

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) **MISHNAH:** The Mishnah presents a dispute between Beis Shamai and Beis Hillel concerning a woman who discharged blood on the 11th day of her zivah days, immersed the next day, had relations with her husband and then discharged more blood. Beis Shammai and Beis Hillel agree about a woman who discharges blood during her zivah days and immersed that night, or if she immersed the following day.

2) **Immersing the night after a discharge**

A Beraisa elaborates on the dispute between Beis Shamai and Beis Hillel concerning a woman who immerses the night after a discharge during her zivah days.

3) **Couch and seat**

R' Huna asserts that the couch or seat that a zavah sits upon on her clean day is tamei.

R' Yosef and R' Kahana submit different objections to this ruling.

R' Yosef and Abaye debate the merit of R' Kahana's objection. An unsuccessful challenge to R' Huna's ruling is recorded.

Further clarification of R' Huna's position is presented. R' Huna's ruling is unsuccessfully challenged from our Mishnah.

4) **A discharge of the tenth zivah day**

R' Yochanan and Reish Lakish dispute whether a woman who discharges blood on the 10th day of zivah must observe a clean day.

According to an alternative version this dispute revolves around R' Elazar ben Azaryah's statement in a Beraisa.

The Gemara begins its challenge to R' Elazar ben Azaryah's assertion that the halachos of a zavah are derived from Halacha L'Moshe MiSinai. ■

Distinctive INSIGHT

Seeing on the tenth day of zivah

איתמר עשירי ר' יוחנן אמר עשירי כתשיעי, מה תשיעי בעי שימור אף עשירי בעי שימור, ריש לקיש אמר עשירי כאחד עשר וכו'.

A discussion took place in the beis midrash regarding the halacha of a woman who saw blood on the tenth day of the eleven days of zivah. The issue is that any blood seen during the eleven days of zivah is not niddah blood. If the woman sees one or two days in a row, she must "guard a day corresponding to the day". This means that after a day or two of seeing the woman is prohibited to her husband the next day as she is alerted to monitor that the next day be "clean". If the next day is a clean one, she may immerse and she is permitted to her husband that night. If she sees three days in a row during the days of zivah, she must observe seven clean days, after which she may immerse and is permitted to her husband. We see, though, that once she arrives at day 10, and only one more day of zivah remains, it is no longer possible for her to become a zavah gedolah in the remaining days of zivah. In fact, if she sees blood on day 11, all agree that she would not have to observe day 12 as a clean day, but she may immerse and is permitted to her husband that night. Nevertheless, R' Yochanan holds that if she sees on day 10, day 11 must be observed as a clean day before she is permitted to her husband. In this way, seeing on day 10 is just like seeing on day 9. Reish Lakish holds that just as if she would see on day 11, she may immerse and is permitted to her husband that night, so too if she sees on day 10, day 11 need not be observed as a clean day. She may immerse following day 10 and is permitted to her husband. In this way, seeing on day 10 is like seeing on day 11.

Tosafos, according to the elaboration of Sefer Mei Niddah, explains the rationale behind this disagreement. Reish Lakish holds that the reason that no clean day need be observed following seeing blood on day 11 is that this event cannot develop into her being a zavah gedolah. Therefore, seeing on day 10, which also cannot result in her becoming a zavah gedolah, does not need a clean day of observance after it.

R' Yochanan understands that the reason no clean day need be observed after seeing on day 11 is that we do not conduct clean days except during the zivah period. After day 11, the zivah period is over. However, after seeing on day 10, it is still possible for her to observe a clean day on day 11, which is still during the zivah period. ■

REVIEW and Remember

1. When is the correct time for a woman who had a single discharge during her zivah days to immerse ?
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2. According to R' Huna's understanding of Beis Shamai, why is the couch and seat of a woman who had a single discharge during her zivah days tamei'ah ?
.....
3. What is the point of dispute between R' Yochanan and Reish Lakish ?
.....
4. Which halachos does R' Elazar ben Azaryah assert are derived from Halacha L'Moshe MiSinai ?
.....

HALACHA Highlight

Being a גרגון

Behold he is a "glutton"

הרי זה גרגון

The Mishnah presents a disagreement between Beis Shammai and Beis Hillel concerning a woman who had a discharge on the 11th of her zivah days. The case is where she immersed on the following day (day 12 or the first day that she could become a niddah again) and then was together with her husband. Later on that same day she had another discharge of blood. Beis Shammai maintains that even though this new discharge does not render her retroactively tamei, being that the new discharge cannot combine with the previous days discharge since this discharge does not occur during her zivah days, nevertheless, Rabbinically she and her husband will make what they sit or lie upon tamei. The reason for this Rabbinic decree is that if the second discharge had occurred during her zivah days it would render her tamei'ah since it combines with the first discharge. In order to avoid confusion between a second discharge on the 12th day

and a second discharge during the 11 zivah days Chazal issued this decree. Beis Hillel disagrees and refers to the husband as a גרגון – one who rushes to sin. He is described as such because had the same thing happened during the 11 zivah days he would have violated a prohibition. However, since this case is different being that the second discharge was on the 12th day he is called a גרגון.

The Gemara earlier (54a) records a dispute between R' Sheishes and R' Ashi whether it is prohibited to be a גרגון or whether it is just improper conduct. R' Sheishes maintains that it is prohibited for them to be together on the 12th day after immersing whereas R' Ashi contends that it is not prohibited for them to be together but לכתחילה it should not be done.

Bais Yosef¹ infers from Rashi that it is prohibited to be a גרגון and notes that Rambam also maintains this position. Ba'al HaMaor² rules in accordance with R' Ashi and maintains that if the couple has relations on the 12th day after she immersed they have not violated a Rabbinic prohibition; it is just that they are called גרגונים. ■

¹ בית יוסף יו"ד סי' קפ"ג ד"ה ואם לא ראתה.
² בעל המאור השגות לבעלי הנפש שער הספירה אות א'. ■

STORIES off the Daf

The Spirit of Purity

"טבלה..."

Today's daf discusses various halachos of immersion in a mikveh.

The Steipler Gaon, zt"l, was exceedingly careful to always go to the mikveh. He would often immerse for purity even when there was no halachic reason to do so. He was so careful to always immerse in the mikveh that he would even go into the freezing mikveh that he had maintained in the cellar of one of his former apartments. Even at the end of his life, when he felt ill and stopped going to shul, he continued to go to the mikveh.

He also was careful never to allow

anyone to help him dress and undress when going. Although this was very difficult for him, he would not deviate from a lifetime of avoiding accepting favors from others when at all possible. Despite the extreme difficulty in doing these tasks himself, he was not to be deterred.

One erev Shabbos, he had a terrible backache and the heating unit of the mikveh was broken. Naturally, the people of his household figured that he would not immerse. But they were mistaken. The Steipler immersed in the freezing water and emerged very encouraged. "I feel better," he exclaimed. "The mikveh helped my problem!"

He also immersed on Shabbos that week.

Rav Avraham Horowitz, zt"l, recounted, "I recall that one erev Shab-

bos after going to the mikveh he fell asleep in his chair. When he woke up he immediately expressed a desire to immerse again despite the immense trouble this was for him. When he noticed my surprised look he explained. 'I dreamed that Rav Eliyahu Miskovsky was sick and that he will have hardship. Since I want my tefillos to really be heard, I wish to immerse again first.'

"He also told me that the mikveh was the secret to why his works were so popular. 'Every time I am about to write a chiddush I first immerse in the mikveh. This explains why my works are so accepted in the Torah world!'"¹ ■

¹ אורחות רבינו, ח"א, ע"ג. ■