

OVERVIEW of the Daf

1) Cohabiting with a niddah (cont.)

Rava continues his analysis until he presents a case in which one who withdraws from a woman who declares that she is a niddah would be liable to two Chatas offerings.

Rava cites two Mishnayos that prove his assertions.

R' Ada bar Masna unsuccessfully challenges one of Rava's proofs.

R' Huna in the name of Rav describes how one should separate from his wife if she becomes a niddah.

Rava draws an inference from this ruling.

Abaye disagrees with Rava's conclusion.

Rabbah bar Chanan unsuccessfully challenges Abaye's explanation.

R' Huna the son of R' Nosson unsuccessfully challenges whether Abaye's position is as presented in the Gemara.

R' Yonason ben Yosi ben Lekunya asks for the source of the prohibition against cohabiting with a niddah.

The Gemara clarifies that the intent of the question was the prohibition against withdrawing immediately when it is discovered that she is a niddah.

The relevant sources for the prohibition are cited.

A Beraisa identifies the source that it is prohibited to have relations close to the expected time of a woman's period.

The Gemara presents the consequence as well as the reward for one who follows this commandment.

R' Yehoshua ben Levi offers an alternative interpretation of the pasuk.

Tangentially the Gemara mentions similar reward for one who is careful to recite havdalah.

One last comment related to one who sanctifies himself during cohabitation is recorded.

2) The dispute between R' Eliezer and R' Akiva

Chizkiyah suggests an explanation of the dispute between R' Eliezer and R' Akiva.

Ulla explains the dispute in a similar manner and the Gemara demonstrates how we know Ulla's understanding of R' Eliezer. ■

REVIEW and Remember

1. Is the description תלמיד חכם absolute?

2. Where do we find that minimizing a transgression is preferred?

3. What is the source that a couple should separate in anticipation of the woman's becoming a niddah?

4. What are steps one could take to have male children?

Distinctive INSIGHT

The time frame of separating

וכמה? אמר רבא עונה.

The Beraisa cites the verse from Vayikra 15:31. "You shall separate the Jewish people from their impurity; and they shall not die as a result of their impurity, etc." R' Yoshia learns from here that there is an admonition for men to separate from their wives before the anticipated time of their monthly cycle. In the Gemara Rabbah clarifies that the length of this separation is a twelve-hour period (עונה).

Rashi explains that the עונה of separation is either a day or a night. In other words, if the woman expects to see her period during the day, the husband must remain separated from her that entire day. If she expects to see it at night, the husband must stay away from her that entire night. Rashi refers to the Gemara in Niddah (63b) where Rava rules according to R' Yehuda who is of the opinion that if a woman sees only after sunrise, the husband is permitted to her the entire previous night.

This is also the opinion of Ri"f, Rambam, and several other Rishonim, and this is the ruling of Shulchan Aruch (Y.D. 184:2).

Or Zarua in the name of אבי עזרי, however, understands that this requires up to a twenty-four hour separation. Whenever the woman expects to see, the husband must separate that period of day and the previous segment as well. For example, if a woman expects to see during the day, the husband not only must separate from her that entire day, but the previous night also. Beis Yosef (to Tur, Y.D. 184, מאי שנה ד"ה) questions this view, and he says that it has no basis, and it does not concur with the ruling of R' Yehuda in the Gemara in Niddah (63b). Beis Yosef concludes that the אגור writes that this opinion is an extra stringency.

בית חדש defends the Or Zarua, and he writes that every man should conduct himself accordingly. Although the halacha technically is according to R' Yehuda, it is worthwhile for a person to accept this stringency beyond the strict halachic ruling.

ט"ו writes that conducting oneself according to Or Zarua would be puzzling, especially in regard to וסתות, which are rabbinic restrictions.

ש"ך (ibid. #7) resolves this issue. If a woman expects to see at a specific hour of the day, and this is her routine, it

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 Mr. Abraham Wiznitzer
 ר' אברהם בן ר' שמואל ע"ה

HALACHAH Highlight

May a bar-mitzvah boy make havdalah for others?

כל המבדיל על היין במוצאי שבת וכו'

Whoever recites havdalah on wine after Shabbos etc.

Rambam¹ writes that there is a positive command to verbally sanctify Shabbos. After citing the verse that is the source for this ruling he mentions that one must make this declaration at the beginning and at the end of Shabbos. At the beginning of Shabbos one recites kiddush and at the end of Shabbos one recites havdalah. Magid Mishnah² observes that the wording of Rambam indicates that the obligation to recite havdalah is Biblical. Rabbeinu Tam³, however, writes that the obligation to recite havdalah is only Rabbinic.

Teshuvos B'tzeil Hachochmah⁴ was asked whether a boy who becomes a bar-mitzvah after Shabbos can recite havdalah for other adult members of the family. The basis of the question is found in Teshuvos Chasam Sofer. Chasam Sofer⁵ writes that a child who becomes a bar-mitzvah after Yom Kippur is not obligated in the mitzvah of adding on to Yom Kippur. The reason is that since he was exempt from the primary mitzvah of Yom Kippur, being that he was a minor, he cannot be obligated to add on to the mitzvah that he was not obligated to observe. Based on this principle it would emerge that there is a dispute whether a child who becomes a bar-mitzvah after Shabbos is obligated to make havdalah. According to Rambam who holds that havdalah is a Biblical obligation we would say that since the child was not Biblically obligated to

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would be enough to separate the entire day. However, if the woman sees during the day, but it may be anytime during the day, sometimes early and sometimes late, then the entire day becomes the time of her period. In this case, it would be necessary for the husband to separate the night before as well. ש"ך explains that this is the case of Or Zarua's ruling about separating the night or day before the anticipated time of the woman's seeing.

Chasam Sofer explains that the עונה of our Gemara is always twelve hours. Once the separation extends to the previous time slot, Or Zarua says that we separate that entire time frame. ■

observe Shabbos he is not Biblically obligated to make havdalah since havdalah is an extension of the observance of Shabbos. Therefore, the new bar-mitzvah boy would not be permitted to make havdalah on behalf of others. According to Rabbeinu Tam who holds that havdalah is a Rabbinic obligation we would say that the new bar-mitzvah boy could make havdalah for others. Although the bar-mitzvah boy is only Rabbinically obligated to make havdalah, since havdalah is an extension of his Shabbos observance, he may nevertheless make havdalah on behalf of others since their obligation is also Rabbinic as is his. ■

1. רמב"ם פכ"ט מהל' שבת ה"א.
2. מגיד משנה שם.
3. ע' תוס' הרא"ש ברכות כ"ו :
4. שו"ת בצל החכמה ח"א סי' ע"ב.
5. שו"ת חתם סופר אר"ח סי' קע"ב. ■

STORIES Off the Daf

"Male Offspring"

"הוויין לו בנים זכרים..."

On today's daf we find that in the merit of sanctifying oneself at certain times he has זכרים, which literally means male children. The Chasam Sofer, ז"ל, offers a startling answer to a powerful question one may well ask. Sometimes we find that a couple has daughters and no sons. Does this promise mean that they did not sanctify themselves? Surely not. But then what does this statement mean?

The Chasam Sofer explains that the aspect of זכר alludes to someone who is remembered since he makes a difference

by influencing others in Torah and mitzvos. So sometimes a person may have a girl even if he sanctified himself. In such a case she will have an effect on others for good.

Rav Elchonon Halperin, shlit"a, explains this concept in depth and brings a case to illustrate it. "It is well known that Rav Asher of Ruzhitz, ז"ל, said that from heaven he was supposed to have only boys. Yet this would have been a lack since if he had only boys he would not have fulfilled the mitzvah of priyah v'rivyah, which requires at least one boy and one girl. Therefore, Hashem sent him an exceptional girl. She was a girl in body but in her soul she was an aspect of a זכר.

"This girl was none other than my grandmother, the Rebbetzin of Barzan,

a"l, wife of Rav Feivish of Barzan, ז"ל, author of the voluminous and wondrous Sfas Emes (of Barzan, not of Gur.) This Chanah was not a simple woman. When she brought a kvittel to Rav Shlomo of Bovov, ז"ל, he stood up completely to show his honor for her and asked that she be brought a chair. But she refused to sit, explaining that she had been taught that when one brings a kvittel to a rebbe one must stand. Rav Shlomo of Bovov also did not sit, since how could he sit when such an important woman stood? He read the kvittel and blessed her that Hashem should continue to help her. From this story we see how much the tzaddikim of the generation venerated her."¹ ■

1. יפה שיחתו, ח"א, ע' קס"ו ■