

*Daf Digest for this month is dedicated in memory of ישראל צבי בן זאב גוטליב ז"ל*

*By the Weiss/Gotlib Families—London, England*

## OVERVIEW of the Daf

### 1) Scrubbing and immersing (cont.)

R' Ada finishes his challenge to R' Chinena's position that one may not scrub and immerse the same night.

Rava rules that a woman may scrub on Friday afternoon for a Saturday night immersion.

R' Pappa challenges this ruling and Rava retracts his ruling.

The Gemara issues contradictory rulings whether a woman may scrub during the day and immerse that night.

It is explained why the rulings are not contradictory.

2) **MISHNAH:** The Mishnah discusses issues related to the exam to assure that a niddah is tehorah. Additionally the Mishnah discusses when a woman has a presumption of being tehorah and when she has a presumption of being temei'ah. The final debate relates to whether it is necessary for a woman to perform an internal exam to establish that she is tehorah.

### 3) Zavah

Rav and Levi disagree whether she is a definite zavah or only a possible zavah.

The Gemara searched for the context of this dispute.

A Beraisa is cited in support of Levi's position.

### 4) Retroactive tum'ah during zivah days

It seems that the Mishnah refutes Rava's position that a woman is not temei'ah retroactively during her zivah days.

After noting that Rava's position was already refuted the Gemara explains how Rava would respond to this attempt to refute his position.

### 5) Establishing a fixed period during her zivah days

It seems that the Mishnah refutes R' Huna bar Chiya's statement in the name of Shmuel that a woman cannot establish a fixed period during her zivah days.

This suggestion is refuted.

### 6) Performing an exam during mincha time

A Beraisa records a challenge to R' Yehudah's position.

The Gemara unsuccessfully questions the opinion that challenged R' Yehudah.

7) **MISHNAH:** The Mishnah discusses the number of examinations necessary for a zav or zavah to perform.

### 8) The number of exams

A Beraisa elaborates on the dispute related to the number of exams that a zav and zavah must perform.

R' Eliezer's position is explained.

A Beraisa teaches that the halacha follows R' Eliezer's position.

The Gemara begins an inquiry about someone who performed an exam on day one and day eight but did not perform any exams in between. ■

## Distinctive INSIGHT

*The schedule of examinations during the seven clean days*

הזב והזבה שבדקו עצמן וכו' רבי אליעזר אומר הרי הן בחזקת טהרה

**A** zav and zavah must each count seven clean days before concluding his or her purification. The Mishnah discusses where a zav checked himself on the first day after his flow and determined that the flow had ceased. He did not check anymore until the seventh day, when, again, he found himself to have no flow. R' Eliezer says that although he did not check himself each of the seven days as he should have, the zav is ruled to be tahor. R' Yehoshua disagrees and says that he only can count the first and last days, while R' Akiiva rules that he only can count the seventh day towards his purification.

Tosafos (earlier, 7b) explains that even R' Eliezer who is lenient and allows all seven days to count towards purification, only allows the purification to be validated after the fact (בדיעבד), but a woman who must count seven clean days must preferably check herself every day of the seven. Ra'aved (Sefer Ba'al Nefesh, Sha'ar Sefirah 2:3) proves this to be true based upon the wording of our Mishnah which discussed the zav "who already checked only the first and seventh days..." This implies that we are only tolerating this lapse after the fact, but it is obligatory, although not critical, that the mitzvah of checking be performed daily.

Rabeinu Zerachya HaLevi, in his comments upon Ra'aved, disagrees that the wording of the Mishnah is meant to suggest a בדיעבד tolerance of an inadequate inspection schedule, and he explains that the phraseology of the Mishnah can be understood otherwise.

Tur (Y.D. 196) writes that an examination must be conducted once on each of the seven clean days. He cites the ruling of Rambam in Sefer HaMitzvos that a woman must check twice on each of the seven days, once in the morning and once in the evening.

Shulchan Aruch (ibid., #4) rules that preferably, a woman should check twice on each of the seven clean days. In case this was not done, he cites two opinions, one that as long as one examination was done it would be adequate, and another opinion that at least two examinations must have been done, one on the first day and the other on the seventh day. He concludes that one should not be lenient in this matter (minimum examinations would be two). Sidrei Tahara explains that since we are not certain if the halacha is according to Rav (69a) who allows one examination minimum, or according to R' Chanina who requires at least two examinations, we cannot be lenient in regard to a Torah law which involves a possible consequence of kareis. ■

*Today's Daf Digest is dedicated  
as a zechus for our sister to find her zivug*

# HALACHA Highlight

## Sharpening a knife in the slaughterhouse

אשה חופפת ביום וטובלת בלילה

A woman scrubs during the day and immerses at night

According to Rashi<sup>1</sup> Chazal enacted that even though a niddah immerses at night, nevertheless, she should begin to scrub for her immersion during the day. The reason is that that scrubbing must be done carefully and if a woman were to scrub at night when it is possible for her to immerse there is a concern that she will rush and not do a thorough scrubbing so that she could return home quickly. She'iltos<sup>2</sup> maintains that it is preferred for a woman to scrub at night rather than during the day so that the scrubbing and immersion could be as close together as possible. The advantage to this is that it leaves minimal time for a woman's hair to become tangled. Shulchan Aruch<sup>3</sup> writes that to accommodate both opinions a woman should begin scrubbing during the day and she should finish scrubbing right before nightfall so that she could immerse immediately afterwards. In this way the scrubbing takes place immediately before the immersion but it is also during the day so that she will not feel rushed to finish scrubbing.

Rav Moshe Sternbuch<sup>4</sup> infers that when an item requires repair one should not repair it in the place where it will be used out of concern that one will rush and not perform a thorough repair. It is preferred for the repair to be done at a

# REVIEW and Remember

1. Is it necessary for a woman to scrub immediately before immersing ?  
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2. What is the point of dispute between Rav and Levi ?  
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3. Can a woman establish a fixed period for discharges that occur during her zivah days ?  
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4. What is the status of a zavah who examined herself only on day one and day seven ?  
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different location and at a time when it is not possible to use the item that requires repair. For example, if a knife requires sharpening to be usable for slaughtering, one should not repair the knife in the slaughterhouse. Since the examination of the knife must be done carefully, if it is done where the slaughtering takes place there is a concern that the sharpening and the examination will be rushed. ■

<sup>1</sup> רש"י ד"ה ותמה.  
<sup>2</sup> שאילתות אחרי סי' צ"ו הובא בתוספות ד"ה כך.  
<sup>3</sup> שו"ע יו"ד סי' קצ"ט סעי' ג' לפירוש הטי"ז סק"ה.  
<sup>4</sup> שו"ת תשובות והנהגות ח"ב סי' שס"ו. ■

# STORIES off the Daf

## To Err is Human

“דברים שאמרתי לפניכם טעות הן בידי...”  
 On today's daf we find that when Rava erred he immediately admitted his error.

Rav Chaim Shmuelevitz, zt"l, made every effort to say novel ideas in his shiurim...but only if he was absolutely certain of their merit. He would test a chidush many times with chavrusas to make certain it was sound before saying it during his shiur. There was no joy like his exuberance when he did find a new concept to explain a perplexing

issue. But whether he said new ideas or old, he was always filled with vitality from the very words of Torah themselves.

Hand in hand with his great toil to find new concepts was his very profound humility. Rav Chaim treated every student with respect and would always listen to all questions and respond during the shiur, even if in the place where he gave the shiur the custom was not to interrupt the speaker.

Once, Rav Chaim gave a complex shiur in breirah. One of those present asked a very powerful question which appeared to contradict the entire thrust of his shiur. Although Rav Chaim was exceedingly brilliant and could surely

have confused the questioner with all sorts of complex arguments and replied with a forced answer, he did not.

He immediately paused and thought a long moment. Then he said, “You are asking a strong question; I need to look into it.” He immediately began to explain the questions in another way, expunging the novel idea entirely.

That night Rav Chaim worked through the sugya and found that he agreed with the questioner. He immediately sent a messenger to the beis midrash to publicly inform the questioner that he took back what he said, since the questioner had been correct.<sup>1</sup> ■

<sup>1</sup> מח ולב, ע' קי"ז-קי"ח ■

