

OVERVIEW of the Daf

1) The first discharge of a minor (cont.)

Rava completes his unsuccessful attempt to prove that the first discharge of a metzora does not transmit tum'ah if it is carried.

Abaye questions R' Yosef's thinking in posing this question in the first place.

2) The first discharge of a zav

R' Huna asserts that the first discharge of a zav generates tum'ah even if it occurred due to circumstances beyond his control.

Four unsuccessful challenges to R' Huna's position are presented.

R' Huna describes the difference between zera and zivah discharges.

3) Bodily fluids of a postpartum woman

A Beraisa records a further discussion between Beis Shamai and Beis Hillel whether bodily fluids of a postpartum woman transmit tum'ah even when dry.

A point regarding Beis Shamai's position is clarified.

4) Tohar blood

Rav and Levi disagree whether there is a single source for blood and sometimes it is tahor and sometimes it is tamei or whether there are two sources of blood.

The practical difference between these positions is identified.

Levi's position that there are two sources is unsuccessfully challenged.

This discussion forces the Gemara to clarify the point of dispute from Rav's perspective.

Two more unsuccessful challenges to Levi's position are recorded. ■

Distinctive INSIGHT

The source from which the tahor blood flows

רב אמר מעין אחד הוא התורה טמאתו והתורה טהרתו, ולוי אמר שני מעינות הם נסתם הטמא נפתח הטהור נסתם הטמא

After a woman gives birth, the Torah describes that she experiences two stages, one of blood which is tamei, and another of blood which is tahor. After giving birth to a girl, these stages are 14 and 66 days in duration, respectively. After giving birth to a boy, these periods last 7 and 33 days, respectively.

Rav and Levi discuss the nature of the transition between these stages. Rav holds that the source for these two flows of blood is one and the same. For example, after the birth of a boy, the Torah considers any flow during the first seven to be tamei, but the blood which flows from that same source is tahor for the next thirty-three days. Levi disagrees, and he says that these flows originate from separate sources. For the first seven days following the birth of a boy blood from the uterus which is the tamei source flows, after which that flow ceases, and a source other than the uterus opens for the next thirty three days with blood that is tahor.

Tosafos asks a question against the view of Levi from a Beraisa in Bechoros (46b) which teaches that a non-Jewish woman who gives birth before she converts does not observe the period of blood which is tahor even after she converts. The problem is that according to Levi the tahor blood is not a halachic rule, but rather a physical reality of blood which comes from a source which is not tamei. What difference should there be that the mother gave birth before becoming Jewish if the blood itself does not come from the uterus?

Tosafos also asks a question from a Mishnah later (40a), where Rabbanan hold that a woman who gives birth with a caesarean section does not observe the stages of blood which is tamei followed by that which is tahor. If, according to Levi, the blood comes from a source which is tamei, what difference should it make if the birth was not natural?

Rashba answers this second question by saying that our sages understood that the flow from the non-tamei source does not cease after seven days for the birth of a boy or fourteen days after the birth of a girl when the child is delivered by caesarean section. This only occurs when the birth occurs naturally.

One answer Tosafos gives is that the Beraisa regarding the not-yet-Jewish woman who gave birth is teaching that if she sees blood on the seventh day after the birth of a boy or the fourteenth day after a girl, the mother is tamei'ah niddah, because she is not granted automatic periods of tamei blood of seven or fourteen days for birth. Any blood she sees would be considered niddah. However, once that period is over, the blood she sees would be tahor because it comes from a source which is tahor. ■

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מרת פרומה בת הרב שמואל, ע"ה

Mrs. Florence Romirowsky, ע"ה

By her family

HALACHA Highlight

Defining the word "day"

”דוּתָהּ תִּטְמֵא” לרבות הלילות

“Infirmity shall she be tamei” to include the nights

In a certain city there were two slaughterers and an enactment was made that each slaughterer must give his knife to the other **מִיָּדֵי יוֹם בְּיוֹמוֹ** – each and every day. It happened once that the butcher woke up one of the slaughterers in the middle of the night to slaughter an animal and he did so without having his knife examined by the other slaughterer, in violation of the enactment. One line of defense was that the enactment was to show the knife “each and every day” and since he slaughtered at night he was not obligated to show the knife to his friend. The question of what to do was sent to the author of Teshuvos Doveiv Meisharim¹ to issue a ruling about the matter.

Doveiv Meisharim’s initial approach was to note that there are many instances in which Chazal understand the word **יוֹם** to be to the exclusion of the night. One such example is found in our Gemara that relates that the word **דוּתָהּ** is necessary to teach that a woman who gave birth is tamei’ah even at night. Rashi² explains that without the word **דוּתָהּ** it would have been assumed that when the Torah declares that a woman who gave birth is tamei’ah for seven days the intent was days rather than nights. After citing additional support for this approach he then reversed directions and offered two reasons why the slaughterer

REVIEW and Remember

1. What is something that causes tum’ah to others but it itself is tahor ?

2. What is the point of dispute between R’ Eliezer and Rabanan ?

3. What are the differences between zivah and zera ?

4. What is the practical difference between Rav and Levi ?

was in violation of the town’s enactment. One of those explanations is based on the Mishnah LaMelech³ citing Rashba who demonstrates that although the word **יוֹם** in the Torah may mean day rather than night when people use the word day they include nights as well. Accordingly, since the enactment was formulated by the leaders of that town it is assumed that when they used the word day they meant to include nights as well. Consequently, the slaughterer is in violation of the town’s enactment and is subject to the consequence of violating that enactment. ■

¹ שו"ת דובב מישרים ח"א סי' קל"א אות ג'.
² רש"י ד"ה ד"ה לרבות.
³ משנה למלך פ"ח מהלי מתנות עניים ה"א. ■

STORIES off the Daf

The Departure of Holiness

”לאחרים גורם טומאה...”

Today’s daf continues discussing the halachos of ritual purity and impurity of a new mother.

When one learns in Parshas Tazria that giving birth generally imparts its own impurity, he is likely to feel a bit confused. A student once asked the Rebbe of Kotzk, ז"ל, “Don’t our sages tell us that one of the three keys God holds is the key to giving birth? And that the Shechinah is there during birth, since every child is a new revelation of God in the world? So why does birth itself impart an especially powerful defilement to the new mother?”

As usual, the Kotzker gave a lightning-quick reply. “The defilement comes after she gives birth.”

The Avnei Nezer, ז"ל, explained his father-in-law’s cryptic response. “This is similar to the Zohar regarding defilement of niftarim. The Zohar explains this with a parable. When a sealed barrel of honey is emptied, bugs swarm to it. Similarly, when a holy neshamah departs from a Jewish body, defilement immediately clings to it since it is the way of defilement to rest in a place from which powerful kedushah departed. The same is true regarding a new mother. God attends and opens the locked womb of every birthing woman. The ensuing kedushah is very powerful until the birth. Afterward, however, this powerful revelation of the Divine presence departs. And the defilement rests in its place!”

But the Shem MiShmuel, ז"ל, wonders about this. “It cannot be that whenever extra holiness departs defilement takes its place. If this were true, every motzei Shabbos, when we lose our neshamah yeseirah, we would become defiled. There is another element which causes defilement in addition to the first element. This second cause is found in the midrash. The midrash states that there are six times when the heavenly angels accuse. Because there is an element of danger to a person at that moment, one needs a special merit to survive. One of these moments is when a woman gives birth. It is when the extra holiness which comes to protect the baby from the danger departs that the forces of defilement come in!”¹ ■

¹ שם משמואל, פרשת תזריע, תרע"ד. ■

