



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**  
**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

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

### **Presumption during Zivah and Niddah**

During the eleven days of *zivah* period, a woman is assumed to be *tahor* (for, generally speaking, the *niddah* blood is discharged during the seven days of *niddah*). If she sat and neglected to examine herself, irrespective of whether the neglect was inadvertent, unavoidable or deliberate, she is *tahor*. If the time of her regular period has arrived and she failed to examine herself, she is definitely *tamei*. Rabbi Meir said that if a woman was in a hiding place (on account of troops or bandits) when the time of her fixed period arrived and she did not examine herself, she is nevertheless *tahor*, because fright suspends the bloods. But the days prescribed for (the counting of) a *zav* or a *zavah* or for one who awaits a day against a day (*shomeres yom k'neged yom* – this is the law during these days: If she saw blood only one or two days, she must observe one day in cleanness, corresponding to the day of uncleanness, i.e., she immerses on the day following the day of uncleanness, and if she does not see blood on this day, then she is clean in the evening) are presumed to be *tamei*.

The *Gemora* asks: Regarding what laws was this stated?

Rav Yehudah said: It is in order to rule that no examination is required (during the eleven days of her *zivah* period).

The *Gemora* asks: But since it was stated in the final clause of the *Mishna*: If she sat and neglected to examine herself, it follows, does it not, that at the outset, an examination is required?

The *Gemora* answers: The final clause applies to the days of the *niddah* period; and it is this that was meant: During the eleven days of *zivah* period, a woman is assumed to be *tahor*, and no examination is necessary, but during the days of her *niddah* period, an examination (morning and evening) is required; but if she sat and neglected to examine herself, irrespective of whether the neglect was inadvertent, unavoidable or deliberate, she is *tahor*.

Rav Chisda replied (an alternate answer to explain the *Mishna*): The first clause of the *Mishna* was only required according to Rabbi Meir's ruling that a woman without a regular period may not have relations applies only to the days of her *niddah* period, but during the days of her *zivah* she enjoys a presumptive state of *taharah*.

The *Gemora* asks: If so, why did Rabbi Meir rule that he must divorce her and never remarry her?

The *Gemora* answers: It is because it is possible to be tempted to improper conduct during the days of the *niddah* period.

The *Gemora* asks: But since it was stated in the final clause. If the time of her regular period has arrived and she failed to examine herself (she is definitely *tamei*), may it not be concluded that we are dealing here with one who had a fixed period?

The *Gemora* answers: It is as if the *Mishna* is deficient and the proper reading is as follows: During the eleven days of *zivah* period, a woman is assumed to be *tahor*, and she is therefore permitted to her husband, but during the days of her *niddah* period, she is forbidden to him. This, however, applies only to a woman who has no fixed period, but if she has a fixed period, she is permitted to him, but an examination is necessary. If she sat and neglected to examine herself, irrespective of whether the neglect was inadvertent, unavoidable or deliberate, she is *tahor*. If the time of her regular period has arrived and she failed to examine herself, she is definitely *tamei*.

The *Gemora* asks: But since the final clause is the opinion of Rabbi Meir, the first one is not that of Rabbi Meir!?

The *Gemora* answers: The entire *Mishna* represents the view of Rabbi Meir and this is the proper reading: If she was not in a hiding place and the time of her fixed period has arrived and she did not examine herself, she is *tamei*, for Rabbi Meir said that if a woman was in a hiding place (on account of troops or bandits) when the time of her fixed

period arrived and she did not examine herself, she is nevertheless *tahor*, because fright suspends the bloods.

Rava replied (*an alternate answer to explain the Mishna*): The first clause of the *Mishna* was only required to teach us that she does not cause twenty-four hours retroactive *tumah*.

The *Gemora* asks on this from a *braisa*: A *niddah*, a *zavah*, and a woman who awaits a day against a day, or a woman who is in childbirth cause twenty-four hours retroactive *tumah*!?

The *Gemora* notes that this is indeed a refutation.

Rav Huna bar Chiya said in the name of Shmuel (*an alternate answer to explain the Mishna*): The first clause of the *Mishna* was only required to teach us that she cannot establish for herself a regular period during the days of her *zivah* (*although she began to menstruate on the same day in three successive months*).

Rav Yosef remarked: I have not heard this explanation.

Abaye said to him: You yourself have told it to us, and it was in connection with the following that you told it to us: If a woman was accustomed to discharge blood on every fifteenth day (*at least three times*), and this was changed once to the twentieth day, marital relations are forbidden on both dates. [*It is forbidden on the fifteenth which is the date of her fixed period, for her menses are anticipated to begin on that day, and it is also forbidden on the twentieth, since it is possible that from now on that day would become her regular period. If in the third month, also she experiences the discharge on the twentieth, she thereby establishes a new fixed period and from then on, only the twentieth is forbidden, while the fifteenth becomes permitted.*] If this was changed twice to the twentieth day, marital relations are again forbidden on both dates. And in connection with this you have told us: Rav Yehudah explained in the name of Shmuel: This was only taught when she was accustomed to discharge blood on the fifteenth day after her immersion (*for the tumah of niddah*), which is the twenty-second day after her discharge (*for she needs to observe seven days for her niddah*), since on such a day, she is already within the days of her *niddah* period (*for the niddah/zivah cycle lasts eighteen days*), but if her fixed period is on the fifteenth day after her discharge, on which she is still within the days of her *zivah* period, this cannot be established as a fixed period.

Rav Pappa stated: I recited this discourse before Rav Yehudah of Diskarta, and I asked him: Granted that she cannot establish a fixed

period (*during her days of zivah*), but must we take into consideration the possibility of such a regular period (*so that where a woman observed a discharge on the fifteenth day in each of three consecutive months, relations on that day should be forbidden in the fourth month on the grounds that, despite the zivah period in which the fifteenth day occurs, a fixed period may have been established, and the discharge would again appear on that date*)? Rav Yehudah remained silent and said nothing at all.

Rav Pappa said: Let us look into the matter ourselves. The *Mishna* had stated that if a woman was accustomed to discharge blood on every fifteenth day (*at least three times*), and this was changed once to the twentieth day, marital relations are forbidden on both dates, and in connection with this, Rav Yehudah explained in the name of Shmuel that this was only taught when she was accustomed to discharge blood on the fifteenth day after her immersion (*for the tumah of niddah*), which is the twenty-second day after her discharge (*for she needs to observe seven days for her niddah*), and it was changed to the twenty-seventh day (*since her last discharge*), so that when the twenty-second day comes around again, she is within the days of her *zivah* period, and yet it was stated that relations are forbidden on both days. Evidently, the possibility of a regular period must be taken into consideration (*even when it falls during her zivah period*)! (38b – 39b)

## DAILY MASHAL

### *Fear Causes Shame*

Rabbi Avraham Mordechai Alter of Gur zt"l said, "Will a shofar be blown in a city and the people not tremble?" Blowing a shofar causes trembling and trembling removes the blood – that is, causes shame, as Chazal said, that when someone becomes ashamed, the blood leaves his face. His son Rebbe Yisrael added, he's ashamed to sin... (*Beis Yisrael*, Devarim, p. 55).