



OVERVIEW of the Daf

1) The number of exams (cont.)

Rav and R' Chanina disagree about the status of one who performed exams on day one and eight but did not perform any exams in between.

Rav's position that this case is the same as the case in the Mishnah is unsuccessfully challenged.

Rav issues a ruling related to a niddah counting seven clean days.

Being that a niddah does not count seven clean days the Gemara explains that Rav was referring to a zavah and the ruling is that if she stops bleeding on the third day and performs an exam, that day may count as one of her seven clean days.

This understanding is also questioned and the Gemara finally arrives at the correct explanation and identifies the novelty of Rav's ruling.

Rav's ruling is unsuccessfully challenged.

The Gemara proves that according to Rabanan it is unnecessary for a woman to count clean days "in our presence."

Rava challenges the ruling in the Baraisa and the Gemara emends the Baraisa.

Additional discussion related to the Baraisa is recorded until the Gemara finishes its proof that according to Rabanan it is unnecessary for a woman to count clean days "in our presence."

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REVIEW and Remember

- How do we differ from the Cutheans as far as counting seven clean days?
- What is the meaning of the phrase ספורין לפנינו?
- When does a corpse stop conveying tum'ah through carrying?
- What is an אבן מסמא?

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אריה בן ישראל

Distinctive INSIGHT

Counterintuitive rules

דאית ליה תורה לירעי חד יומא, דלית ליה תורה לירעי תרי יומי

The Gemara established that the seven clean days which a woman must count do not have to be counted in a manner where we have definite knowledge of their each being clean. This is why Rav holds that the seven clean days are valid even if the woman did not perform an examination until the seventh day. The Gemara then shows that Rav holds according to Rabbanan who argue with R' Akiva, and they do not require that the counting of a woman's seven clean days all be done in a demonstratively evident way.

In order to further show that the Rabbanan disagree with R' Akiva, the Gemara brings a Baraisa of a woman who was forgetful and reports to us that she saw one unclean day, but she does not know when it was. In this case, she must immerse nine times to clarify any doubts. If she reports that she saw one unclean episode during twilight, but she has no recollection of when it was, she must immerse eleven times. But, if she says that she did not experience any discharge at all she must immerse fifteen times. Although this ruling is counterintuitive, the Gemara proceeds to explain it adequately.

Rava expressed surprise regarding the ruling of this Baraisa, and he compared it to an incident which took place at a location named Galachi, which is near Sedom. The rule was that someone who owned cattle was required to graze the herd of the city for one day. Someone who did not own any cattle had to graze the animals for two days. Once, a young orphan was forced to graze the cattle for two days, and, instead, he slaughtered the animals under his care. When the owners came, he said that anyone who owned one ox could take one hide, but those who did not own any could take two hides. When the people complained of his nonsensical response, he told them that he was responding to their original law which was equally absurd.

Yad Ramah (Sanhedrin 109a) explains that there was some logic to the city's law, albeit misguided and sinister. A person who did not own any cattle did not spend time caring for animals, so it was assumed that he had more time on his hands, and he could therefore graze the animals for two days. This was cruel logic, because someone who was guarding his own animals would not lose any time if he would guard other animals together with his own. Someone who had no animals and was forced to guard for others only lost his own time for no gain of his own. ■

HALACHAH Highlight

A woman who decided that she was no longer counting her seven clean days

תחלתן וסופן בעינן

We require verification at the beginning and at the end

It happened once that a woman began to count her seven clean days and performed the necessary exams on the first day. The next day her husband went out of town with the intent to be gone for half a year. Since he wasn't returning his wife decided that she was no longer going to count seven clean days. After a few days the husband returned since his plans did not go as anticipated. The question that arose was whether the days that had already transpired when she did not expect her husband to be returning could be counted towards her seven clean days. Teshuvos Oneg Yom Tov¹ responded that in his opinion she is credited with those days even though she had mentally decided that she was no longer counting seven clean days. He bases his opinion on our Gemara that teaches that even if a woman performs an exam on the first and last day of the seven clean days it is sufficient. Although this incident is worse in that she was no longer paying attention to be clean since she did not anticipate immersing anytime soon, nevertheless, since she did not see any blood during these days she may include them in her seven clean days.

Teshuvos Me'il Tzedaka² disagrees and maintains that once a woman decides that she is no longer counting seven clean days she has broken her count and is required to restart

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R' Acha rejects this proof in favor of another reading of the Baraisa.

R' Acha's reading of the Baraisa is unsuccessfully challenged.

2) **MISHNAH:** The Mishnah discusses tum'ah transmitted by carrying and then records a dispute whether women who die are treated as niddos.

3) **Clarifying the Mishnah**

The Gemara explains that the Mishnah's reference to אבן מסמא refers to the אבן מסמא.

A Baraisa teaches when the corpse of a zav no longer transmits tum'ah of אבן מסמא.

Rebbi explains why a non-Jew who dies does not transmit tum'ah of carrying.

4) **Inquiries of the men of Alexandria**

A Baraisa relates that the men of Alexandria asked R' Yehoshua ben Chananya twelve things.

Two of the inquiries that related to matters of wisdom are recorded. ■

from day one. Shevet Halevi³ explains that the seven clean days require an examination and counting. Although performing an exam on day one and seven is sufficient for the obligation to perform exams, it is not sufficient for the requirement to count seven days. Once a woman makes the decision in her mind that she is no longer counting her seven days she has lost the continuity of counting for seven consecutive days and that is why she must restart her count. ■

1. שו"ת עונג יו"ט סי' פ"ג.

2. שו"ת מעיל צדקה סי' ס"ג.

3. שו"ת שבט הלוי ח"ג סי' קכ"ג. ■

STORIES Off the Daf

Signs of a Boor

שלושה דברי בורות

We find on today's daf that the people of Alexandria asked Rabbi Yehoshua three questions regarding derech eretz. The code of proper behavior in different circumstances is a very broad subject and is easily misunderstood. For example, what could be wrong with speaking in learning in an excited tone of voice?

Rabbi Nosson Tzvi Finkel, zt"l, the famous Alter of Slobodka, warned that

if, when people speak in learning in a very loud tone of voice they disturb others, they are guilty of stealing.

When one person heard this, he couldn't believe it. "But every word they speak fulfills the Torah commandment of learning Torah!"

"Diamonds are also precious," retorted the Alter. "But that does not mean one may throw diamonds on another person's head!"¹

Once, a student of Rav Shlomo Zalman Auerbach zt"l came to visit his rebbi at home on Pesach. When Rav Shlomo Zalman offered his visitor a glass of wine, the student refused. He said, "Our family's minhag is never to eat at any-

one's house on Pesach," he explained.

Rav Shlomo Zalman countered, "You have to admit, though, that you don't make your own wine at home anymore the way it used to be done; you buy your wine from the store just as I do. So even if your family did follow this custom and were even makpidim about something like wine, one should nevertheless act with discretion and derech eretz and not refuse a gesture of hospitality so bluntly. And all the more so, when you are my student and I am your rebbi—how could one possibly think that such behavior is proper?!"² ■

1. תנועת המוסר

2. הליכות שלמה, פסח, ע' 90 ■