

39.10.2

(ומשרו מזינא) 66b → (רב ושמואל דאמרי תרוייהו) 65b

7. והצרוע אשר בו הנגע בגדיו יהיו פרמים וראשו יהיה פרוע ועל שפם יעטה וטמא טמא יקרא: ויקרא יג, מה

- I בועל בעילת מצוה ופורש – משנה – which overturns entire dictum – רב ושמואל (in all cases)
- a Challenge (ל"ח): story with רבי (above)
 - i Block (דבא): why ask from ברייתא – challenge from משנה
 - ii Defense: ר"ח thought that case law was a stronger challenge
 - b Answer (to all): רב ושמואל held like רבותינו, who disagreed with entire משנה and ruled פורש ובעל בעילת מצוה
 - i עולא: when ר' יוחנן ור"ל would study our chapter, they came out with no practical rulings – and stated פורש ובעל בעילת מצוה
 - ii Challenge (ל' אבא ל' אשי): if so, a circumspect man shouldn't complete his ביאה (assuming she already became נדה)
 - 1 Answer: if we recommend that, he'll completely avoid her
- II ט: תוספתא נדה ט: any of the women mentioned in our משנה who were שופעות from 4th day onwards (or from one night onwards)
- a They: require בדיקה
 - b ד"מ: would rule like ב"ש in all of our cases in the משנה
 - i But: regarding all other disputes about colors of דם, follow the color (ב"ה)
 - 1 Per: ר"מ's observation that דם דמים (נדה דם vs. בתולים דם) look and smell different, due to their source (מקור vs. wound)
 - 2 But: חכמים rule that all דמים are alike
- III ח: תוספתא נדה ח: if a woman sees דם due to תשמיש, she may have relations 3 times; if it happens each time, must divorce him
- a Then: she may marry another; if it happens with him, she may marry another – and if it happens with him 3 times
 - b Then: she must perform a בדיקה with a stick and a cloth at the end for each ביאה; if found on tip – from מקור (→ טמאה)
 - i Note: stick is made of lead and curled up, so as not to harm אותו מקום and thereby cause bleeding
 - c And: she may associate her דם with a wound, if she has one there
 - d And: if she has a ווסת, she may associate her דם with her ווסת
 - e But: if her wound-blood is a different color, can't associate it
 - i דבי: she is believed to report that the דם came from a wound in the מקור which is the source of the דם
 - ii דשביג: blood that comes from the מקור is automatically טמא
 - 1 Yet: רבותינו testified that דם of a wound that comes from the מקור is טהור
 - 2 Difference: whether the מקור is itself מטמא (טמא מקומו טמא)
 - iii Question (ל"ל לר"י): why not have her do this בדיקה at 3rd ביאה with first husband?
 - 1 Answer: not all "fingers" are the same (may be that ביאה with this husband is the problem)
 - iv Question (ל"ל לר"י): why not check herself at 1st ביאה with husband #3?
 - 1 Answer: not all כחות are the same (perhaps he didn't "push" as hard each time)
 - f Stories: woman came to רבי for help with her seeing blood as a result of coitus
 - i Strategy: he frightened her suddenly –released a clot of blood which was the cause of the problem
 - ii Note: שמואל tried the same thing and it didn't work; declared her to have a chronic problem
 - g Story: ר' יוחנן had a woman come to him who would see דם whenever she finished her מצוה של טבילה
 - i Diagnosis: due to הרעין עין הרע of neighbors (don't let them know; let them know & they won't be jealous/they'll pray for her - v.1)
- IV Establishment of "current" practice of נדה (and end of observing נדה ימי vs. זיבה)
- a דבי: established rule for "masses" – if she sees 1 or 2 days, keep 6 more; if she sees 3 – must keep ז' נקיים
 - b זירא: בנות ישראל ד' זירא were stringent – even if they see a drop of blood, keep ז' נקיים
 - c דבא: ruled that if she had 2 days of דם קושי and then a הפלה, requires ז' נקיים and אין קושי לנפלים)
 - i Challenge: based on זירא's observation, without any קישוי she would require that
 - ii Defense (דבא): that is מנהג and not (yet) universally accepted; this is איסור
 - d דבא: once a woman's wedding date is scheduled, she must immediately observe ז' נקיים (assumption – חימוד → דם)
 - i Note: this ruling applies even to קטנות, per story with רבינא's son's wedding
- V הלכות טבילה וחציצה: beginning of series of instructions regarding preparation for טבילת מצוה, regarding shampooing
- a Basic rule: must use materials and temperature of water that will not cause hair to fall out, becoming a חציצה