daybreak), the immersion is ineffective; i.e., they both agree that if a woman observed a discharge during the eleven days and performed immersion in the evening, and then had marital relations, she transmits *tumah* to the couch and seat (on which they rest on, which would consequently convey *tumah* to foodstuffs and drinks), and they are liable to a sacrifice (prescribed for a woman and a man who had relations in such circumstances). They only disagree where a discharge occurred on the eleventh day, in which case Beis Shammai ruled that they transmit *tumah* to the couch and seat, and they are liable to a sacrifice, and Beis Hillel exempt them from the sacrifice.

Beis Shammai said to Beis Hillel: Why should the eleventh day be different from one of the intermediate of the eleven days; seeing that it is the same with regard to *tumah* (where you agree that a woman who observed a discharge on the eleventh day of her *zivah* period, and she performed an immersion at night that if the husband cohabits with her, they both transmit *tumah* to the couch and seat); why then should it not also be the same in regard to the sacrifice?

Beis Hillel answered Beis Shammai: No; if you ruled regarding the intermediate of the eleven days (that immersion during the night is not effective at all), that is because the following day (if she would experience another discharge) combines with it in regard to *zivah* (and that is why 'shimur' in the morning is necessary); would you say the same ruling in regard to the eleventh day, which is not followed by one that we would combine with the previous days in regard to *zivah* (and that is why 'shimur' is not necessary, and an immersion by night would be effective).

Beis Shammai asked them: You must be consistent with your opinions; if the one (the eleventh day) is the same as the other (the intermediate of the eleven days) in regard to *tumah*, it should also be the same as it in regard to the sacrifice, and if it is not the same as it in regard to the sacrifice, it should not be the same as it in regard to *tumah* either.

Beis Hillel responded to them: If we (Rabbinically) impose upon a man *tumah* (in the case where she experienced a discharge on the eleventh day, and she immersed in the evening) in order to be stringent, we cannot on that ground impose upon him the obligation of a sacrifice which is a leniency (for if they are not Biblically obligated to offer the sacrifice, it is *chullin*, and cannot be offered in the Temple). And, furthermore, you stand contradicted from your own words, for since you rule that if she performed immersion on the next day and after having had marital relations she observed a discharge, *tumah* is transmitted to the couch and seat (on which they rested upon), and yet, they are exempt from a sacrifice, you also must be consistent: if the one (the eleventh day) is the same as the other (the intermediate of the eleven days) in regard to *tumah*, it should also be the same as it in regard to the sacrifice, and if it is not the same as it in regard to the sacrifice, it should not be the same as it in regard to *tumah* either. Rather, you must admit that they are the same as one another only where the law is thereby a stringency, but not where it would be a leniency; so here also, they are the same as one another where the law is thereby a stringency, but not where it is thereby a leniency!

Rav Huna stated: Couches and seats which she rests upon on the second day (the day following one of the intermediate days of the *zivah* period on which she experienced a discharge) are ruled to be *tamei* according to Beis Shammai, even though she performed immersion (on that day), and even though she observed no discharge. The reason for this is because of the following: If she would have observed a discharge, she would have been *tamei*, she is therefore now also *tamei* (on a Rabbinical level).

Rav Yosef asked: What novelty is he teaching us, seeing that we have learned in our *Mishna*: If she performed immersion

on the next day (*which means that she did observe 'shimur' by waiting to immerse until the day begun*), and then had marital relations, and after that she observed a discharge, Beis Shammai said that they transmit *tumah* to the couch and seat (*on which they rest on, which would consequently convey tumah to foodstuffs and drinks*), and are exempt from the sacrifice (*since a portion of the day at least, has passed in cleanness; the discharge observed later in the day does not render her a zavah, for that day belonged to the niddah period*)? [The two cases are comparable for the following reason: A discharge on the twelfth day does not combine to that of the eleventh day, and since it does not invalidate the immersion on that day, that discharge, as far as *zivah* is concerned, might well be regarded as if it had never occurred. It is therefore similar to the case of Rav Huna, where a discharge on an intermediate day in the *zivah* period was followed by a day on which none had occurred. Just as in the Mishna, where the second discharge occurred on the twelfth, *tumah* has been imposed Rabbinically as a preventive measure against the possibility of a second discharge occurring on the eleventh (where, then, it would nullify the immersion), so too in the case of Rav Huna, *tumah* should be imposed where no discharge occurred on the second day, as a preventive measure against the possibility of a discharge occurring on the second day. What then was the necessity for Rav Huna to issue a statement, which is implicit in the ruling of our Mishna?]

Rav Kahana objected (*to the comparison*): Where she observed a discharge (*such as the case dealt with in our Mishna, although that discharge could not be attributed to zivah*), the case is different (*from when there was no discharge at all*)?

Rav Yosef responded: But what would it matter that she observed a discharge, seeing that it is one of a *niddah* (*and not related to zivah at all*)?

Abaye said to Rav Yosef: Rav Kahana had the following difficulty: Where the woman did observe a discharge, one can readily understand the reason why *tumah* has been imposed, since an observation of a *niddah* discharge had to be declared *tamei* as a preventive measure against the possibility of an

observation of a discharge of *zivah*, but where one observed no discharge at all, what *tumah* was there to decree against her?

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. (72a – 72b)

DAILY MASHAL

Lechayim, lechayim!

Take out the glasses, pour some brandy, bless Hashem, drink *lechayim* and cheer loudly in honor of the Daf HaYomi learners who are finishing the Talmud Bavli in the twelfth cycle.

Our brothers, courageous soldiers, tonight/tomorrow, the endless evergreen forests bow in humility before you. The ocean waves swell and crash louder especially in your honor and all the songbirds break out in the song you deserve. "Thus said Hashem: If not for My covenant day and night, I haven't put the laws of Heaven and earth" (Yirmiyah 33:28). "Rabbi Elazar said (Pesachim 68b): If not for the Torah, Heaven and earth would not exist."

They are worthy of all praise: businessmen, salesmen, manual workers, brilliant minds, the elderly, the young and those in the middle, from all communities and countries, the sons of Avraham, Yitzchak and Yaakov, who sanctify His name constantly by firmly inserting the Daf HaYomi into their day while putting aside all other preoccupations; starting a business day with Torah or learning the Daf at the end of an exhausting day – a Kiddush Hashem.

Lift them on your shoulders, go out in the streets, dance, rejoice, applaud and sing. Bring your children to the *siyum* celebrations and tell them that they are witnessing real Jewish history in the making, seeing how the vision of the holy tzadik Maharam Shapira of Lublin zt"l shines a bright light into every Jewish community in every town and city. Wear your *Yom tov* clothes, as they did at the *siyum* of the

first cycle at Yeshivas Chachmei Lublin, where they danced around the dais hugging Gemaros, like on Simchas Torah.

Describe to your children how their great-grandfather from Poland or their grandfather from Morocco learnt the holy Gemara, the same *kushyos* and *teirutzim*, the same intricate discussions, despite threats of persecutions and murders - the learning never stopped.

Lift the children high above the audience so that they can see the great assembly, and tell them that this is the last time the *siyum* is being held under a roof. Next time the whole of Eretz Yistrael will be a *siyum*.

The "veterans" will shed a tear, and more. Those who started to learn the Daf HaYomi at the beginning of the cycle now merit the materialization of a dream: "Who sow in tears will reap in joy." Seven and a half years ago, they sat in synagogues, sometimes two or three people, with amazing determination and diligence. Tonight/tomorrow, they merit finishing the *Shas* accompanied by tens of thousands of people who followed in their footsteps and joined over the years, to enjoy the light of Torah. The "veterans", who paved the way for all the masses who continue to join the Daf HaYomi *shi'urim*, accumulated countless merits, many years of learning and dozens of tractates.

A day will come, Rabbi Meir Shapiro, and your eyes will see Hashem returning his people. The merit of learning Torah will stand by our people, the Temple will descend from Heaven, Eliyahu will inform us of our redemption, Mashiach will come, masses of Jews will rush to the Holy Land and... on the way they'll learn the Daf HaYomi.

Lechayim!!!!