



OVERVIEW of the Daf

1) Blood after tashmish (cont.)

The Gemara concludes its citation of the Baraisa that discusses a woman who sees blood after tashmish.

The Baraisa also discusses blood that comes from a wound and whether that renders a woman teme'iah.

Ulla identifies the point of dispute between R' Shimon ben Gamliel and Rabboseinu.

The reason there is no concern that a woman will scratch herself is explained.

Reish Lakish and R' Yochanan discuss when the examination as described in the Baraisa should be performed.

Three related incidents are recorded.

Multiple versions of R' Yochanan's suggestion in the third incident are presented.

The advantage of publicizing one's difficulties is noted.

2) Days before immersion

R' Yosef in the name of R' Yehudah in the name of Rav relates that Rebbi enacted how many days must transpire after seeing blood before a woman may immerse.

R' Zeira reports that Jewish women are stringent and wait seven clean days before immersing even if they saw a minute amount of blood.

Rava issued a ruling related to how early a woman who had difficult labor followed by a miscarriage may immerse.

R' Pappa unsuccessfully challenged this ruling.

3) Rava's rulings

Rava rules that once a woman accepts a proposal to marry she must wait seven days before she immerses.

A related discussion regarding this ruling is recorded.

Rava rules that a woman preparing to immerse may not scrub her hair with nesser or sand.

Ameimar in the name of Rava rules that only hot water may be used for scrubbing before immersion.

Rava rules that one should instruct his household to wash the folds of the body before immersion.

This ruling is unsuccessfully challenged.

A related incident is cited.

Rava presents the criteria for whether a woman must scrub again if after her immersion she discovered an interposition on her body. A second version of Rava's ruling is cited and the difference between the two rulings is explained.

Rava rules that a woman may not stand on an earthenware utensil when she immerses.

R' Kahana suggests one explanation for this ruling and draws an inference accordingly.

R' Chanan of Nehardea suggests another explanation for this ruling which leads to a more restrictive position than R' Kahana's. ■

Distinctive INSIGHT

Scrubbing in preparation for immersion

לא תחורף

On our daf, Rava presents a series of six laws, the first deals with the law of niddah as it pertains to a woman who is presented with a marriage proposal, and the other five deal with halachos of immersion.

The second law of Rava is that when a woman prepares for immersion, she must clean herself to make sure there are no interpositions on her body which might interfere with the immersion. Rava teaches that in preparation for the mikveh, a woman should not use nesser or sand when cleaning and scrubbing her hair. The nesser causes hair to fall out, and the detached pieces become tangled in the rest of her hair and are interpositions between them and the water of the mikveh. The sand causes her hair to stick together, and this prevents the mikveh water from surrounding each strand, as it should.

The requirement for a woman to wash and scrub her hair in preparation for immersion in a mikveh is one of ten enactments which were established by Ezra the Sofer, as listed in Bava Kamma (82a). The Gemara there asks why Ezra would have had to establish this rule, because the Torah itself clearly states that immersion must be performed without any interpositions between one's body and the water of the mikveh. The Gemara answers that the Torah only requires that one check that no hairs are knotted and that no filth is found on one's body or in one's hair. Ezra added the requirement to not only check one's self, but also that one must actively wash and scrub one's body. Ramban writes that the reason

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REVIEW and Remember

1. When is the point of dispute between R' Shimon ben Gamliel and Rabboseinu?

2. Who decided that whenever a woman sees blood she waits seven clean days before immersing?

3. Why must a woman scrub herself with hot water when she prepares for immersion?

4. What is the reason a woman should not stand on an earthenware utensil when she immerses?

HALACHAH Highlight

Not meeting the week before the wedding

משום דמחמדא

Because of her excitement

Rava rules that once marriage was proposed to a woman and she agrees to marry she is required to observe seven clean days before the wedding. The reason for this ruling is the concern that she will become excited and may have a minute discharge of blood. Rav Yaakov Kamenetzky¹ suggested that the custom that a chosson and kallah do not see one another during the week before their wedding is rooted in our Gemara. Since it is often that the kallah is counting her seven clean days in anticipation of her immersion, we are concerned that her excitement will cause a minute discharge of blood. Sefer Yismach Lev² writes in the name of Rav Shlomo Zalman Auerbach that during the week before the wedding a couple should make an effort to not only not see one another but it is preferable if they do not even speak to one another on the telephone. It happened once that there was a chosson in Eretz Yisroel whose kallah was living outside of Eretz Yisroel and they would speak with one another on the phone. Rav Auerbach advised that during the week before the wedding they should not speak to one another even by phone. He added that if there is need to discuss pressing matters they may not only speak on the phone but they may also even meet in person. Sefer Yismach Lev then references Rav Chaim Kanievski who maintains that it is permitted for a couple to speak with one another on the phone during the week before their chasunah.

Sefer Orchos Rabbeinu³ cites the Steipler Gaon who was of

(Insight...continued from page 1)

for this enactment is that a person can easily overlook a couple of hairs that are knotted, and by washing and scrubbing this oversight can be alleviated. Rashi holds that the enactment of Ezra was not just to wash one's hair, but the entire body.

Rashi (Bava Kamma 82a-b) explains that the combing of one's hair must be done with a comb. Ritva and S"mag agree. Ramban writes that it is adequate for a woman to run her hands through her hair and separate the strands for each other. Chinuch (Mitzvah 175) concludes that if one has a comb available, it is best to use one, however if a comb is not available it is acceptable to comb one's hair with one's hand. Meiri also writes that a comb is not essential, but he notes that for women's hair, which is usually longer, it is best to use a comb.

Tur and Shulchan Aruch (Y.D. 199:1,3) rule simply that a woman must comb her hair with a comb, but they do not mention that she may also do so with her hand. Shach explains that our custom is to comb the hair on the head with a comb, but hair of the rest of the body may be cleaned by hand. ■

the opinion that a couple should stop seeing one another two weeks before the wedding. He explained that a couple that stops seeing one another two weeks before the wedding will be assured of having a good and happy life together. He added that additional dates together serve no purpose and the couple will not lose out by not speaking with one another. ■

1. אמת ליעקב אבה"ע סי' ס"ד אות ל"ב.
2. ישמח לב ח"א סי' נ"ב.
3. ארחות רבינו ח"ד עמ' רמ"ד סעי' ז'. ■

STORIES Off the Daf

True Empathy

גלי לחברותיך כי היכי דליבעי עליך רחמים

Rav Shlomo Zalman Auerbach, zt"l, once offered an explanation for a practice that is little understood. "I can see very well why rebbes take money when asked to daven for people. They know that one's prayers are most effective when intoned wholeheartedly. But how can one genuinely feel another's pain? One simple way to arouse true feeling for another's difficulty is to be bound to the person by having received a gift. I do not take money, but I find it very hard work to sensi-

tize myself to feeling the pain of another's troubles."¹

Rav Chaim Kreiswirth, zt"l, said a similar thing based on a statement on today's daf. "In Niddah 66 we find that when a woman went to Rav Yochanan requesting help about a problem that was particular to women he suggested that she ask other women to daven for her. On the surface, this seems strange. We know that our sages say that when one has a sick person in his home he should go to a chacham and request that he daven for the sufferer. Yet here we find an exception to the rule. Instead of the chacham alone davening, he sends her to other women to petition that they daven for her. The gemara explains that she

should do like a metzora who tells the tzibbur to daven for him. Nevertheless it seems odd that he said specifically to tell other women to daven for her.

"We learn an important principle from this story. That the only one who can really pray properly for a person suffering is the one who can truly empathize with the problem. We see that it is better for one who is ill with a certain sickness to request those who have suffered from it to daven for his recovery. Only those who have suffered from the disease truly empathize and their prayers will be more effective than those who have not."² ■

1. הליכות שלמה, הלי תפילה
2. פניני חיים ■