

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

It is noted that there is a disagreement amongst Tannaim whether the next part of the Mishnah refers to all four women mentioned in the Mishnah or only some of them.

2) External cause

R' Huna rules that a woman who jumps and discharged blood three times has established a fixed period.

This ruling is clarified.

R' Ashi responds to an unsuccessful challenge to this ruling.

A second version of R' Huna's statement is presented and clarified.

3) MISHNAH: The Mishnah discusses which women require and which women are exempt from twice-daily exams to handle tohoros. The additional requirements for kohanos are taught.

4) Niddah

It is noted that the Mishnah's ruling that a niddah is not required to do an exam seems consistent with Reish Lakish rather than R' Yochanan.

It is demonstrated how the Mishnah could be consistent with R' Yochanan as well.

5) One who is observing her days of tohar blood

It is noted that the Mishnah's ruling related to one who is observing her days of tohar blood is consistent with Rav rather than Levi.

Levi explains how the Mishnah does not refute his position.

An alternative explanation of the Mishnah is presented.

6) A young girl who marries

The Mishnah below is cited that presents a dispute between Beis Shammai and Beis Hillel regarding how long a young girl who marries remains tehorah.

R' Gidal in the name of Shmuel qualifies Beis Hillel's position.

This position is unsuccessfully challenged.

A Beraisa in support of R' Gidal is cited.

7) Daily exams

R' Yehudah in the name of Shmuel asserts that the daily exams mentioned in the Mishnah are for Taharos.

This assertion is challenged and the Gemara states that this statement was made in reference to the end of the Mishnah.

The novelty of this statement is explained.

A Beraisa is cited in support of Shmuel's statement. ■

Distinctive INSIGHT

A pattern based upon jumping

קא משמע לן שקפיצה נמי דאתמול גרמא

The Mishnah concluded (7b) with the law of a woman who sees blood due to an external inducement, such as jumping. Here, the law is *דיה שעתה* even if she would see blood twice during pregnancy.

Our Gemara analyzes this case, and introduces a teaching of R' Huna. He says that if a woman jumps and she then sees blood, and this is repeated for three episodes, she has established a set pattern. According to the understanding of Rashba and Ritva, Rashi explains that the first presentation of R' Huna's rule is that a woman jumped and saw blood, and this repeated itself three times. If this occurred on different days of the week each time, the woman's pattern is determined to be a function of jumping alone. Tosafos and Ramban explain that R' Huna is teaching that when this occurred on the same day of the week each time, the law we derive from this is that this woman has established a pattern for jumping and the day of the week together, but not for any one factor alone. This is a pattern based upon combined factors (*וסת המורכב*).

Rav Ashi explains that the case of R' Huna is where the woman jumped on Sunday, and she saw. She then jumped again the next Sunday, and she saw. Finally, she jumped the next Shabbos, but she did not see until Sunday, when she saw without jumping on that day. The law of R' Huna is that she has a pattern for Sundays, in conjunction with jumping.

Chavas Da'as (189:#23) explains that this pattern only emerges where the first two sightings were on the same day the woman jumped, and only for the third time did the woman see blood the day following her jump. If, however, the woman jumped and only saw blood the following day, and this happened three times, the pattern would be set only for days, and without any regard for the jumping. Chasam Sofer disagrees and says that if each time the same sequence occurred, and she saw blood a day after having jumped, the pattern would recognize the jump as a factor. The only argument among the Rishonim is where the pattern differed, and two sightings were on the day of a jump, while the third was only the day after.

A final version of R' Huna is that in this scenario a woman would establish a pattern for Sundays alone, without the factor of jumping at all. The third sighting occurred without her having jumped on Sunday, so this demonstrates to us that the jumping of the first two weeks was not an essential factor of the event.

As noted above, the Rishonim discuss the details of the first presentation of R' Huna's law. Rashi and Ba'al HaMaor explain that the case is where the woman jumped on different days each time, and she saw blood. In this case, she has a pattern which is a function only of when she jumps. ■

HALACHA Highlight

Remaining married to a woman whom one is Rabbinically prohibited to marry

התורה טמאתו והתורה טהרתו

The Torah declared it tamei and the Torah declared it tahor

Beis Shmuel¹ ruled that one who was forced to marry someone that is Rabbinically prohibited to him must divorce her as soon as the duress has passed. Although he was initially permitted to marry her due to the external pressure, once that pressure has passed their relationship reverts back to the Rabbinic prohibition. He cites as proof to his position Rambam's ruling concerning a kohen marrying a *yefas toar*. Rambam rules² that a kohen may also take a *yefas toar* since the allowance is one's *yetzer hora* but he may not be intimate with her a second time. Here is another example of an act that it permitted due to some sort of external pressure, but once the condition has passed the prohibition becomes activated. He then notes that the two cases are not exactly the same. In the case of the *yefas toar* they never married. In Beis Shmuel's case once they are married, so perhaps the halacha will be that they are permitted to remain married.

Teshuvos Tuv Taam V'daas³ cites Pri Megadim who rules that once food was ruled permitted due to k'vod Shabbos considerations it remains permitted even after Shabbos. Accordingly, the couple that was permitted to marry due to the emergency experienced should also be permitted to remain married. Someone challenged this from the Gemara Chullin (17a) that discusses whether *basar nechira* (meat from an animal whose pipes were pierced rather than cut) which was permitted in the

REVIEW and Remember

1. What type of pattern can be established if a woman discharges blood after jumping ?

2. How often does a kohenes have to do an exam ?

3. What is the point of dispute between Beis Shammai and Beis Hillel ?

4. How does a woman who does not prepare taharos have to do an exam ?

wilderness was also permitted after entering Eretz Yisroel. The Gemara does not reach a definitive conclusion on the matter. Shouldn't that case serve as precedent to draw a stringent decision? Tuv Taam V'daas answered that there are some things that are permitted for a period of time and prohibited for a period of time. Chometz is one example and Rav's position in our Gemara regarding blood after childbirth is another example. Meat that was permitted out of k'vod Shabbos considerations was declared permitted because there are reliable authorities that permit the consumption of this meat. Once the decision is made to rely upon those authorities we do not recant that decision. In our case although the duress was the reason the couple was permitted to marry once they received that permission it is not recanted and they may remain married. ■

¹ בית שמואל סי' ט"ו ס"ק י"ח.
² רמב"ם פ"ח מהל' מלכים ה"ד.

³ שו"ת טוב טעם ודעת תליתאה ח"א סי' קע"ב. ■

STORIES off the Daf

A Temporary Condition

”התורה טמאתו והתורה טהרתו...”

The Kedushas Levi, zt"l, learns an inspiring lesson from a statement on today's daf. “The verse states, ‘חטא חטאה ירושלים על כן לנדה היתה.’ The rule is that there are two types of people who sin: one person sins because he has succumbed to a temptation that overwhelmed him. A second person sins but has no particular pleasure out of it. He sins solely to anger God. It is very diffi-

cult for the second type of sinner to repent. The one who sins out of lust can easily repent, however. This is the meaning of the above verse. ‘חטא חטאה ירושלים’— Since Yerushalayim sinned out of lust—the word חטא means a sin of error; ‘על כן לנדה היתה’ - it is possible to do teshuvah, like a niddah who is purified in the mikveh. This is just a temporary state of impurity, not like that of a creature that is impure at its root and can never become pure.

“So, too, we find in Niddah 11, that there are two different types of blood: regular blood of a niddah, and the blood of a woman who gives birth. The rule is that God always bestows kindness on

Yisrael. Even if something appears to be the opposite of kindness, in the end this too turns out to have been a kindness. The blood of a niddah in the beginning is impure. This is because this blood appears to be defiled. But the purpose of the blood is birth. For this reason the same blood after birth is pure. This blood demonstrates that the function of the blood of niddah is ultimately to promote having children. Even the blood of niddah is revealed to have been a manifestation of God's kindness!”¹ ■

¹ קדושת לוי, פינחס ■

