

## Megilla Daf 8

### I: Words

- (1) נְדָרִים – Vow (taken upon one's self, "harei alai") (8a, 2nd mishna)
- (2) נְדָבוֹת – Voluntary offering (taken on an object, "harei zu") (8a, second mishna)
- (3) אַחֲרֵי־וְתָן – Their responsibility (if they die, are stolen or lost, he must replace them) (8a, second mishna)
- (4) זָב/זָבָה – A man/woman who experiences a bodily discharge (8a, third mishna)
- (5) מְשַׁכָּב וּמוֹשָׁב – Tum'a caused by lying on something or sitting on something (even if you don't touch it with your body) (8a, 1st line of third gemara)
- (6) פְּרִיעָה – Letting one's hair grow (part of what the metzora must do) (8b, mishna)
- (7) פְּרִימָה – Tearing one's clothing (part of what the metzora must do) (8b, mishna)
- (8) טוּמְאַת הַיֶּסֶט – Causing tum'a by moving an earthenware vessel; since the entire vessel is moved, it is considered as if the tamei person touched its insides as well, which is the only way it can become impure (8b, 12th wide line)
- (9) אַשּׁוּרִית – Assyrian script (this is the rabbinic name for our block Torah letters) (8b bottom mishna)
- (10) יוּוֹנִית – Greek language (Yavan = Greece) (bottom mishna)

### II: Gemara phrases

- (1) קָפְדִי – are scrupulous (people care about it and consider it a monetary expense) (8a, 5th line)
- (2) וְהֵלֵא דִין הוּא – Can it not be argued with logic? (deduction) (8a, 2nd line from bottom)
- (3) דְּמַרְבֵּי בֵיה – The argument is a *ribu'i*, i.e. it adds on or includes an additional case (8b, 7th line)
- (4) דְּמִמַּעַט בֵּיה – The argument is a *mi'ut*, i.e. it removes or excludes a case (8b, 8th line)
- (5) לְמַפְרַע – Retroactively (8b, 5th line of first gemara)

### III: Arguments

#### (1) **Zav**

a) sees one discharge - not a zav, considered a *ba'al ker*i (lower tum'a - rishon)

b) sees 2 discharges in one day or one on 2 consecutive days - partial zav (is av ha-tum'a and must count 7 clean days, but does not have to bring the korban.) This verse describes it: Lev 15:2 - When any man has: ויקרא טוב: - איש איש כי יהיה זב מבשרו זבו טמא הוא: a **discharge** from his flesh, it is his **discharge**; he is tamei.

c) sees 3 discharges in one day or one on 3 consecutive days - full zav and has to bring korban. This verse describes it:

ויקרא טוב: - וזאת תהיה טמאתו בזבו רר בשרו את זבו או החתים בשרו מזבו טמאתו הוא: Lev 15:3 - And this shall be his tum'a from his **discharge**, if his flesh dripped his **discharge**, or if his flesh absorbed his **discharge**; it is his tum'a.

This verse explains that a 'partial zav' does not bring the korban. (The previous

verse (15:14) describes the bringing of the korban on the 8th day and here the extraneous word “mizovo” (either “from his discharge” or “[but] take away from someone with his discharge” depending on how you use the preposition מ) excludes him from the korban, i.e. the koheins atones for a full zav, but not a partial zav: “And the Kohen will atone for him before Hashem “from” his discharge - ויקרא ט׳ב - ׀כפר עליו הכהן לפני ה מאזבו”

## (2) Metzora

	grow hair, torn clothes	shave hair, bring korban to purify	Leave all 3 camps	Creates tum'a when he walks into a house	Goes to mikva on 7th day	Cause of tzara'at/ cure
full metzora (muchlat)	yes	yes	yes	yes	yes	his body/heals
provisional metzora (musgar)	no	no	yes	yes	yes	time/time

The gemara (Rava) asks: if the provisional metzora walked into a house during his seven confined days and then is confirmed as a metzora on day 7, do the items in the house (that would have been tamei if he had been a full metzora) now become RETROACTIVELY tamei since he has now been diagnosed as a metzora? The answer given is no. [In the flow of the gemara, this teaches that the word “v'taher” means prospectively (i.e. you now become tahor of something) and not originally (i.e. you were always tahor of something) which is a refutation of Rav Shmuel bar Yitzchak on 8b at the beginning of the new gemara.