

OVERVIEW of the Daf

1) **MISHNAH:** Women who examine themselves are praiseworthy, but not men.

2) Clarifying the Mishnah

The reason it is praiseworthy for women to examine themselves but not for men is explained.

This explanation is unsuccessfully challenged.

A Beraisa clarifies the Mishnah's ruling with regards to men.

The implication of the Beraisa's ruling is challenged.

One answer in line with a statement of Abaye is presented.

Rava suggests an alternative explanation.

Rava's position is unsuccessfully challenged.

Two Beraisos are cited that record conversations between R' Eliezer and Chachamim.

The Gemara determines which conversation happened first.

The rationale behind R' Eliezer's stringent position is explained.

Additional teachings on the same topic are recorded.

A related story is presented and explained.

3) המקשה עצמו

Rav issues a statement regarding one who is מקשה עצמו and the statement is clarified.

Two versions of R' Ami's related statement are recorded.

Additional teachings and related Beraisos are presented and clarified.

4) Cutting off the hand

The Gemara inquires whether the Mishnah's statement that a man's hand should be cut off was literal or just a curse.

An unsuccessful attempt to resolve this inquiry is presented and the question remains unresolved.

5) **MISHNAH:** The method of preparing a woman who lacks *da'as* to eat terumah is presented.

6) Clarifying the Mishnah

The Gemara clarifies the type of deaf woman to which the Mishnah referred.

The cases of the blind woman and woman who lost her mind are clarified.

A Beraisa elaborates on the process of making a deranged kohen fit to eat terumah.

R' Pappa infers from this that it is prohibited to wear pants. This inference is challenged and the restriction is clarified. ■

Distinctive INSIGHT

Commending women who check often

כל יד המרבה לבדוק בנשים משובחת

The Gemara (11b) established that even a woman who has an established pattern for her period must check herself regularly if she is involved in handling taharos.

The second perek begins with the halacha that for a woman who must check herself it is praiseworthy if she does so often. The conclusion of the Gemara earlier was that a woman should only check herself to ascertain that she is tehorah so that she not ruin taharos that she is handling, but she should not check herself as a safeguard to establish her taharah regarding her being permitted for her husband. The Gemara (12a) noted that this would be counterproductive, in that her husband will become concerned and will abstain from being intimate with her. Therefore, Rosh and Ritva explain that our Mishnah, as well, is only commending a woman who is handling taharos who checks herself regularly, but it is not recommended, nor allowed, for a woman to check herself solely to confirm her permitted status for her husband.

Rosh does comment that a woman who does not have a regular period should conduct herself according to the stringency of Rabeinu Chananel and check herself before and after relations with her husband. Still, Rosh does not want to explain that our Mishnah is specifically commending a woman without a regular cycle who should check herself often, because the case presented in the Mishnah is introduced with the term "nashim—women," which suggests that this halacha applies to all women, and not just those without regularly established periods. This is why he says that it refers to any women, as long as they are involved in handling taharos.

Rashba and Tur write that our Mishnah does not have to be speaking only about a woman who is handling taharos, but it is instructing that a woman may check herself often as long as it is done at times other than when she will be with her husband. The Gemara's concern earlier about the husband's reaction is only an issue if the husband will notice that his wife is checking herself. If she checks herself at other times, this is praiseworthy.

Rabeinu Simcha explains that our Mishnah is praising a woman who checks herself before being intimate with her husband. Kraisi u'Plaisi explains that although R' Yehuda ruled in the Gemara earlier (12a) that a woman should not check at this point, that is only when she does so on her own volition. However, if the husband asks his wife to check herself, there is no longer a suspicion that the husband will be concerned that the woman has detected some problem which caused her to perform a bedikah. This is why, even when asked by her husband, that the woman should only check herself before being intimate with him, but not afterwards, because this is not something the husband had requested. ■

Today's Daf Digest is dedicated by Rabbi & Mrs. Shiya Wechsler
in memory of his father

ר' יצחק אהרן בן הרב צבי דוב, ע"ה

HALACHA Highlight

Dancing on someone's shoulders

והכא מאי ביעתותא איכא

In this case what is the fear?

Rav Chaim Falagi¹ wrote that on Shemini Atzeres and Simchas Torah the leaders of every tziibur should make sure that people do not ride on one another's shoulders since the practice is improper for three reasons. The first reason is that it is often unmarried young men who ride on one another's shoulders and this should be prohibited based on Shulchan Aruch's ruling² that it is prohibited to ride on an animal without a saddle. His second reason is that it happened once that the person bumped into the lamp hanging from the ceiling causing some oil to spill on his expensive clothes thereby ruining them. The third reason is that it happened once that the person fell and was permanently injured as a result.

Rav Binyomin Zilber, author of Teshuvos Az Nidbaru³ was asked about the common practice of young men to dance with one another on their shoulders at weddings and other celebrations. Seemingly the practice should be prohibited based on Rav Chaim Falagi's application of the ruling in Shulchan Aruch and yet it is a common occurrence in yeshivos. Rav Zilber responded that in his opinion he did not agree that there is an actual prohibition to ride on someone's shoulders. Furthermore, one should certainly not publicize

REVIEW and Remember

1. Why is it inappropriate for men to examine themselves ?

2. What action is comparable to bringing a flood upon the world ?

3. When will the "son of David" come to the world ?

4. What did the deaf woman in Rebbi's neighborhood do for the other women ?

that something is prohibited when the practice regularly takes place in the presence of great Torah scholars since their silence constitutes an agreement with the practice. He then notes two differences between the case of riding on an animal and dancing on someone's shoulders. One difference is that generally one rides on the back of an animal for an extended period of time as opposed to riding on someone's shoulders which is not more than a couple of minutes. Secondly, when riding on someone's shoulders there is a fear that one will fall and our Gemara teaches that when there is a fear that one will fall he is not prone to improper thoughts. ■

¹ רוח חיים סי' תרס"ט סק"ח.

² שו"ע אהע"ז סי' כ"ג סעי' ו'.

³ שו"ת אז נדברו ח"ג סי' נ"ט. ■

STORIES off the Daf

In the Driver's Seat

"היום אומר לו עשה כך ולמחר אומר לו עשה כך..."

Rav Yisrael of Ruzhin, zt"l, gives a fascinating explanation of a famous statement on today's daf. "Our sages say that today the yetzer hara says to do one sin, tomorrow another, until one finally falls to idolatry. This statement does not mean that the yetzer hara increases the sins that one indulges in from day to day. It means that the yetzer hara pushes a person who falls to keep falling in the same manner day after day, time after

time. Even this is enough to cause one to worship idolatry eventually, God forbid!

"This can be compared to a sick person whose weakened constitution does not improve. If his system does not overcome what ails it, he gets sicker and sicker and eventually he reaches the point where he is dangerously ill."¹

Rav Shalom Schwadron, zt"l, offers his own insight here. "It is interesting that the yetzer doesn't demand that one stop fulfilling mitzvos; it merely pushes one to follow his instructions. He wants to bring a person to a place where he will fulfill only that which interests him. A student in yeshiva will learn Torah until very late at night, missing out on a

meaningful shachris. Another person will express his zealotry at the expense of fulfilling his obligations to his fellow human beings.

"The yetzer wants to be in the driver's seat; that one should only do what interests him in the manner that he prefers. He knows that a person who only acts when he is inclined to do so will eventually stop fulfilling the mitzvos. We need to recall that the main thing is to fulfill the mitzvos of the Torah because this is the will of the Creator. We must not be swayed by the compelling-seeming logic of the yetzer hara which causes one to forget God."² ■

¹ נר ישראל, ח"ב, ע"פ"ח

² קול דודי דופק, ע"קצ"ט ■