

39.10.4

68a (משנה ב) → 69b (אם לא ספרתי) →

1. ואם טהרה מזובה וספירה לה שבועת ימים ואחר תטהר: ויקרא טו, כח
 2. והזיר לה' את ימי נזרו והביא כבש בן שנתו לאשם והימים הראשנים יפלו כי טמא נזרו: במדבר ו, יב
 3. זאת תורת הזב ואשר תצא ממנו שכבת זרע לטמאה בה: ויקרא טו, לב

I ב משנה: impact of "early" בדיקה on 7th day of נדה

- a If: she checks in morning of 7th and is טהורה, doesn't check in afternoon and after a few days finds דם –she is בחזקת טהרה
- i And: she has טומאת מעל"ע back from when she found דם
- 1 Observation: this disproves הרבא's claim that נדה ד: means that there is no טומאת מעל"ע during זיבה
- (a) Challenge: we already refuted him (לט.)
- (b) Explanation: perhaps this is yet another refutation
- (i) Block: מעל"ע refers to clause #3 of משנה א – סד"א since she'll have טהרה דם (בתולים), no מעל"ע – קמ"ל – מעל"ע that she does
- ii But: if she has a ווסת, then דיה שעתה
- 1 Suggestion: this should refute שמואל's position that there is no ווסת established during זיבה
- (a) Block: שמואל meant that 3 times (off) aren't needed to uproot it, since her דימים aren't likely to appear now
- iii Dissent: טמאה – ר' יהודה
- 1 Response (ברייתא): if she was checking throughout ביה"ש, that position would make sense
- (a) However: checking once in the afternoon is no different than checking on 1st day
- (i) Observation: mention of "1st day" is odd – even חכמים of our משנה only allow from 2nd day
- (ii) Defense: רבי notes that he asked ר"ש ור"י about days 6-2 (affirmed) and should have asked about day #1
- (iii) Explanation: he didn't ask about day #1 as he thought that it is a מעיין פתוח (but was wrong)
- iv בחזקת טהורה – even if she checked on day #2, was טהורה and didn't check for rest of 7, then found דם a few days later - בחזקת טהורה
- b But if: she checks in morning of 7th and is טמאה, doesn't check in afternoon and after a few days finds herself clean – בחזקת טמאה

II זבה ספק or וודאי – dispute if "she" is רב/לוי

- a Question: what is the referent?
- i Cannot be: 1st case – as she is בחזקת טהורה
- ii Must be: 2nd case – but how can she be זבה וודאי (position of רב)?
- b Answer: their dispute was about a different case – a נדה who checked morning of 7th and was טמאה, didn't check until a few days later (at least 3) and found herself to be טמאה
- i דב: she is זבה וודאי, as she has seen from day 7 through (e.g.) day 10 – 3 days of זיבה (assume constant flow)
- ii לוי: she is זבה ספק, as she may have stopped in the meantime (perhaps she didn't see on days #8 or 9) (support- לוי in ברייתא)

III זבה ז' נקיים for 1st and 7th days (only) of בדיקה on ר"ע and ר' יהושע, ר' אליעזר: משנה ג

- a ל"א considered טהורה (gets "credit" for all 7 days)
- b ל"א has to keep 5 more days (day #1 and #7 "count" towards ז' נקיים)
- c ל"א needs 6 more days (last day checked is first day of her ז' נקיים)

IV Discussion – תוספתא נדה ט: ניג –

- a ל"א ל"י: this allows for "skipped" counting; v. 1 indicates that there can't be טומאה in the meantime
- b Defense (ל"י): if a זב sees קרי, or a נזיר walks atop ופרעות, they only lose that day, in spite of v. 2
- i ל"א: those cases are different; v. 3 limits זיבה & no reason for גזרה to equate them as people don't confuse ט"ז w/ ז"ז
- 1 And: walking atop ופרעות is טמא מד"ס (אהל גזרה) – and people don't confuse דאורייתא with דרבנן
- 2 But: here, if you are concerned that she saw in the meantime, we should be גוזר and disallow day #1
- c Final ruling (ל"י): even though ר"ע's position is most reasonable (and ר"י's the least) – הלכה follows ר"א
- i Follow up question (per ל"א): if זב checked on day 1 and day 8 – valid?
- 1 דב: valid, no need for both תחילתן as well as סופן
- 2 ל"א: invalid; even ר"א only permits if בדיקות "bookend" the proper period (days 1 and 7)
- (a) Challenge (to ר"ב) – ברייתא: "they" agree that if a זב checked on day 1 and 8 – only gets day 8 (as 1st day)
- (b) Presumption: "שווין" refers to ר"א and ר"י
- (c) Correction: "שווין" refers to ר"י and ר"ע (i.e. ר"י does not grant day #1 in this case)

- ii *Follow up ruling:* of רב (per ששת ר'ר, quoting ר' ירמיה בר אבא **(not נדה)** who did בדיקה on her 3rd day of דם
- 1 *First understanding:* she may count day #3 as her first of נקיים
 - (a) *Challenge:* this is the approach of the כותים (to employ ככולו היום to מקצת היום נקיים)
 - 2 *Rather:* she may start counting on day 4 (even if she only does בדיקה on day 3 and then, again, on day 10)
 - (a) *Teaching:* that רב also doesn't require תחילתן
 - (i) *Note:* in previous discussion, he doesn't require סופן, but סד"א that he would need תחילתן to establish טהרה חזקת
 - (b) *Challenge:* the rule of "טועה" (above כט-ל) we don't require טבילות for זבה during 1st week
 - (i) *Reason:* we require לפנינו ספורין (→ shouldn't allow ספירה without תחילתן, i.e. starting on 3rd)
 - (ii) *Answer:* we attributed that ruling to ר"ע, who *does* require לפנינו ספורין (→ לפנינו רבנן don't require לפנינו)
 - 3 *Inquiry:* source that רבנן indeed hold that there is no need for לפנינו ספורין (allowing רב to permit סופן alone)
 - (a) *ברייתא*: if a woman comes and says that she saw דם for 1 day, but has no idea when or נדה/זבה
 - (i) *Then:* she has 9 טבילות (each night from when she arrived, and 1st and 2nd days as potential שומרת יום)
 - (ii) *Note:* if she arrived ביה"ש she needs 11 – 8 for נדה and 3 for זיבה
 - (b) *2nd clause:* if she says that she doesn't know when or for how many days she saw¹
 - (i) *Then:* she has 15/16 טבילות
 1. *Explanation:* if she arrived at night (may have seen that evening), has 8 טבילות each for נדה (N) and זיבה (D)
 - a. *But if:* she arrived during day, only 7 for נדה (N) and 8 for זיבה (D)
 - (ii) *Proving:* that רבנן don't require לפנינו ספורין – else she would just be טובלת once on 8th day
 1. *Attempted block* (ר' אחא בריה דרב יוסף): perhaps it means that she doesn't know how many days she counted
 - a. *Block:* if she already started counting, she shouldn't need last טבילה
 2. *Rather:* she claims that she doesn't know if she counted at all

¹ The first read – לא ראיתי – is impossible, per רבא's equating it to silly law in גלחי