



OVERVIEW of the Daf

1) Raw saliva

A Baraisa defines the Mishnah's reference to "raw saliva."

R' Pappa and Rava discuss the Baraisa.

Rabba bar bar Chana in the name of R' Yochanan further qualifies the Baraisa's ruling.

This qualification is unsuccessfully challenged.

Another Baraisa discusses another characteristic of "raw saliva."

The Baraisa's ruling is further discussed.

2) Detergents

It is suggested that the Mishnah provides support for Reish Lakish's statement that raw saliva must be mixed together with the other detergents.

This suggestion is rejected.

It is noted that the Mishnah does not follow R' Yehudah's definition of the detergent **מי גריסין**.

Tangentially the Gemara cites proof that the term **עובר** means before.

A Baraisa discusses the fermenting of urine mentioned in the Mishnah.

R' Yochanan comments that even with all of the definitions in the Mishnah and Baraisa it is still not clear how to fully define urine referenced in the Mishnah.

R' Yirmiyah inquires about the proper manner of scrubbing the stained garment and his inquiry is left unresolved.

3) Not following the correct sequence

A contradiction between Baraisos is noted about the effect of not following the correct sequence.

Abaye reconciles the contradiction.

4) MISHNAH: The Mishnah teaches that a woman who has a fixed period is not *temei'ah* retroactively. Examples of fixed periods are cited and the number of times for these symptoms to occur to establish a fixed period is taught.

5) Clarifying the Mishnah

The reason this halacha is taught in our Mishnah after be-

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Distinctive INSIGHT

A period associated with physical symptoms

מפקת ומעטשת וכו'

The Mishnah introduces the concept of physical symptoms of the body which precedes the onset of a woman's flow. For example, a woman may yawn, after which the flow may commence.

A woman's period may be set and established by one of two manners. It may be triggered by yawning alone (or any other physical symptom which occurs to her). If she yawned three months in a row in advance of the onset of her flow, and this occurred on different days of the month, she has established a pattern for her period to begin any time she yawns.

It is also possible for a period to be established based upon a combination (**וסת המורכב**) of a physical symptom with its occurring on a particular day of the month or after a particular interval between periods. If this woman yawns on the same day of the month three times in a row, if she were to yawn on that day of the month in the future it would be assumed that her flow is beginning, and she would immediately be prohibited to her husband. This woman would have to be concerned for the day of the month alone, even without yawning, because her period might be a function of the day of the month by itself. Yawning on any other day of the month, however, would not be an indication of a set period, but some say that it would be an indication of a non-established period (**וסת שאינה קבוע**).

A physical symptom is not significant unless it occurs in a sustained manner. For example, one time yawning is not meaningful, because it is normal for anyone to yawn occasionally. If the woman yawned several times in a row before the onset of her flow, this would indicate that it is a symptom of the flow.

If a woman yawned and saw a flow on Rosh Chodesh two months in a row, but the next month she yawned and saw on a day other than Rosh Chodesh, this indicates that this is not a combination symptom, but is a function of yawning only. In this case, the woman only has to be concerned at the moment following her yawning, but after that moment passes she no longer has to be concerned, even if that time period of day or night is still in progress. If she usually sees only at the end of a series of yawning, she is only prohibited when her yawning ends. If, however, she sees at the beginning of her series of yawning, even if she did not see immediately, she is prohibited as long as she continues to yawn, as she might see at any moment while she is still yawning.

Most Rishonim hold that an established period based upon physical symptoms is like any other established period, so that if it passes and the woman does not check herself, she is prohibited until she checks. ■

REVIEW and Remember

1. What is the definition of dozing?

2. What are the two categories of fixed periods?

3. What is the process for changing one's fixed period?

4. What is derived from the pasuk **והזרתם את בני ישראל מטמאתם**?

HALACHAH Highlight

Dozing off

היכי דמי מתנמנם

What is the case of dozing?

In the course of the Gemara's discussion of "raw saliva" R' Ashi mentions the effect that sleeping has on raw saliva. One tangential point that arises is the definition of one who is dozing described as one who is not quite sleeping but not quite awake. This occurs when a person can respond when called but will not respond with an intelligent response until he is reminded of what was under discussion. Tosafos¹ explains that the stage of not quite sleeping occurs at the beginning of one's sleep and the stage of not quite awake occurs when one is in the process of waking up from sleep. Ran² cites this opinion and observes that there are some contexts in which this definition is correct but there are other contexts in which this definition does not hold up. Therefore, he explains that both terms describe a person who is sleeping very lightly as he is going to sleep.

Bach³ notes that according to Ran who maintains that both terms refer to the beginning of one's sleep one would have to apply that interpretation to the halacha of one who dozes off while reading the Megilla. According to this interpretation it refers to one who is dozing off as he is falling asleep and then wakes up but one who is dozing as he is waking up from sleep would be required to start reading the Megilla from the beginning again. This provides a resolution for the question raised by the Bais Yosef. Bais Yosef⁵ cites Yerushalmi that states that one who dozes while reading the Megilla does not fulfill his obligation. Seemingly this is at odds with the Mishnah in Megilla that rules that one does fulfill the mitzvah of reading the Megilla if he dozes off. Bach answers that the Gemara was referring to one who dozes as he begins to fall asleep whereas the Yerushalmi was referring to one who dozes off as he is waking up. Since he already slept he has

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ing taught at the beginning of the massechta is explained.

The case of the woman who is streaming blood is discussed.

The case that is included in the phrase "or any similar symptoms" is identified.

6) A fixed period

R' Huna bar Chiya in the name of Shmuel cites a teaching about different categories of fixed periods.

A phrase in the teaching is clarified.

Abaye rejects this clarification and suggests another clarification.

R' Yosef states that he is not familiar with the teaching of R' Huna bar Chiya in the name of Shmuel but Abaye reminds him of the context in which he cited this teaching.

The Baraisa that Abaye cites is explained.

7) **MISHNAH:** Details related to having a fixed period are presented.

8) Clarifying the Mishnah

A Baraisa further elaborates on R' Yosi's statement in the Mishnah.

A contradiction is noted between R' Yehudah's statement in the Mishnah and his statement in the Baraisa.

The contradiction is resolved.

Another contradiction is noted and resolved.

Rava rules in accordance with R' Yehudah's position.

The Gemara unsuccessfully questions whether Rava made this statement.

The necessity for two similar statements is explained.

9) **MISHNAH:** The Mishnah discusses uprooting one fixed period and establishing another fixed period. ■

lost the mitzvah and must start again from the beginning. ■

1. תוס' ד"ה נים ולא נים.

2. ר"ן על הר"ן שם ה'.

3. בי"ח אר"ח סי' תר"צ אות ד'.

4. ביתת יוסף שם ד"ה קראה מתנמנם. ■

STORIES Off the Daf

Rav Yosef's Fear

אמר רב יוסף לא שמיע לי

On today's daf we find that when Rav Yosef says that he never heard a particular teaching, Abaya recounts that he himself had taught it. This is not at all surprising since in Nedarim 41 we find that Rav Yosef forgot his learning.

The Brisker Rav, zt"l, would tell the following story with a lot of emotion. "The Gaon of Slutsk, Rav Yosef Slutzker, zt"l, was known to be a Torah giant who was a

master of every part of Torah in depth. Like many gaonim of his stature he was painfully aware that although it is very difficult to acquire Torah, it is exceedingly easy to forget it.

At the end of his life, Rav Yosef Slutzker got very sick. As he lay in his sick bed a crazy man passed by his window. In Europe people who were not in their right minds were gently tolerated by the entire town. Everyone understood them and did their best to accommodate them. Most towns had at least one such person. Naturally, what such a person said held little weight with most people, since he could say any kind of story and really believe it was true.

This crazy man—who was slightly learned—approached the window and looked in. When he saw that the gaon was obviously ill, he shouted the words of the gemara in Nedarim. "Rav Yosef got ill and forgot his learning!"

When the gaon heard this he was filled with trembling. He immediately summoned several of the biggest lamdanim of the city. When they arrived he began to recite the Talmud from beginning to end in front of them. It was only after he completed the entire shas by heart that he was finally able to relax and disregard the crazy man's words.¹ ■

1. עובדות והנהגות לבית בריסק, ח"ג. ■