

## OVERVIEW of the Daf

### 1) Relations while it is light (cont.)

The Gemara unsuccessfully challenges the statement that relations in the presence of a living creature is improper.

The practice of some Amoraim regarding privacy is recorded.

### 2) Dangerous activities

R' Shimon ben Yochai enumerates five dangerous activities.

The Gemara elaborates on each of these five activities.

### 3) Relations during the day

R' Chisda states that it is prohibited for a couple to be together during the day.

Abaye and R' Huna offer different explanations why this is so.

Rava asserts that if the house is dark it is permitted and Torah scholars may make the room dark.

Numerous unsuccessful challenges to the assertion that relations during the day are prohibited are presented.

Tangentially, the Gemara elaborates on the topic of the material that should be used for examinations.

Tangentially, the Gemara discusses the tum'ah/taharah status of snow.

**4) MISHNAH:** The Mishnah discusses different parts of a woman's anatomy and blood flowing from those parts renders her teme'ah.

### 5) The source of blood

Rami bar Shmuel and R' Yitzchok the son of R' Yehudah further elaborated on the source of blood that flows from a woman and whether it makes her teme'ah.

Rabba bar R' Huna challenges their assertion.

R' Huna answers his son's question.

Abaye challenges R' Huna's distinction and suggests two different outcomes.

R' Chiya cites a Beraisai but R' Ketina seems to maintain a dissenting opinion.

The opinions of R' Chiya and R' Ketina are analyzed through the lens of the two versions of Abaye's position. ■

## Distinctive INSIGHT

### *Three ways to dispose of fingernails*

תנו רבנן ג' דברים נאמרו בצפרנים שורפן חסיד קוברן צדיק זורקן רשע

Rabban Shimon b. Gamliel listed five things that are dangerous and that cause one to be at risk. One of them is if one takes his fingernails or toenails and tosses them into the street. Tosafos HaRosh notes that in Moed Kattan (18a) the Gemara qualifies this situation and says that nails only cause damage if they are left to remain on the ground at the place where they were cut. The nails are no longer dangerous if they are collected and moved to a different location. Mishnah Berura (260:#6) cites a disagreement among the poskim in this regard. He writes that if one lives in a house where women walk about, Prisha (240:#4) says that one may sweep up the nails so that they are pushed away from where they fell when cut, and they are no longer dangerous. Elya Rabba (260:#7) says that nails must be removed from the room where they were cut, and at that point they are no longer dangerous.

The Gemara lists three levels of conduct regarding how to handle one's nails. One who burns them is pious. One who buries them is righteous, and a person who tosses them out callously is evil. Rashi explains that one who burns them is called pious, which is better than the one who buries them, who is only righteous. The reason that burning them is a preferred method of disposal is that this is an adequate and efficient method. When nails are only buried they still may be uncovered and exposed, thus they may still pose a danger. Yet, the title of being pious is reserved for the one who burns his nails for another reason. Tosafos explains, in the name of the Aruch, that destroying one's nails causes damage to the person. Based upon the Gemara in Shabbos (75b), destroying anything that grows or is part of one's body at least weakens a person. Tosafos HaRosh adds that as nails are burned they create a "ruach ra'ah," which is damaging. Therefore, burning nails in order to protect others, even at one's own risk, is an act of piety.

Aruch LaNer asks, though, what kind of piousness is this, because we know that a person is not allowed to place himself in danger or to harm himself. A person should be as conscientious as possible, and therefore bury his nails, but not burn them and thereby harm himself. Pischei Niddah also adds that if discarding one's nails causes potential harm to others, why is one who buries them considered righteous? A person should be obligated to avoid harming others, rather than be crowned with the title of being righteous for not doing so. Rather, burying is not actually adequate, because the nails might become exposed. However, one is not expected to burn them due to the harm it may cause to himself. Burying them is a sufficiently righteous deed, so therefore burning them is an act of piety.

Klei HaGolah says that one is protected when he burns nails with noble intent. ■

# HALACHA Highlight

## Bedikah cloth material

הני שחקי דכיתנא מעלי לבדיקה

*These worn-out linen cloths are good for an exam*

Rava teaches that worn-out linen is a good material for a bedikah cloth. The Gemara challenges this from a Beraisa that rules that linen may not be used as a bedikah cloth and records two answers to this contradiction. The first answer distinguishes between linen and linen cloth and the second answer distinguishes between new and old linen garments. Rashi<sup>1</sup> explains that worn-out linen material is whiter than new linen material. Shulchan Aruch<sup>2</sup> rules that all the bedikos that one performs should be done with old linen material. Tur<sup>3</sup> explains that new linen may not be used even if it is clean and white since it is stiff. Rav Shmuel Halevi Vosner<sup>4</sup> suggests another reason why old linen garments are the material of choice and that is that new linen is smooth and does not absorb blood as well as an old linen garment. However, b'dieved a bedikah done with a new linen cloth would be valid. Sefer Yesod HaTeharah<sup>5</sup> writes that the bedikah should be done with cotton material since it is soft, absorbs well and blood can be easily seen on it.

In his teshuvos<sup>6</sup> Rav Vosner discussed the question of whether one may use synthetic material for a bedikah. He ruled that if the material is white there is no issue to use it for a bedikah even l'chatchila. However, each material must be

# REVIEW and Remember

1. What are the five activities that R' Shimon ben Yochai identifies as dangerous ?  
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2. Is snow a food or a liquid ?  
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3. Why is blood found in the פרוזדור tamei?  
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4. What is the point of dispute between R' Chiya and R' Ketina?  
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tested to confirm that it is absorbent and the blood will be visible. Sefer Mishmeres HaTaharah<sup>7</sup> writes in the name of Rav Elyashiv that l'chatchila one should not use synthetic material as a bedikah cloth even if it is soft. The reason he gives is that the material is smooth and blood is not easily absorbed. Rav Nissim Karelitz<sup>8</sup> rules that a bedikah should not be done with synthetic material. However, if a material is made from a synthetic/cotton blend it may be used since the cotton is part of each thread and the blood will absorb in the cotton part of the thread. ■

<sup>1</sup> רש"י ד"ה שחקים.  
<sup>2</sup> שו"ע יו"ד סי' קצ"ו סעי' ו'.  
<sup>3</sup> טור שם.  
<sup>4</sup> שעירי שבט הלוי סק"ג.  
<sup>5</sup> יסוד הטהרה פ"ד סעי' ד'.  
<sup>6</sup> שו"ת שבט הלוי ח"ו סי' קכ"ט אות י"ט.  
<sup>7</sup> ספר משמרת הטהרה פ"י סעי' כ"ט והעי' 60.  
<sup>8</sup> חוט השני עמי רמ"ט סעי' ח' ועמי תט"ז סעי' ח'. ■

# STORIES off the Daf

## The Cloaking of Providence

"והנוטל צפרניו חזרוקן לרה"ר..."

It is well known that we live in a time when there is terrible hester panim—God's presence is not easily perceived. The Chofetz Chaim, zt"l, uses this concept to explain why we have so many amenities in our times. "God saw that people were very weak spiritually due to the obscuring of God's presence and could not survive dealing with the hardships of living without conveniences to make life easier. He afforded access to

electricity and all of the appliances that use it, and subsequent generations find such things essential to their survival."<sup>1</sup>

We sometimes find Talmudic statements that don't seem to apply today. On today's daf, for example, we find that if a pregnant woman walks on cut fingernails she will miscarry. Yet this seems a bit farfetched to us here in the twenty-first century. When someone asked the Chazon Ish, zt"l, about whether this principle is still in effect, he replied with characteristic clarity. "In our generation, with such great hester panim, I would not be surprised if a woman who is expecting treads on fingernails and nothing happens to her fetus at all."<sup>2</sup>

The Shelah HaKadosh, zt"l, gives a similar explanation for why we no longer find that people are struck with tzora'as for sins like leshon hara and the like—although the Gemara explicitly states that certain sins cause the ailment.<sup>3</sup> "The matter of tzora'as is only applicable when we had a Beis HaMikdash and God's providence was clearly seen. After the destruction of the Beis HaMikdash, God's providence was hidden. During such hester panim, we are no longer sent tzora'as as a clear message from heaven that one must rectify his sins."<sup>4</sup> ■

<sup>1</sup> מאיר עיני ישראל  
<sup>2</sup> מעשה איש, ח"ב, ע"י קנייה  
<sup>3</sup> ערכין, ט"ז  
<sup>4</sup> שלי"ה הקי ■

