



## OVERVIEW of the Daf

### 1) Bogeres (cont.)

After the Gemara finally determines the correct meaning of the Baraisa it concludes its challenge to Rav's assertion that a bogeres is given only one night.

This challenge is rebuffed.

A related conversation is recorded.

Tangentially, the Gemara presents another teaching of R' Chinena bar Shelemya in the name of Rav.

### 2) A woman who matured in her father's home.

A Baraisa elaborates on a woman who matured in her father's home.

Another Baraisa is cited and at various points explained until it is finally shown to contradict the previous Baraisa.

An attempted resolution is rejected and two other resolutions are offered.

Rav and Shmuel rule that after newlyweds perform the mitzvah they are prohibited to one another.

R' Chisda challenges this ruling.

The Gemara clarifies R' Chisda's question.

The challenge is answered.

Support for this answer is presented.

### 3) Bleeding

A Baraisa elaborates on a bride who bleeds for an extended period of time.

R' Yitzchok bar R' Yosi in the name of R' Yochanan asserts that the Baraisa reflects R' Meir's position but Chachamim maintain that all colors of blood are similar.

### 4) Blood after tashmish

A Baraisa begins to discuss a woman who sees blood after tashmish. ■

## Distinctive INSIGHT

*A person's teeth fall out as he ages*

אמר רב חנינא בר שלמיא משמיה דרב כיון שנתקו שניו של אדם נתמעטו מזונותיו

**R'** Chinena b. Shelemya taught that once a person's teeth fall out, his sustenance is diminished. Rashi explains that this means that once one has arrived at an advanced age, it is more difficult for that person to earn a living. This remark is based upon a posuk in Amos (4:6) which discusses a time when a foreign nation will come and attack a city of the Jews. The situation will deteriorate until there will be hunger. The prophet then says that "I will cause a cleansing of the teeth in all your cities, and a lack of bread in all your places."

Tosafos Chachmei Anglia and Maharsha note that during one's youth, a person has the strength and stamina to deal and trade in order to earn his income. The Gemara later (70b) reports that the way to earn a living is to daven to God, and to make a reasonable effort to conduct business. This is increasingly difficult to do when a person becomes weaker due to age. The point of R' Chinena's comment is that already during one's youth one should plan ahead and put aside funding for his years of retirement.

Ein Yaakov explains this comment based upon the Gemara in Tamid (32a): "What should a person do in order to live? The answer is that he should 'kill himself.'" This means that if a person wants to earn merit for the world to come, he should distance himself from the indulgences and pleasures of this mundane, temporal world, and focus mainly on spiritual pursuits. God is supremely merciful, and he leads a person as he begins to age to realize that he must prepare himself and accumulate merit for the next world. God assists a person by allowing him to lose his teeth and suffer the accompanying decrease in earning power, and in a decreased appetite for material goods. Due to this shift, a person will then spend his time and efforts in more spiritual endeavors.

Maharal explains that there is a difference between one's teeth and a person's other limbs. All of a person's limbs remain with him until he dies, but the teeth fall out well before one dies. The difference is that teeth are not an intrinsic part of the body, but they instead serve

## REVIEW and Remember

1. How long does na'arus last?  
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2. What happens when a person's teeth fall out?  
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3. What is the definition of an onah?  
\_\_\_\_\_
4. What is the difference between niddah blood and besulim blood?  
\_\_\_\_\_

# HALACHAH Highlight

## Losing one's teeth

כיון שנתקו שניו של אדם וגוי

Once a person's teeth fall out etc.

**R**av Chinena bar Shelemya in the name of Rav teaches that once a person's teeth fall out his sustenance is diminished. Rashi<sup>1</sup> comments that this refers to when a person becomes old. Sefer Meil Tzedaka<sup>2</sup> explains that once a person's teeth begin to rot it is an indication that the end of his life is near. God created the world in a way that the strength of one's teeth is an indicator for how long a person will live. This is the meaning of the Gemara's teaching. When a person's teeth fall out his sustenance becomes diminished because his life will end shortly. Sefer Zera Chaim<sup>3</sup> notes that this explanation sheds light on Rav's warning to R' Chiya his son that he should not pull out his teeth (Pesachim 113a). Rav was very concerned about medical matters and he maintained that pulling one's teeth could shorten a person's life. Since R' Chiya was known to be an ill person (Avodah Zarah 31b) Rav warned him not to have his teeth pulled.

Teshuvos Avnei Nezer<sup>4</sup> was asked whether a loose tooth is an interposition for immersion. The one asking the question suggested that the parameters should be similar to the halachos of a loose fingernail. Avnei Nezer responded that a person may prefer that the tooth, even

(Insight...continued from page 1)

to facilitate eating and chewing. Although a person needs to eat in order to survive, food and nutrients are not part of the body itself, but they are rather that which sustains the body. As the need for one's sustenance diminishes, the function of the teeth becomes somewhat obsolete, and the teeth fall out. ■

though it is loose, should remain in one's mouth. Taz<sup>5</sup> based on our Gemara writes that the removal of one's tooth is dangerous and as such as long as it is attached it would not constitute an interposition. He then suggested that perhaps Rav's statement was made with regard to a tooth that is firmly in place but there is a disease growing beneath it. It is in such a case that one should avoid pulling that tooth. He then adds that he heard from a dentist that a loose tooth cannot heal but that it does not pose a danger for one to pull such a tooth. This is especially true nowadays that there are dentists who are able to treat a person after pulling a tooth so that it should not pose a danger to the patient. His final ruling based on other factors was that a loose tooth does not constitute an interposition and it is permissible for one to immerse with a loose tooth. ■

1. רש"י ד"ה משנתקו.
2. מבעל שבת המוסר סי' תרס"ו.
3. זרע חיים (סופר) סי' ל' ענף ג'.
4. שו"ת אבני נזר יו"ד סי' ר"ס.
5. ט"ז או"ח סי' שכ"ח סק"א. ■

# STORIES Off the Daf

## Satisfied with Less

כיון שנתקו שיניו של אדם נתמעטו מזונותיו

**R**av Yitzchak HaKohein Feigenbaum, zt"l, the Rav Av Beis Din of Warsaw, was very careful that his every action was in consonance with halachah. In his time, dentures became more readily available and most elderly people who could get the money together replaced missing teeth with dentures. When a doctor suggested to Rav Feigenbaum that he have den-

tures made for him he categorically refused, to the surprise of all who knew him. It was so hard to him to eat due to his missing teeth and he was able to afford dentures. So why refuse them?

When asked about this he explained that since he was already old, he preferred to be satisfied with eating less.

When his son, Rav Yisrael Isser Feigenbaum, hy"d, recounted this story, he commented that the source for this practice is from today's daf. "My father insisted on eating with whatever of his own teeth remained and refused dentures because of a statement

in Niddah 65. There we find that when a person loses his teeth he has less to eat. Rashi explains that the gemara discusses one who loses his teeth in his old age. My father learned that this gemara is practical guidance for the elderly. They lose their teeth since when one is older he should eat less than earlier. He therefore refused to have dentures put in.

"After I wrote this, I heard about another gaon who also refused to have dentures made. I am certain that he also had the same reason for his insistence."<sup>1</sup> ■

1. אור פני יצחק, ע"י ע"ה