

39.9.4

63a (משנה ח) → 64b (סיום הפרק)

וְהִזְרָתָם אֶת בְּנֵי יִשְׂרָאֵל מִטְּמֵאתָם וְלֹא יִמְתּוּ בְּטְמֵאתָם בְּטְמֵאתָם אֶת מִשְׁכְּנֵי אֲשֶׁר בְּתוֹכָם: וְיִקְרָא טוֹ, לֹא .1

- I ח משנה: physical indicators to anticipate דם (ווסתות which are not time-bound but related to physical sensation in advance)
- a Rule: דיה שעתה
- i Challenge: we already learned דיה שעתה (א:א)
- ii Answer: that is for "calendar-ווסת", this is for "sensation-ווסת"
- b Examples: yawning, sneezing (or letting wind), heavy feeling in stomach and bowels, bleeding, shivers or anything like that
- i שופעת means she has דם טוהר (e.g. off-color) and then begins bleeding with proper נדה
- ii כן כל כיוצא בזה extends (per רבה בר עולא) to headaches, heaviness of limbs, shivering or hiccuping (? – orig. "גוסה")
- 1 rule is that for calendar-ווסת, require 2x, for sensation-ווסת – once, for what חכמים didn't mention – 3 times
- (a) refers to headaches, heaviness of limbs etc. as per above
- (b) Challenge (אב"י): that is in the משנה, per רב"ע's explanation
- (i) Rather (אב"י): refers to a case where she sees after eating onions, garlic or chewing on peppers
- (c) Aside: ר' יוסף forgot that he had taught שמואל's rule, אב"י reminded him that it was in the context of משנה י (below)
- (i) Note: שמואל ruled that 3 times was per רשב"ג, (who requires 3x for days, 2x for ווסת); חכמים don't require
- c If: she had these three times, each followed by דם נדה – this is a ווסת
- II ט משנה: status of טהרות relative to ווסתות; expansion of ווסתות
- a If: she is accustomed to see דם at the beginning of her ווסת, any טהרות she touches during the ווסת are טמאות
- b But if: she is accustomed to seeing דם at the end of her ווסת, any טהרות she touches during the ווסת are טהורות
- c Hours: times of day can be considered ווסתות → if she is accustomed to seeing דם at sunrise...
- i ד' יוסי she is only אסורה לבעלה at sunrise
- ii ד' יהודה the whole day is "hers" (i.e. the night before, she was אסורה לבעלה)
- 1 Challenge: ברייתא reports that ר' יהודה gives her the whole night
- (a) Answer: if she sees before sunrise, the night is אסור, day is "hers", if she sees after sunrise, night is "hers"
- (b) Parallel answer: to contradiction between ר' יהודה permitting her before or after ווסת
- d תוספתא נדה ט: if she sees every 20 days at midday, when day #20 comes and she didn't yet see
- i ד' יהודה she is אסורה לבעלה from dawn until midday; if she didn't see at midday, must abstain the rest of the day
- ii ד' יוסי she may have relations in the morning, must abstain at midday; if she didn't see, may resume after 6th hour
- e Final ruling (רבא): follows ר' יהודה
- i Challenge: רבא applied ר' ירמיה's interpretation of v. 1 (מצוות פרישה) to one עונה
- 1 Assumption: means an extra עונה, besides the time during which she sees
- 2 Defense: he means the עונה of seeing itself, not an extra one
- 3 Question: why did רבא have to issue this ruling twice (#1 – ruling like ר' יהודה; #2 his comment on פרישה)
- (a) Answer: Our משנה might only refer to טהרות (but מותרת לבעלה); והזרתם might imply the "extra" עונה – קמ"ל
- III י משנה: establishment and nullification of a ווסת
- a If: she was accustomed to seeing every 15 (22) days and then saw at day #20 (27) – days 15 and 20 are both אסורים (next cycle)
- b If: this happened three times, day #15 is now "cancelled" and day #20 (27) is her ווסת
- c Rule: a woman doesn't establish ווסת until she sees 3 times nor does she nullify a ווסת until she has "not seen" 3 times
- i on establishment: she may not establish it until 3 times, but is חוששת after first time
- 1 Challenge: this is our משנה
- 2 Answer: we may have thought that that only applies during נדות ר"פ, ימי נדות – even if not during נדות ר"פ
- ii on uprooting: only if she established it 3 times; if she established it twice, one "non-event" is enough to uproot
- (a) Challenge: this is our משנה
- (b) Answer: we might have thought that 1 uproots 1, 2 → 3 → 3 – קמ"ל
- (c) Support (ברייתא): if she would see every 20 and switched to 30, both are אסור; if D20 comes and she doesn't see, may have ביאה until D30, and is חוששת on D30; if D30 came w/o seeing and then she saw on D20, D30 is now מותר and D20 אסור, as the pattern returned

IV Dispute רב/שמואל about establishment of a ווסת

- a *If*: she saw on 15th of month 1, 16th of month 2 and 17th of month 3
- i **דב**: she has established לדילוג ווסת (→ expect דם on 18th of month 4)
- ii **שמואל**: requires 3 “gaps” (of a month and a day) to establish
- 1 *Suggestion*: perhaps רב ושמואל are parroting רבי/רשב”ג whether חזקה is 2x or 3x (in re: קטלנית – cf. תוספתא שבת טו:ח)
 - 2 *Rejection*: they both accept רשב”ג (3x); they disagree if first ראייה should count (שמואל – need 3 “gaps” of month+day)
 - (a) *Challenge (to דב)*: תוספתא נדה ט:ג – if she would see on 15th then changed to 16th – both are אסורין (next month)
 - (i) *If*: she then switched to 17th, 15th still אסור, 16th “released”; if she then saw on 18th – only 18th אסור
 - (ii) *Answer (רב)*: if she was accustomed, that is different – requires 3 דילוגים to cancel set date (of 15th)
 1. *Justification (for question)*: we have thought that למודה is different, once it is “passed by” twice, null – קמ”ל
 - (b) *Challenge (to שמואל)*: if she saw on 21st, then 22nd, then 23rd – ווסת (if she skipped, instead to 24th – no ווסת)
 - (i) **שמואל**: in this case, she was already seeing on the 20th (evidenced by their selecting #21 as starting point)

V **יא**: introduction to דם בתולים – דם בתולים are like grapes, some are red, some darker, some more plentiful, others less

- a **יהודה**: every vine has some wine, if it has none, it is called דורקטי (play on “דור קטוע”, as דמים increase chance of childbirth)
- i **חייא**: just as leaven is good for the dough, blood is good for the woman
- ii **ל”מ**: if a woman has lots of דם, she will have lots of children