*39.4.6*
*36b (משנה ד) → 37b (לאפוקי מר' חנינא)*

1. וְאִשָּׁה כִּי יָזוּב זוֹב דָּמָהּ יָמִים רַבִּים בְּלֹא עֶת נִדָּתָהּ אוֹ כִי תָזוּב עַל נִדָּתָהּ כָּל יְמֵי זוֹב טֻמְאָתָהּ כִּימֵי נִדָּתָהּ תִּהְיֶה טְמֵאָה הִוא: *ויקרא טו, כה*
2. וְאִשָּׁה כִּי תִהְיֶה זָבָה דָּם יִהְיֶה **זֹבָהּ** בִּבְשָׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְנִדָּתָהּ וְכָל הַנֹּגֵעַ בָּהּ יִטְמָא עַד הָעָרֶב: *ויקרא טו, יט*
3. וְאִם נִקְבָה תַלֵּד וְטָמְאָה שְׁבֻעַיִם כְּנִדָּתָהּ וְשִׁשִּׁים יוֹם וְשִׁשֶּׁת יָמִים **תֵּשֵׁב** עַל דְּמֵי טָהֳרָהּ: *ויקרא יב, ה*
4. וְאִם טָהֲרָה **מִזּוֹבָהּ** וְסָפְרָה לָהּ שִׁבְעַת יָמִים **וְאַחַר** תִּטְהָר: *ויקרא טו, כח*
5. וְכִי יִטְהַר הַזָּב **מִזּוֹבוֹ** וְסָפַר לוֹ שִׁבְעַת יָמִים לְטָהֳרָתוֹ וְכִבֶּס בְּגָדָיו וְרָחַץ בְּשָׂרוֹ בְּמַיִם חַיִּים וְטָהֵר: *ויקרא טו, יג*
6. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת **דְּוֹתָהּ** תִּטְמָא: *ויקרא יב, ב*

I משנה ד: status of woman in labor (קישוי)
- a *Standard case*: she is נדה
  - i *Challenge*: is every יולדת automatically a נדה (the משנה identifies one who is מקשה בימי זיבה as a יולדת בזוב)
    - 1 **דב**: means that she is a נדה for that day (even if קושי בימי זיבה) - אסורה בתשמיש and goes to מקוה that night
      - (a) *Story*: with שילא בר אבינא and רב אסי regarding this ruling and רב's "retraction" before his death
    - 2 ***שמואל***: it is an anticipatory גזרה that we regard her as זבה - in case she ceases pains (but continues bleeding)
    - 3 ***ר' יצחק***: מקשה alone is nothing
      - (a) *Challenge*: משנה states המקשה – נדה
        - (i) *Answer (רבא)*: if during days of נדה – she is נדה; if during days of זיבה – טהורה (support from ברייתא)
        - (ii) ***ברייתא***: if she had קישוי (1/2 days) then ceased (2/1 days) or had קישוי then ceased again – this is יולדת בזוב
          1. *But if*: she ceased (1/2 days), then had קישוי (2/1 days) or had קישוי, ceased then קישוי again – not יולדת בזוב
          2. *Rule*: if the birth is immediately preceded by שופי (ceasing), יולדת בזוב; by קישוי – not יולדת בזוב
        - (iii) *חנניא, ר' יהושע's nephew*: if her קישוי is on her 3rd day, even if the whole day is בשופי – not יולדת בזוב
          1. *Note*: the "rule" in ברייתא intended to extend to חנניא's caveat
- b *If*: she had קישוי (w/bleeding) for 3 consecutive days during 11 days of זיבה and then ceased for a period then birthed – יולדת בזוב
  - i ***ר"א***: period is 24 hours
  - ii ***ר' יהושע***: must be a night and day (like שבת)
    - 1 *And*: had to cease pain but continue bleeding

II Source for ruling in משנה
- a ***ברייתא (תו"כ)***: דמה (v. 1) only if it comes "from her" and not due to וולד (→קושי דם isn't טמא)
  - i *Challenge*: perhaps דמה excludes אונס
  - ii *Answer*: v. 1 (ואשה...דמה) includes אונס; דמה excludes דם caused by וולד
    - 1 *Question*: why declare דם מחמת אונס as טמא and דם מחמת וולד as טהור?
      - (a) *Answer1*: a וולד is followed by a period of דם טוהר, which isn't true about אונס
      - (b) *Counter*: אונס is טהור in a case of men (זב)
        - (i) *Block*: we are discussing טומאת אשה and within that context, אונס is always טמא
      - (c) *Answer2*: being מטהר in case of אונס and מטמא in case of וולד is inherently contradictory – no greater אונס than וולד
  - iii *Challenge*: why not interpret the same about נדה (v. 2) and have דם קישוי during ימי נדה rendered טהור (per system above)
    - 1 *Answer (רשב"ל)*: תשב (v. 3 – in re: דם טוהר) – there is another "ישיבה" like this – i.e. קושי בימי זיבה
      - (a) *Challenge*: why not interpret that it is קושי בימי נדה?
    - 2 *Rather (אבוה דשמואל)*: v. 3 defines יולדת נקבה as "2 weeks כנדתה" – not "זיבתה"→זיבתה is טהור (meaning: קושי בימי זיבה)
      - (a) *Question*: why the need for דמה (v. 1), once we have v. 3?
      - (b) *Answer*: from v. 3 alone, סד"א even if she ceases pain before birth still טהורה→דמה –and not due to וולד

III רבא's question: does קושי interrupt clean days for זבה?
- a *Lemma1*: anything which is מטמא interrupts – and this דם is considered like דם נדה
- b *Lemma2*: only that which itself would cause טומאה interrupts (and דם קושי doesn't cause טומאה)
  - i *Answer (אביי)*: proof from זב – who, if he sees due to אונס, not טמא; yet ראייה מאונס will cancel his נקיים
  - ii *Block (רבא)*: this is also גורם, since the 3rd ראייה doesn't involve inquiry (אונס is also מטמא – זבים ב:ב)
    - 1 *Challenge*: then, according to ר"א (who requires inquiry for 3rd ראייה [ibid]) – should cancel נקיים
      - (a) *Answer*: indeed, ר"א would hold that it cancels נקיים
    - 2 *Challenge*: ר"א agrees that 4th ראייה needs no inquiry – assumption – for סתירה (→ראייה באונס interrupts)
      - (a) *Rejection*: this טומאה is only for טומאת משא of that זוב; but ראייה באונס will not interrupt his נקיים

3 *Challenge*: ר"א – the 3rd ראייה requires בדיקה, but not the 4th; only needed for קרבן, not for סתירה (even ראייה באונס cancels)
4 *Conclusion*: according to ר"א, even that which cannot cause טומאה will cancel נקיים
(a) *Question*: what is רבנן's position?
(b) *Answer (ר' אבין's father, explaining why זיבה cancels all days, קרי only that day)*: זיבה causes 7 days of טומאה ➔cancels 7
(i) *But*: קרי causes 1 day of טומאה➔cancels one day
(ii) *Explanation*: " זיבה causes 7 days" means as an interruption ➔only that which causes טומאה can cancel it
5 *אביי*: we hold that קושי does *not* cancel clean days of זיבה
(a) *And if*: we find a ברייתא indicating that it does cancel –must be authored by ר"א

IV Dispute אביי/רבא regarding status of ימי לידה (7/14) as counting towards נקיים (given, per ר' מרינוס–לידהdoesn't cancel נקיים of זבה)
a *רבא*: counts –per v. 4 – ואחר תטהר, must be without טומאה interrupting; if it doesn't cancel, must count towards נקיים
i *אביי*: that means that זיבה shouldn't interrupt the נקיים
b *רבא*: מדרש on מזובה (v. 4) – but not נגעים nor לידה (don't cancel נקיים)
i *אביי*: read מדרש as excluding only one – נגעים
ii *Analysis*: if we accept רבא's version, we understand the mention of נגעים as occasioned by mention of לידה
iii *But if*: we accept אביי's version – no need for דרשה, as we already have parallel מדרש on v. 5 – מזובו ולא מנגעו
1 *Defense*: both needed; זב isn't מטמא באונס; זבה requires 3 days, whereas זב just needs 3 ראיות
c *אביי*: doesn't count – per מדרשים on v. 6 (דוותה) –extending to בועל, to nights and יולדת בזוב (requiring ז' נקיים)
i *Assumption*: means נקיים without לידה (which doesn't count towards נקיים)
ii *Rejection*: may mean נקיים מדם
d *אביי*: בריייתא (תו"כ) comparing ימי לידה to ימי נדה
i *Just as*: during ימי נדה, can't have זיבה, nor have ז' נקיים come during those days
ii *Similarly*: during ימי לידה, can't have זיבה ➔ז' נקיים aren't counted during those days
1 *רבא*: this is authored by ר"א who says that לידה not only doesn't count, it is סותר (see above)
2 *Challenge*: can we infer a case where it is possible from one that is impossible (ז' נקיים during ימי נדה)?
(a) *Answer1 (ר' אחדבוי)*: indeed, ר"א's position is that דנין אפשר משאי אפשר
(b) *Answer2 (ר' ששת)*: the text pushed the two together (נדה::לידה – v. 6)
(i) *Alternate version*: ר' אחדבוי represented ר' ששת (and the first answer); ר"פ – represented the v. 6 "push"

V Analysis of last clause of משנה – if she ceased for a segment of time
a *Assumption*: she ceased the pains but continued bleeding
b *What if*: she ceased both (no bleeding during "day-off"?)
i *ר' חסדא*: still טמאה
ii *ר' חנינא*: טהורה
1 *ר' חנינא*: if a king goes out and his retinue leads them, we know that they are the king's soldiers
2 *ר' חסדא*: all the more so, he should have more soldiers (if he is immediately due ➔if she stopped, earlier דם was זיבה)
iii *Challenge (to ר' חסדא)*: in our משנה – she ceased the pain but not from bleeding
1 *Defense*: certainly if she stopped both (all "soldiers" gone), but even if she *only* stopped pain, we may think that just like she is still bleeding, she is also still having pains and is just unaware – קמ"ל
iv *Challenge (to ר' חנינא)*: our משנה - if she had 3 days of קישוי and then a 1-day cessation and then birthed – יולדת בזוב
1 *Clairification*: if read as presented, why the need for 3 days of קישוי – could be 2 days קישוי and 1 day of cessation
2 *Rather*: must mean that she had 3 days of קושי and 1 day of nothing – no קישוי and no דם – refuting ר' חנינא
(a) *Defense*: read it conventionally; teaches that even if קישוי began on 3rd day and she then ceased (קישוי only) for 1 day – still טמאה, *contra* ruling of ר' חנניא (ר' יהושע's nephew - in the ברייתא above)

VI משנה ה: dispute among רבנן as to possible duration of קישוי (explicated and analyzed on p. 31)