

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara concludes recounting the incident that related to the dispute between Rav, Shmuel and R' Yitzchok.

2) Bleeding during labor

Rava inquires whether bleeding in labor interrupts the counting of the seven clean days for being a zavah.

Abaye suggests an answer to this inquiry, but it is rejected.

Two unsuccessful challenges to Rava's response to Abaye are recorded.

The Gemara successfully resolves Rava's inquiry.

Abaye adds a follow-up comment to this ruling.

3) Labor during a zavah's seven clean days

A Beraisa teaches that childbirth does not cancel a zavah's seven clean days.

The Gemara inquires whether the tum'ah days that follows childbirth count for a zavah's clean days.

Abaye and Rava disagree whether these days count for a zavah's clean days.

Rava presents a proof that they count but Abaye rejects that proof.

Rava offers another proof in support of his position.

The subsequent exchange between Abaye and Rava is recorded.

Abaye cites proof for his position that the tum'ah days do not count towards one's zavah clean days but the proof is rejected.

Abaye attempts to cite another proof but this is also rejected.

An analysis of the Beraisa cited is recorded.

4) Relief from pain and bleeding

R' Chisda and R' Chanina disagree whether a woman who bled in labor for three days and then has relief from pain and bleeding is temei'ah or tehovah.

R' Chanina explains the reasoning behind his position that she is tehovah.

R' Chisda's position is unsuccessfully challenged.

R' Chanina's position is unsuccessfully challenged.

5) Clarifying the Mishnah

R' Chisda explains why it was necessary for the Mishnah to mention that a woman could be in labor for forty days if it was already stated that a woman could be in labor for fifty days.

6) Bleeding during labor

R' Levi and Rav disagree about the status of a woman who bleeds in labor during her niddah days. ■

Distinctive INSIGHT

Following the ruling of Rav

אזל שילא אמר לדביתהו צבית לי זוודתא

Rav, Shmuel and R' Yitzchak, each explained the law that "a woman who sees blood during labor and birth is a niddah."

Rav said that the case is where she had labor pains during her days of zivah. If she sees blood, she must conduct herself as a niddah for that one day. She may immerse herself and she is permitted for her husband that night. Shmuel explains that we suspect that the next day will not have any pains, and the blood that was seen was zivah, and not due to labor. Therefore, she is not permitted that same night, but she must guard and be alert the next day. If she does not see blood then, she may immerse and is permitted that second night. R' Yitzchak said that blood during zivah days accompanied by labor pains is not tamei at all.

At the bottom of 36b, we are told that Shilla b. Avina issued a ruling in an actual case according to the view of Rav. When Rav was about to die, he instructed R' Assi to tell and persuade Shilla to no longer agree with his own view, and to accept the majority view, which was according to R' Yitzchak. R' Assi misunderstood Rav, and he thought that Rav told him that if Shilla would not agree to change his rulings, that he should declare him to be banned. When Rav died, R' Assi sent Shilla the message, but Shilla refused to believe it. He responded and said that if Rav had actually wanted him to change his view, Rav would have told him so personally. Due to his refusal, R' Assi declared Shilla to be banned. Shilla was upset, and told R' Assi, "Are you not afraid that I will be upset with you and you might suffer due to your harming me?" R' Assi refused to rescind his threat. As a result of this heated exchange, R' Assi became ill, and he ultimately died from this illness.

Shilla knew that he was the cause of R' Assi's death. He told his wife to prepare burial shrouds for him, as he was sure that R' Assi would inform Rav in the heavens what had happened, and that he would now die as a result. In fact, Shilla then died.

Maharsha explains that Shilla felt he would die due to the ban which R' Assi had pronounced upon him. Or HaChaim (Vayikra 26:3, #21) writes that Torah personalities have the ability to determine the date of their own death and to ascend to the heavens even before their allotted time. Shilla instructed his wife to prepare his shrouds because he decided that he had to go and settle his account with R' Assi, which he succeeded in doing.

The Gemara concludes that myrtle branches danced from the grave of R' Assi to that of Shilla, and everyone knew that they had made peace in the upper worlds. Sefer Kiryas Channa David write that this is a source from where we see that it is proper to place flowers on a casket. However, Maharsha writes that this story only shows that the tzadikim are compared to myrtles, but not that caskets should all be decorated with flowers. ■

HALACHA Highlight

Placing flowers on a coffin

זו דפרחא אסא מהאי פוריא להאי פוריא

They saw a hadas fly from one coffin to the other

The Gemara relates that R' Assi and Shilla debated a particular point. R' Assi died and Shilla was fearful that R' Assi would speak to Rav about him in the World-to-Come. Shilla instructed his wife to prepare his burial shrouds and he died. After his death people saw that the hadasim that were on R' Assi and Shilla's respective coffins were spreading to the other's coffin. The people understood from this that in the World-to-Come they had made peace with one another. Rashi¹ explains that they used to place hadasim on their coffins. Teshuvus Kiryas Channa David² notes that Rashi's comment is a source for the custom to place flowers and different types of spices on coffins. He also notes that the Gemara in Beitza (6a) also indicates that there was a common practice to place flowers on a coffin. The Gemara there rules that it is permitted to cut hadasim for the needs of the deceased on Yom Tov and Rashi³ explains that they would place hadasim on a coffin to honor the deceased.

Sefer Nachalas Meir⁴ also initially wrote that our Gemara proves that it is permitted to place hadasim, blossoms and flowers on a coffin and the practice does not violate the prohibition of emulating the ways of the gentiles. The reason this is not a violation is that the practice is rooted in what was customary in

REVIEW and Remember

1. Does bleeding in labor cancel one's seven clean zivah days ?
2. What is the point of dispute between Abaye and Rava concerning childbirth during the seven day zivah count ?
3. What is the point of dispute between R' Chisda and R' Chanina ?
4. What type of woman can be in labor for fifty days ?

the times of the Amoraim and is not done because of the gentile practice to do so. He then writes based on the comment of Maharsha⁵ that the practice was limited to placing hadasim on the coffin of Torah scholars. The basis for this practice is that tzadikim are compared to hadasim. Accordingly, one may not deduce from our Gemara that anything other than hadasim may be placed on a coffin and even when placing hadasim it is reserved for Torah scholars and not on the coffin of a regular person. ■

¹ רש"י ד"ה דקא פרח.
² שו"ת קרית חנה דוד (סקל) ח"א לקוטים סי' ג.
³ רש"י ביתה ו. ד"ה אסא.
⁴ ספר נחלת מאיר (פריימאן) ד"ה דקא פרח אסא.
⁵ מהרש"א ח"א ד"ה צבית. ■

STORIES off the Daf

The Inevitable Garment

"זוודתא..."

On today's daf we find that Shilla asked his wife to prepare shrouds for him.

Rav Chaim Palagi, zt"l, praises one who procures shrouds for himself. "Fortunate is one who prepares shrouds for himself in his lifetime. In this manner he fulfills the dictum of the Tanna: 'אם אין אני לי מי לי'. In this way he will also have the day of his death firmly imbedded in his consciousness. One who knows that this world is transient is less likely to sin. Most importantly, he should pay for the shrouds with money which is

from the toil of his hands and which is unquestionably his. In this manner, he ensures that the very garments which will cover him in death do not arouse accusations against him."¹

The Aruch HaShulchan, zt"l, points out that at times it is forbidden to make shrouds. "When one is healthy it is permitted to make shrouds. One should not do so when he is ill however, since this opens the mouths of the accusing angels."²

Towards the end of Rav Yosef Chaim Sonnenfeld's life, he confided that he never lost sight of his mortality since he had passed the age of forty. When the person with him asked if this did not have a detrimental effect on his mood, he replied decisively. "These thoughts do not affect me adversely."

The Otzar HaYirah, zt"l, points out that considering one's end must not bring him to depression. "Focusing on how limited our time in this world will be is not to meant to make us feel depressed, since that leads to listlessness. On the contrary, thinking about this must be balanced with a healthy recollection that every mitzvah is forever, and should generate a sense of purpose that leads to alacrity and joy. If thinking such thoughts lower one's mood, then it means that one is not on the level for them and they should be avoided."³ ■

¹ רוח חיים, יו"ד, סי' שניב
² ערוך השולחן, יו"ד, סי' שליט, סי"ה
³ אוצר היראה, חיים והפוכו ■

