

## OVERVIEW of the Daf

### 1) Bleeding during labor (cont.)

Levi's position that a woman who bleeds in labor during her niddah days is a niddah is unsuccessfully challenged.

A second version of this dispute is recorded.

Both opinions are unsuccessfully challenged from a Mishnah.

Two related Beraisos are cited.

The novelty of the second Beraisai is identified.

A Beraisai elaborates on R' Yehudah's position that bleeding for a month is the most that could be attributed to childbirth.

R' Ada bar Ahavah deduces from R' Yehudah's comments that a woman could go into labor and deliver anytime during the ninth month.

This inference is unsuccessfully challenged from a statement of Shmuel.

Mar Zutra explains the rationale behind the position of the Pious One's of Old cited earlier.

Another related statement of Mar Zutra is cited.

Shmuel explains the rationale behind those who assert that labor lasts no longer than two weeks.

A related Beraisai is cited.

R' Sheishes explains the Beraisai's last comment.

Rava rejects this explanation and offers his own explanation.

2) **MISHNAH:** The Mishnah presents a dispute between R' Eliezer and Chachamim concerning a woman who bleeds in labor within the eighty days since she gave birth of a female.

### 3) Elaborating on the dispute

A Beraisai records a more elaborate version of the dispute between R' Eliezer and Chachamim.

Rava identifies the source for R' Eliezer's position.

This exposition is unsuccessfully challenged. ■

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לעילוי נשמת ר' משה בן ר' אהרן ע"ה  
By his children

Mr. and Mrs. Paul Bromberg

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## Distinctive INSIGHT

### R' Eliezer's view and the source for it

אמר רבא בהא זכינהו רבי אליעזר לרבנן

The Mishnah discusses the halacha of a pregnant woman who sees blood due to labor pain during the days of taharah for a previous birth. Chachamim say that any blood she sees is tahor, until after she gives birth. R' Eliezer disagrees and says that any blood she sees is tamei as niddah blood. He holds that the days of tohar only affect blood that flows on its own, but blood that is associated to birth is not included in the category of taharah. And blood associated with birth is only cleared from being zivah, but not from being niddah.

In the Mishnah, the Chachamim presented R' Eliezer with a kal vachomer to show that the blood should be treated leniently and therefore considered tahor, but R' Eliezer rejected their argument, invoking the rule of "dayo l'vah min hadin," as the strength of the kal vachomer relied upon being lenient that the blood seen during labor only not be zivah, but not that it be discounted totally from being niddah and to be tahor. In a Beraisai brought in the Gemara, the discussion between Chachamim and R' Eliezer is again cited, and it concludes with R' Eliezer reiterating that the law of "dayo" prevented his accepting the kal vachomer of the Chachamim.

Rava states that R' Eliezer could have presented a convincing argument to the Chachamim from the posuk in Vayikra (15:25) which describes the flow of zivah. The words "זוב דמה" teach that the blood of zivah is only tamei if comes on its own, as opposed to where it comes as a result of labor. This blood is tahor in terms of its being a zivah. Similarly, R' Eliezer could suggest that the posuk in Vayikra (12:7) which discusses blood of taharah following birth uses the words "וטהרה ממקור דמיה," which would teach that the only blood which is tahor is that which flows on its own, as opposed to blood which is associated with labor.

According to Rashi, R' Eliezer could have presented this argument to Chachamim that the blood due to labor is tamei, and it would have been convincing. Ritvah notes that the halacha does not follow the view of R' Eliezer, so it cannot be that Rava is suggesting that R' Eliezer had the upper hand in this case. Rather, Rava is saying that R' Eliezer's position was itself based upon this verse, but that we do not accept his view. Ra'avan notes that the Gemara (8a) listed the four cases in which we rule according to R' Eliezer, and this halacha is not one of those four.

Tosafos understands that this posuk is the source of R' Eliezer's opinion. Maharam explains that Rava was bothered why R' Eliezer used "dayo" to respond to Chachamim, when logic does suggest that all blood during the days of tahara should be tahor, even due to birth. This is why Rava presented the posuk as R' Eliezer's source. ■

# HALACHA Highlight

## Exercising caution to avoid desecrating Shabbos

שלא יבואו נשותיהן לידי חלול שבת

So their wives would not come to desecration of Shabbos

The Gemara in its conclusion relates that pious ones of old would not have relations on Saturday night, Sunday night or Monday night in order to avoid the possibility of desecrating Shabbos during childbirth. Since a fetus may be delivered 271, 272 or 273 days from conception having relations on any one of these nights could force the mother to have to desecrate Shabbos in the course of delivering the baby. Later authorities note that the practice of the pious ones of old supports the position of Ba'al HaMa'or<sup>1</sup> that one may not perform an action that will force a person to have to desecrate Shabbos in order to save a life even though the action that one wishes to perform is not at all prohibited. In our example the pious ones of old would refrain from having relations earlier than Tuesday night in order to avoid the possible necessity of desecrating Shabbos at some time in the future. Sefer Mei Niddah<sup>2</sup> explains that the source for this position is the pasuk that states, "זכור את יום השבת לקדשו" which teaches that one must be mindful and take actions during the week to avoid having to desecrate Shabbos. Other authorities write that the reason the pious ones of old conducted themselves according to these guidelines was not because they maintained that it was mandated; rather it was their piety that led them to behave in this manner.

# REVIEW and Remember

1. How is it possible to bleed for 150 days without becoming a zavah ?

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2. Is it possible for the womb to open up without a discharge of blood ?

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3. What is the point of dispute between R' Eliezer and Chachamim ?

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4. What is the source for R' Eliezer's ruling ?

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Teshuvos Rav Pe'alim<sup>3</sup> draws an interesting inference from this account. He deduces that it is permitted for a couple to push off the night the woman goes to the mikvah in order to be able to fulfill a pious practice. It is clear that the pious ones of old would be with their wives during the week only if it was the night of immersion and yet in order to fulfill this pious practice, if the immersion night fell earlier in the week it would be pushed off to later in the week. The reason to push off the immersion was to accommodate for this pious practice. ■

<sup>1</sup> בעל המאור שבת קלייד : ד"ה מרחיצין.  
<sup>2</sup> ספר מי נדה לסוגייתינו.  
<sup>3</sup> שו"ת רב פעלים יו"ד ח"ב סי' ל"ד. ■

# STORIES off the Daf

## The Honor of Shabbos

"חילול שבת..."

On today's daf we find that one should work to avoid even permitted chilul Shabbos.

When El Al was still violating Shabbos, the Lev Simchah of Gur, ז"ל, decided to put a stop to the problem. He began to go around to all the gedolim, either in person or through messengers, and explained the importance of forbidding from Jews to fly with El Al if they refused to stop flying on Shabbos.

Although some great people were originally reluctant to sign, some being afraid of possible repercussions, others holding it would not help, the Lev Simchah kept working until he procured the signatures he desired.

When a few of his messengers arrived in Bnei Brak to ask the Rebbe of Machnovka, ז"ל, to sign, they found the rebbe very ill. A doctor was treating him and the messengers realized that now was hardly the time to approach the very ill man with a request that he sign the ban. But the rebbe noticed that they had arrived and knew that the Lev Simchah must have sent them. To the chagrin of the doctor and his family, the rebbe insisted that the messengers

be brought back in and tell him why they had come.

The messengers spoke as briefly as possible about their mission and tried to explain that the rebbe's signature was surely not that essential and that he didn't need to sign. But the rebbe insisted.

After literally a half an hour of painful adjustments, the rebbe was dressed properly and, despite his weakness, he added his signature to the ban. Eventually, due to this effort, El Al stopped flying on Shabbos.<sup>1</sup> ■

<sup>1</sup> אבני זכרון, ח"ב, ע' ש"א ■

