



## OVERVIEW of the Daf

### 1) Identifying the Chachamim (cont.)

Rebbi asserts that R' Yehudah ben Agra's opinion seems correct when a woman who observed a stain did not perform an exam, and Chachamim seem correct when she did perform an exam.

Rava reports how others define the phrases, "she performed an exam" and "she did not perform an exam" and then offers his own explanation.

It is noted that Rebbi's statement is self-contradictory.

Rebbi's statement is reinterpreted.

The Gemara's current explanation of R' Yehudah ben Agra's position is in conflict with another statement of his.

The Gemara answers that there are, indeed, two versions of R' Yehudah ben Agra's position.

### 2) Stains

A Baraisa presents a dispute regarding the effects of staining.

R' Shimon ben Elazar's position is clarified.

Rebbi and R' Shimon ben Elazar debate attributing a stain to a subsequent flow and Rebbi decides that R' Shimon ben Elazar's position is more logical.

Rebbi's statement is challenged and two answers are recorded.

R' Zeira and R' Assi discuss whether stains require a hef-

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## Distinctive INSIGHT

### Is a hefsek taharah necessary after finding a stain?

בעי מיניה רבי זירא מרבי אסי כתמים צריכין הפסק טהרה או לא וכו' אמר ריש לקיש והור שבדקה ורבי יוחנן אמר אע"פ שלא בדקה

The rule of the Torah is that a woman must immerse in a mikveh after the seventh day from when she commences to see niddah blood. Even if the flow continues the entire seven days, she must examine herself and determine that the flow has stopped, after which she can immerse on the night following the seventh day. This examination is called a "הפסק טהרה—the interruption to assure purity." A "הפסק טהרה" is also required for a woman who is a zavah gedolah, who must wait for seven clean days. She can only begin the counting of the seven clean days after conducting this procedure which determines that the flow which caused her to be a zavah has ceased.

R' Zeira asked R' Asi whether a הפסק טהרה is necessary for a woman who found a stain which was large enough to cause her to be teme'ah. Does she have to examine herself at the end of seven days in order to then be allowed to immerse, or is the stain not a bona fide flow, and, as such, the end of the flow need not be ascertained with a הפסק?

R' Asi was silent and did not answer his question. Yet, on other occasions R' Zeira found R' Asi teaching the rule of the Baraisa that a woman who sees a stain and within twenty-four hours has a flow may attribute the flow to a follow-up of the stain. R' Asi taught that the explanation of this statement of the Baraisa is a matter of dispute between Reish Lakish and R' Yochanan. Reish Lakish says that the flow may only be attributed to the same episode of the stain if the woman later performed a הפסק טהרה after seven days after seeing the stain. This demonstrates that she feels that the stain and the flow were of the same episode. If the woman did not perform a הפסק, the stain would be separate from the flow, and it would be treated as teme'ah back until the last time her clothing was laundered. R' Yochanan disagrees and says that the rule of the Baraisa is not dependent upon the woman's response and whether she performs a הפסק. In all cases, if the flow began within twenty-four hours of finding the stain, the flow is a followup of the stain.

Rashi explains that the question of R' Zeira was whether finding a stain alone without any subsequent flow requires a woman to perform a הפסק at the end of seven days, or if she need not perform a הפסק at that point. The dispute between Reish Lakish and R' Yochanan reveals to us that women conducted a הפסק at the end of seven days after finding a stain, as we find that this action on the part of a woman allows Reish Lakish to conclude that this woman feels that the subsequent flow was associated with the stain. ■

## REVIEW and Remember

1. What is the point of dispute concerning bein hashemashos between R' Yehudah and R' Yosi?
2. What are the differing opinions concerning R' Yehudah ben Agra's position?
3. What is the point of dispute between Rebbi and R' Shimon ben Elazar concerning a woman who stained and then experienced a flow?
4. Explain the phrase אגב שיטפא.

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 By Dr. and Mrs. David Mael  
 In loving memory of their father  
 ר' יחיאל מיכל בן ר' יהושע, ע"ה

# HALACHAH Highlight

## Staining

שהוא מתקן הלכותיה לידי זיבה

*He rectifies her laws concerning her state of zivah*

The Gemara cites a Baraisa concerning a woman who stains her garment and then experiences a flow. According to Rabbi if the flow happens within twenty-four hours of the stain she can attribute the stain to her flow. R' Shimon ben Elazar asserts that she may only attribute the stain to her flow if they happened within the same day. Rabbi then declares that it seems to him that R' Shimon ben Elazar's opinion is more correct. Rishonim disagree about the halacha that is under dispute. According to Rashi<sup>1</sup> Rabbi maintains that as long as a flow began within twenty-four hours of the stain one may attribute the stain to the beginning of her flow. What this would mean is that she only needs to count seven niddah days from the day of the stain rather than from the day of the flow. The blood that she may have seen on the eighth day from the stain that is the seventh day from her flow is considered zivah blood. R' Shimon ben Elazar disagrees and asserts that only when the stain and flow occur on the same day can they be associated with one another but if they occur on different days a woman's seven days begin from her flow and not

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sek taharah.

3) **MISHNAH:** The Mishnah begins by addressing a woman who begins to bleed during *bein hashemashos* as she transitions from one period to another. The Mishnah concludes with a related statement of R' Yehoshua.

### 4) Clarifying the Mishnah

R' Chisda clarifies the Mishnah's wording. ■

from when she stained. Accordingly, the blood that she sees on the eighth day from the stain which is the seventh day from her flow is niddah blood.

Tosafos<sup>2</sup> and other Rishonim disagree with this explanation. How could Rabbi maintain such a lenient position and consider a stain the beginning of her niddah period to the extent that she could immerse on the eighth night from when she stained when stains only render a woman *temei'ah* by Rabbinic decree?

Aruch LaNer<sup>3</sup> suggests that according to Rashi a stain renders a woman Biblically *temei'ah* since we assume that the stain was accompanied by a sensation but she did not realize it until now. ■

1. רש"י ד"ה הוא מתקן.

2. תוס' ד"ה שהוא.

3. ערוך לנר ברש"י ד"ה הוא מתקן. ■

# STORIES Off the Daf

## Twilight

בין השמשות

Today's daf discusses particular halachos that revolve around *bein hashemashos*.

Minchah on *erev Shabbos* is a very great opportunity for closeness with God. It is a pity that so many shuls rush through this davening. Perhaps the biggest reason for this problem is that in many synagogues, minchah on *erev Shabbos* begins right before sunset. It is already *bein hashemashos* by the time they finish. Is it any wonder that many shuls rush?

One man wondered how they were allowed to start so late. "Why do so many shuls finish minchah on *erev Shabbos* only after the sunset? It seems that they are ignoring the whole concept of adding

to the time of *Shabbos* which some hold is a Torah obligation. This causes so many people who come late to shul to begin minchah after sunset, but this is already past the point when it is *Shabbos* in any case."

When this question reached a certain rabbi he didn't really have a great answer. "Well, the *Piskei Teshuvos* brings from the *Ba'al HaTanya* that one can do a *melachah d'rabbanan bein hashemashos* for the sake of a *mitzvah*. Another reason he brings is that on *Shabbos* one should have had to say all eighteen berachos of the *shemoneh esrei*, as our sages write. They did not decree this since they did not want to put people to such trouble. But if one didn't daven minchah before taking on *Shabbos* he may do so afterwards.<sup>1</sup>

"Of course these explanations are not too great since one either loses out on the *mitzvah* to accept *Shabbos* before sunset,

or he davens minchah after accepting the holiness of *Shabbos*, which is not like the *Mishnah Berurah*. Either way, it is not an ideal situation."

But when this question reached Rav Mordechai Karp, *shlit"a*, he gave a powerful response for one who finishes minchah before sunset. "In the rishonim we find that there are two types of *tosefes Shabbos*. One is accepting the holiness of *Shabbos*. The other is merely accepting to stop doing *melachah*. If one accepts the holiness of *Shabbos*, many *poskim*—including the *Mishnah Berurah*—forbid him from davening minchah. But one who merely accepts in his mind to separate from *melachah* fulfills the *mitzvah* of *tosefes Shabbos*, yet he may still daven minchah according to all authorities!"<sup>2</sup> ■

1. עי' פסקי תשובות על ס' רס"ג, סעי' ט"ו

2. הלכות שבת בשבת, ח"א, דיני תוספות שבת, סעי' ה', והערה 7, ע"ש שמביא המקורות האריכות ■