



OVERVIEW of the Daf

1) Increasing fixed period

Rav and Shmuel disagree about the status of a woman who sees blood on the 15th of the month and then the 16th of the following month and then the 17th of the third month. According to Rav she established a pattern of adding a day each month but Shmuel maintains that she must experience three progressions.

It is suggested that this dispute parallels the dispute between Rabbi and R' Shimon ben Gamliel concerning the establishment of a chazakah.

This suggestion is rejected and an alternative explanation of the dispute is offered.

Rav's position is unsuccessfully challenged.

Shmuel's position is unsuccessfully challenged.

2) Concerned

R' Pappa asserts that a fixed pattern occurs after three times but one must be concerned even after one occurrence.

The novelty of this teaching is explained.

3) Uprooting a pattern

R' Pappa asserts that a pattern established after three times must be uprooted three times in order for it to be nullified but a pattern of only two times can be uprooted after a single occurrence.

The novelty of R' Pappa's teaching is explained.

A Baraisa is cited in support of R' Pappa's position.

4) MISHNAH: The Mishnah discusses different types of *besulim* blood.

5) *Besulim* blood

(Continued on page 2)

REVIEW and Remember

1. What is the point of dispute between Rava and Shmuel?

2. Which *veses* requires three times to uproot?

3. What is the point of dispute between Beis Shammai and Beis Hillel concerning a woman who married after reaching the age of maturity?

4. According to Levi, why was it necessary for the Mishnah to emphasize "until Saturday night"?

Today's Daf Digest is dedicated
By Mrs. Rivka Wiznitzer
in memory of her husband
Mr. Abraham Wiznitzer
ר' אברהם בן ר' שמואל ע"ה

Distinctive INSIGHT

Comparing a woman to a vine and to dough

כשם שהשאור יפה לעיסה

The Mishnah used an analogy comparing a woman to a grapevine. Some grapevines produce wine that is red, while others produce wine that is black. Some produce an abundance of wine, while others produce a meager yield.

In the Gemara, R' Chiya taught a Baraisa comparing dough to a woman. He notes that just as sourdough is beneficial for dough, so too is blood beneficial for a woman. The perek ends with a statement of R' Meir: "A woman who has a heavier flow of blood will have many children."

Meiri explains that after the blood is discharged from a woman, she is left healthier and with a proper chemical balance of her system.

Aruch LaNer explains that the Mishnah which compares a woman to a vine is based upon the posuk (Tehillim 128:3), "Your wife will be like the fruitful vine." With the additional insight provided by R' Meir, that a woman with a heavier flow will have more children, we can now appreciate the full comparison the posuk makes between a woman and a vine. The message is that if the first part of the posuk is fulfilled and one's wife is like a fruitful vine, then "your children will be like olive shoots surrounding your table," referring to one's being blessed with many children.

R' Chiya compares a woman to dough, also based upon a posuk (Bereshis 39:6), where Potiphar trusted Yosef completely, and Potiphar did not concern himself with anything "except the bread which he ate," referring to his wife. The message of R' Chiya is that just as sourdough is beneficial to allow bread to rise and to result in a fine product, so too does a woman's blood contribute to her ability to have many fine children.

Aruch LaNer notes that R' Chiya adds to the Mishnah, because he noted that the comparison of a woman to a vine was limited. Wine, which is the product of the vine, is in and of itself a very desirable product. Blood, however, is not itself desirable, although its effect is a blessing. The Gemara in Eiruvim (100b) says that a woman having to contend with blood is one of the ten curses which were decreed against Chava. Therefore, R' Chiya uses a comparison to sourdough, which itself is not edible or desirable for itself, but its effect is necessary and beneficial. Similarly, although blood is not itself desirable, its effects are a blessing. ■

Today's Daf Digest is dedicated
In memory of
Isser ben Shmuel by the Sheps family, Springfield, NJ

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In Memory of
דוב בן אברהם יעקב, יהושע בן ראובן יוסף,
שרה פיגאלה בת יענטא, ציפורה בת לאה

HALACHAH Highlight

A woman who does not experience a discharge

Behold she is a dorketi

R' Yehudah states that every vine has wine and a vine that does not have wine is called דורקטי. The Gemara explains that R' Yehudah refers to a woman's discharge of blood and he means that it is good if a woman discharges blood and a woman who does not discharge blood is called a דורקטי which is a composite of the words דור קטוע –a generation that is cut off – and indicates that she will not have many children. There was once a young woman who at twenty years old had signs of physical maturity but had yet to discharge blood. Some of her doctors claimed that after she gets married she will begin to discharge blood and will have children. Her father, however, wondered whether he has an obligation to inform a potential shidduch of her present condition or not.

Rav Moshe Feinstein¹ responded that there is a disagreement regarding the meaning of the term דורקטי. According to Rashi² it means that a woman with this condition will not have numerous children but she is capable of having children. Rambam³ disagrees and writes that those women that do not have any blood whatsoever are not capable of having children. Rav Feinstein then notes that in another discussion of the matter it seems that Rambam changed his position and writes that a woman who is a דורקטי is capable of having children, it is just that she will not have many children. However, since there is a consensus that such a woman is capable of having children the condition is not one that could invalidate the marriage as a מקח טעות. Not every person is interested in having many children that her condition should invalidate the marriage. Another basis for leniency is that the doctors claim that after she is married she will begin to discharge blood like other women. For these reasons he ruled that it is not necessary for the father to inform others of her condition before

הרי זו דורקטי

The term דורקטי is explained.
Two Baraisos related to the Mishnah are cited.

הדרן עלך האשה

6) **MISHNAH:** The Mishnah discusses the period of time that one may assume that a discharge of blood is from the *besulim*.

7) **Young girl**

R' Nachman bar Yitzchok infers that Beis Hillel maintains his position even if the young girl had a discharge of blood before her wedding.

Proof to this assertion is presented.

A Baraisa is cited that supports R' Nachman bar Yitzchok's assertion.

Rav and Shmuel disagree about how long it takes for a young girl's wound to heal.

The term נחירה used by Rav is explained.

8) **Four nights**

Rav and Levi disagree whether the girl who is given four nights loses some of her night if she has relations during the day.

Each Amora explains his rationale.

Rav and Levi explain how the Mishnah does not refute their position.

9) **Besulim blood**

R' Chanina and R' Assi disagree whether a newlywed woman who does not bleed until the second time is *tehorah* or *temei'ah*.

Each Amora explains the rationale behind his position.

10) **Bogeres**

Rav asserts that a *bogeres* is not assumed a *niddah* the entire first night.

This is true assuming she does not see blood but if she does she is *temei'ah*.

The Gemara begins a challenge to this ruling. ■

she marries. ■

1. שו"ת אג"מ אבה"ע ח"ג סי' כ"ז.

2. רש"י ד"ה ושאיך.

STORIES Off the Daf

Transcending the Natural Order

בניה מרובין

On today's daf we find a sign of when a woman will have many children and when she will not have many children.

The author of *Afarkesta d'Aniya*, ז"ל, recounted what he heard from the Imrei Yosef of Spinka, ז"ל, on this matter. "The daughter of the Rav of Galniyah, ז"ל, was childless for many years. She had the opposite of the sign brought in *Niddah* 64, and all the doctors agreed with our sages that in

general such a woman cannot possibly have a child. But they did not despair. Her father sent her to Rav Yitzchak Izak of Ziditchov, ז"ל, who blessed her that she would have a child. Indeed, his blessing was fulfilled and she had many children. I am telling over this story to teach that one should never be afraid of what the doctors tell him since they do not know everything. All they understand is how things generally work according to the natural order of things. But they have no clue how God helps Jewish people who call out to him with their entire heart!"¹

A woman and her father once came to the Chazon Ish. The woman had no children for many years and was crying pitifully

over her *Tehilim*. She was so distraught that she could not go into the room with the Chazon Ish, so her father went alone.

When her weeping got stronger the Chazon Ish noticed it and asked her father what was the matter. "That is my daughter. She has no children for many years."

The Chazon Ish immediately went out to where the woman sat. "Do not worry, I guarantee that you will have a child!"

This calmed the woman, who went home with a renewed spirit. And eventually she did indeed have a child.² ■

1. שו"ת אפרקסתא דעניא, ח"ג, עה"ע, סי'

רס"ט, הערה א'

2. מעשה איש ■