39.10.4

68a (משנה ב) → 69b (אם לא ספרתי)

1. וְאָם טָהַרָה מִזּוֹבָהּ וְסָבְּרָה לָּה שָׁבְעַת יָמִים **וְאַחַר תִּטְהָר**:ייקרא טו, כּח 2. וְהָזִּיר לָה' אֶת יְמֵי נִזְרוֹ וְהָבִיא בֶּבֶשׁ בֶּן שְׁנָתוֹ לְאָשָׁם וְ**הַיָּמִים הָרְאשׁנִים יִפְּלוּ** כִּי טָמֵא נִזְרוֹ: *בּמדבר ו, יב* 3. זאת תּוֹרָת הַזָּב וַאָשֶׁר תַּצֵא מִמֶּנוּ שַׁרְבַּת זֶרַע **לְטָמְאָה בָהּ:** יִיקרא טו, לב

- נדה on 7th day of בדיקה "impact of "early בדיקה on 7th day of נדה
  - a If: she checks in morning of 7th and is סהורה, doesn't check in afternoon and after a few days finds דחזקת שהרה -she is בחזקת שהרה
    - i And: she has טומאת מעל"ע back from when she found דם
      - 1 Observation: this disproves מ"כ claim that נדה ד:ז means that there is no מומאת מעל"ע during ימי זיבה during ימי 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 א משנה א since she'll have בתולים), no קמ"ל מעל"ע, no 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 ימי זיבה
        - (a) Block: ממוש meant that 3 times (off) aren't needed to uproot it, since her ממים aren't likely to appear now
    - iii Dissent: ר' יהודה if she doesn't check in afternoon, she is בחזקת טמאה
      - 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 משנה only allow from 2nd day 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 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  $7^{th}$  and is טמאה, doesn't check in afternoon and afterr a few days finds herself clean חזקת טמאה
- II רב/לוי dispute if "she" is דבה ספק or דבה ספק
  - a Question: what is the referent?
    - i Cannot be: 1st case as she is בחזקת טהורה
    - i *Must be*: 2<sup>nd</sup> 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 אבה וודאי as she has seen from day 7 through (e.g.) day 10 3 days of זיבה (assume constant flow)
    - ii יבה she is a ספק זבה, as she may have stopped in the meantime (perhaps she didn't see on days #8 or 9) (support- ברייתא ii רוי
- III משנה ג dispute מייהושע, ר' אליעזר about impact of בדיקה on 1st and 7th days (only) of ז' נקיים ז' נקיים ז' נקיים
  - a מהורה considered טהורה (gets "credit" for all 7 days)
  - b איים: has to keep 5 more days (dasy #1 and #7 "count" towards ד' יהושע.
  - c ד"ע. needs 6 more days (last day checked is first day of her ד"ע.
- IV Discussion תוספתא נדה ט:יג
  - a שמאה this allows for "skipped" counting; v. 1 indicates that there can't be טומאה in the meantime
  - Defense (י"י): if a זב sees קרי, or a נזיר walks atop סככות ופרעות, they only lose that day, in spite of v. 2
    - i א זיבה those cases are different; v. 3 limits א זיבה to equate them as people don't confuse זיבה w/זיד those cases are different; v. 3 limits זיבה א זיבה מערה.
      - 1 And: walking atop פככות ופרעות סכלות אורייתא of proper אהל and people don't confuse אדרייתא with דרבנן with
      - 2 But: here, if you are concerned that she saw in the meantime, we should be אוזר and disallow day #1
  - - i Follow up question (per א"ח): if זב/ה checked on day 1 and day 8 valid?
      - 1 אילתן valid, no need for both סופן as well as סופן
      - 2 בדיקות invalid; even ר"א only permits if בדיקות "bookend" the proper period (days 1 and 7)
        - (a) Challenge (to ברייתא: "they" agree that if a ברייתא 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"י does not grant day #1 in this case)

- ii Follow up ruling: of בדיקה (per ששת 'ר, quoting ר' ירמיה בר אבא ) regarding בה (<u>not</u> ובה) who did בדיקה on her 3<sup>rd</sup> 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 לנקיים to approach of the 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 סד"א that he would need חחילתן to establish חזקת טהרה to establish סד"א
    - (b) Challenge: the rule of "טועה" (above .ל.-ל.) we don't require טבילות during 1st week
      - (i) Reason: we require ספּירה ספּירה (→shouldn't allow ספירה without חילתן, i.e. starting on 3<sup>rd</sup>)
      - (ii) Answer: we attributed that ruling to "ד, who does require לפנינו don't require לפנינו don't require לפנינו
  - 3 Inquiry: source that רבנן indeed hold that there is no need for ספורין לפנינו (allowing דר to permit ספורין)
    - (a) ברייתא if a woman comes and says that she saw דה 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 שבילות)
      - (ii) Note: if she arrived ביה"ש she needs 11 8 for זיבה and 3 for זיבה
    - (b) 2<sup>nd</sup> clause: if she says that she doesn't know when or for how many days she saw<sup>1</sup>
      - (i) Then: she has 15/16 טבילות
        - 1. Explanation: if she arrived at night (may have seen that evening), has 8 טבילות each for יובה (N) and יובה (D)
          - a. But if: she arrived during day, only 7 for זיבה (N) and 8 for זיבה (D)
      - (ii) Proving: that סבורין לפניניו else she would just be טובלת once on 8th day
        - 1. Attempted block (י"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

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<sup>&</sup>lt;sup>1</sup> The first read – לא ראיתי – is impossible, per רבא's equating it to silly law in גלחי