

39.4.7

37b → (כמה היא קישויה [משנה ה])

1. ואשה כי יזוב זוב דמה ימים רבים בלא עת נדתה או כי תזוב על נדתה כל ימי זוב טמאתה כימי נדתה תהיה טמאה הוא: ויקרא טו, כה  
 2. ויקח בעז את רות ותהי לו לאשה ויבא אליה ויתן ה' לה תריון ותלד בן: דות ד, יג  
 3. ויהי לתקופות הימים ותהר חנה ותלד בן ותקרא את שמו שמואל כי מיקוק שאלתיו: שמ"א א, כ  
 4. ואם נקבה תלד וטמאה שבועים כנדתה וששים יום וששת ימים תשב על דמי טהרה: ויקרא יב, ה

I קישויה as to possible duration of dispute among רבנן משנה ה

a even 40 or 50 days מ"מ

i Question: if 50 is acceptable, why mention 40?

1 Answer: if she is sickly, may be as long as 50; if healthy, no longer than 40

ii Dispute about days in which birth will be "מטהר" mother's דם: version #1

1 only if born on day that could have been זיבה (i.e. until day #11 of post-נדות)

2 even if born on day that could have been a day of counting נקיים ז' (i.e. until day #18 of post-נדות)

3 according to רב, even days that could be סותר (i.e. at any time, as long as its after נדות)

(a) Test: against ר"מ's opinion – how could לוי justify this many days of קישויה (which is טהור)?

(b) Answer: ר"מ doesn't rule that they are all טהור – those during נדה – she is נדה; during ימי זיבה – she is טהורה

iii Alternate version: of dispute רב/לוי

1 only days in which she could become גדולה זבה (until day #9) – per v. 1 (ימים רבים)

2 even days on which she could be קטנה זבה (quoted by שאול): רב (כל ימי) per v. 1 (שומרת יום כנגד יום)

(a) Test: against ר"מ's opinion – challenge to both רב and לוי

(b) Answer: ר"מ doesn't rule that they are all טהור – those during נדה – she is נדה; during ימי זיבה – she is טהורה

iv Related בריתא ר"מ outlines possibility of woman having 150 straight days of bleeding related to childbirth – yet not a זבה

1 calculation: days #10-11, 7 days of נדה and next 2 days (11)+50 days of קישויה before birth (61)+80 days of נקבה (141)+7 days of נדה (after טהור – דם – 148) and 2 days of זיבה (150)

(a) Challenge: why not have her go on forever (if she has miscarriages, each within טהור)?

(b) Answer: (ר"מ): there is no consideration of קושי except for live births

v Related בריתא (רבנן): outline possibility of woman having 100 straight days of bleeding related to childbirth – yet not a זבה

1 calculation: 2 days of זיבה +7 of ימי זיבה +2 of נדה +80 of נקבה (91)+7 of נדה and 2 of זיבה

2 Justification: teaches (contra opinion educed above) that it is possible for רחם to open without blood

b ד' יהודה she gets the month (last month of pregnancy)

i (ר' טרפון קולא) – sometimes, this can be a קולא, sometimes a חומרא

1 חומרא: if she has 2 days at end of 8<sup>th</sup> month and 1 at beginning of 9<sup>th</sup> (follow רוב – judged to be pre-קישויה)(a) Then: even if she gives birth at beginning of 9<sup>th</sup> month, considered בזוב יולדת2 קולא: if she has 1 day at end of 8<sup>th</sup> and 2 at beginning of 9<sup>th</sup>(a) Then: even if she gives birth at end of 9<sup>th</sup> month, not considered בזוב יולדת (as long as no דם during rest of 9<sup>th</sup>)3 infer that ר"י holds that the onset of 9<sup>th</sup> month causes קישויה (and all דם seen then is קושי)

(a) Challenge: שמואל ruled that women give birth on days 271, 272 or 273 (from conception)

(i) Inotherwords: childbirth is always at end of 9<sup>th</sup> month

(ii) Defense: שמואל was following חסידים הראשונים who, following גימטריא of 271-הריון (v. 2), would even calculate their cohabitations so that childbirth would not lead to חילול שבת

4 even those who hold that a full-term birth is always at end of 9 months, agree that a 7-month birth could be at beginning of 7<sup>th</sup> month – per v. 3 – תקופות – 2 “season” – ימים (+2 days)

c ד' יוסי ור"ש maximum קישויה is 2 weeks

i שמואל source – v. 4 implies that שבועיים is only נכדחה, not זיבה → זיבה is pure for 2 weeks

ii תוספתא ה: maximum possible days of bleeding before birth that will be מיטהר by וולד – 25

1 Calculation: 2 at end of זיבה +7 of ימי זיבה +2 at beginning of זיבה (11)+14 before birth (כר' יוסי וכר"ש)

(a) And: impossible for her to have 26 days of קושי without giving birth – and have it not be בזוב יולדת

(i) רבא (fixing understanding of בריתא): and if there is no וולד, 3 days alone will render her זבה

(ii) Reason: אין קישויה לנפלים – there is no permitting agent of קישויה if she has a נפל