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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Discharges during Labor

Rabbi Levi said: The blood discharges during labor is regarded as *tahor* only if discharged on those days in which a woman may normally become a *zavah* (the eleven days after the seven days of *niddah*; if, however, it takes place after these days, the woman becomes *tamei* as a *niddah*), but Rav said: the discharges will be *tahor* even in the days that are suitable for the counting prescribed for a *zavah*. [If the labor began during the eleven days of *zivah*, not only are these days *tahor*, but also the seven days that follow them. This is because if, theoretically, she would have become a *zavah* on the last three days of the eleven-day period, the next seven days would be her required clean days of *zivah*. It is only when the bleeding continued beyond these seven days that the woman becomes *tamei* as a *niddah*.] Rav Adda bar Ahavah said: And according to Rav’s view (that even the days following the *zivah* period are *tahor* if the labor began during the *zivah* days), even the days that are suitable for counting after the previous counting had been rendered void are also *tahor*. [This can continue forever, since any discharge during the seven clean days will cause the cancellation of that counting, and the counting will begin anew. Accordingly, if labor began within the eleven days of *zivah*, all subsequent days are *tahor*. The discharges will only be *tamei* if the labor began during her *niddah* days.]

The *Gemora* asks on Rabbi Levi from our *Mishna*: How long may protracted labor last? Rabbi Meir said: Even forty or fifty days (and seemingly, if she bleeds during that time, she will be *tahor*). Now, this might quite possibly happen according to Rav based upon the explanation of Rav Adda bar Ahavah (for the discharges could be *tahor* for a very long time), but according to Levi (who limits the days of *taharah* for the eleven days of *zivah*), does not this present a difficulty?

Levi can answer that the *Mishna* did not state that she was *tahor* throughout all these (forty or fifty) days; it merely means that if her discharges occur during the days of *niddah*, she is regarded as a *niddah*, and when it occurs during her days of *zivah*, she is *tahor*. [The purpose of R’ Meir’s ruling is that she cannot become a *zavah* during childbirth, and there is no obligation to bring a sacrifice or to count the prescribed number of *tahor* days even though labour continued for forty or fifty days; but the woman remains *tahor* only where the discharges occurred in the days of *zivah*. If it occurs, however, in the days of *niddah*, she does become *tamei*.]

The *Gemora* cites another version: Rabbi Levi said: The blood discharges during labor is regarded as *tahor* only if discharged on those days in which a woman may normally become a major *zavah* (the eleven days after the seven days of *niddah*; if she experiences discharges on three consecutive days, she will not become a major *zavah*, which will require her to observe seven clean days and bring an offering upon their conclusion; however, she can become a minor *zavah* (which would require her to observe one clean day), and she can become a *niddah* as well). Abba Shaul said in the name of Rav: Even in the days in which she may normally become a minor *zavah*. [She cannot become even a minor *zavah* during the eleven days of *zivah*; if, however, the bleeding continues beyond those eleven days, she does become a *niddah*.]

The *Gemora* asks from our *Mishna*: How long may protracted labor last? Rabbi Meir said: Even forty or fifty days (and seemingly, if she bleeds during that time, she will be *tahor*). Does not this present a difficulty against both of them?

The *Gemora* answers that the *Mishna* did not state that she was *tahor* throughout all these (forty or fifty) days; it merely means that if her discharges occur during the days of *niddah*, she is regarded as a *niddah*, and when it occurs during her days of *zivah*, she is *tahor*.

It was taught in a *braisa*: Rabbi Meir used to say: A woman may bleed in labor for a hundred and fifty days (*consecutively*) without becoming a major *zavah*. How is this possible? She began to bleed on the two days outside of her *niddah* days (*the last two days of her eleven-day zivah period*), she continued during the seven days of *niddah*, two days after this period (*the first two days of her eleven-day zivah period*), fifty days which childbirth causes to be *tahor*, eighty days prescribed for a female birth, seven days of *niddah* and the two days afterwards. [*Zivah is not established unless a discharge appeared on three consecutive days in the eleven-day zivah period, and if the third day was already one of the seven-day niddah period, or, if the first day was during the niddah period, or, if it occurred during labor or after childbirth, none of the days can be counted as one of a major zivah.*]

They said to him: If so, might it be possible for a woman to bleed all the days of her life and no major *zivah* would occur in them? [*After the fourteen days of tumah following childbirth, she can have relations with her husband. Before the eighty days of childbirth are completed, she becomes pregnant again and bleeds during the seven days of niddah and the first two days of her zivah period. Then, she experienced fifty days of bleeding in labor, and upon its conclusion she miscarried a female fetus. This can go on forever.*]

He replied: What is it that you have in mind? Is it the possibility of a miscarried fetus? The law of protracted labor (*"cleansing" zivah blood*) does not apply to labor which results in a miscarried fetus.

The *Gemora* cites a related *braisa*: A woman may bleed in labor for a hundred days (*consecutively*) without becoming a major *zavah*. How is this possible? She began to bleed on the two days outside of her *niddah* days (*the last two days of her eleven-day zivah period*), she continued during the seven days of *niddah*, two days after this period (*the first two days of her eleven-day zivah period*), eighty days prescribed for a female birth, seven days of *niddah* and the two days afterwards.

The *Gemora* explains that the novelty taught by this *braisa* is that the law differs from the one who ruled that it is impossible for the uterus to open without some bleeding; this *braisa* informs us that it is possible for the uterus to open without previous bleeding (*for otherwise, she would become a zavah on the third day*).

The *Gemora* cites a *braisa*: Rabbi Yehudah said in the name of Rabbi Tarfon: Her ninth month suffices for her (*that the bleeding is attributed to the birth*), and in this, there is one aspect of a leniency of the law and one of stringency. How is this? If she was (*bleeding*) in labor for two days at the end of the eighth month and for one day at the beginning of the ninth month, even though she gave birth to the child at the beginning of the ninth month, she is regarded as having born it in *zivah* (*for we follow the majority of days, and the bleeding on the first day of the month is regarded as a continuation of the bleeding on the last two days of the eighth month, which was definitely not on account of childbirth*); but if she was in labor for one day at the end of the eighth month and for two days at the beginning of the ninth, even though she gave birth to the child at the end of the ninth month, she is not regarded as having given birth in *zivah*.

Rav Adda bar Ahavah said: From this it may be inferred that Rabbi Yehudah holds that it is the *shofar* (*referring to the ancient custom that the shofar would be sounded by the Sanhedrin in order to announce the beginning of a new month*) that is the cause (*for the beginning of labor; it is not dependent on a specific amount of days before the birth*).

The *Gemora* asks: But could this be correct, seeing that Shmuel stated: A woman can conceive and give birth (*to a viable child*) only on the two hundred and seventy-first day (*from the day of cohabitation*) or on the two hundred and seventy-second day or on the two hundred and seventy-third day (*for the semen is suitable for impregnation only up to the third day*)? [*Shmuel holds that a complete nine months of pregnancy is necessary to give birth to a viable child!?*]

The *Gemora* answers: Shmuel follows the view of the pious men of old; for it was taught in a *braisa*: The pious men of old cohabited on a Wednesday only, in order that their wives should not be led to a desecration of the *Shabbos* (*for this way they would give birth on a weekday; 271, 272 and 273 days make up 38 weeks and 5, 6 and 7 days respectively, so that a conception on a Wednesday results in a birth on a Sunday, Monday or Tuesday*).

The *Gemora* asks: On a Wednesday, but not later!?

The *Gemora* answers: Say that it means from Wednesday and onwards.



Mar Zutra said: What was the reason of the pious men of old? It is because it is written: *And Hashem gave her conception (herayon)*, and the numerical value of *herayon* is two hundred and seventy-one (*hey = 5, reish = 200, yud = 10, vav = 6, nun = 50*). (37b – 38b)

DAILY MASHAL

Nature is Subjugated to the Torah and its Chachamim

By: Meoros HaDaf HaYomi

Our Gemara states something astounding. The nine months of pregnancy become shorter or longer according to how the Sanhedrin determines the calendar! The Gemara says that the shofar blown at the start of the month to announce the new month as determined by the *beis din* causes a new calculation concerning everything connected with calculating various dates. The Rashba writes (*Toras HaBayis, bayis 7, sha'ar 3, amud 9*): "Certainly the shofar is the cause, because everything that *beis din* below does, the *beis din* on High agrees, as we are told: '(the appointed times) that you (*beis din*) shall call them'."

Hashem gave power to the *beis din* below and gave them authority and responsibility to decide the length of months and declare leap years by adding a month. The Rashba says that if *beis din* declares a leap year, they delay Pesach by a month: on the days that originally would have been Pesach it is allowed to eat *chametz*, and they fixed a new Pesach. The Rashba continues that the *beis din* above behaves according to the rulings of the *beis din* below. Even nature changes according to their decisions. We have gathered a few interesting examples to demonstrate this wonderful connection between people and the Heavenly *beis din*, by means of the Torah.

An infant suckles: A nursing mother is forbidden to re-wed till her infant becomes two years old (*Yevamos 42a; Shulchan 'Aruch, E.H. 13:11*) lest she become pregnant and cut off the source of her infant's sustenance while her husband, who is not the infant's father, won't see to alternative food. In a leap year, the author of *Terumas HaDeshen* writes (*Responsa, 216*), she must wait 25 months, as the Gemara explains that the suckling period is two years and in the leap year the suckling period is prolonged

according to the year! (We should point out that the Remo ruled the halachah only "to worry as a first preference" while others disagree; see *Pischei Teshuvah, ibid, S.K. 16*, and *Responsa Chasam Sofer, E.H. 137*).

Treifah: A *treifah* animal (whose body is defective such that it cannot live longer than 12 months) doesn't live longer than 12 months but some say that in a leap year it can live 13 months! (*Shach, Y.D. 57, S.K. 18*, and see *Pri Chadash, ibid*).

An animal's life depends on the chacham's ruling: The Chazon Ish zt"l writes (*O.C. 39, os 15*) wonderful things about the power of Torah: "But deciding the measure of an individual *treifah* was given to the *chacham* and what appears to him, is the root of the halachah said to Moshe at Mount Sinai... and it's possible that its life depends on the chacham's ruling, if the ruling was made during its life."

Worms live long: Certain fruits have worms in them only while they're still attached to the tree. These fruits must be examined during 12 months after picking as the worm lives for six months and its body disintegrates after six more months and then there is no prohibition to eat it (*Shulchan 'Aruch, Y.D. 84:8*, and *'Aroch HaShulchan, ibid, se'if 66*). However, in a leap year the worms live longer and the fruit should be examined for 13 months! (See *Pri Megadim, ibid*, and *Gilyon Maharsha, ibid*).

Observing Two Shabbosos

The advantage of trying to prevent a birth occurring on Shabbos is hinted at – according to Maharsha – in the statement of Chazal, "If only Israel would observe two Shabbosos they would immediately be redeemed." If the birth of a boy on Shabbos is avoided, the following Shabbos will also not be desecrated with the circumcision. Two Shabbosos will thus be observed...