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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

**Resolving a Woman’s Niddah Status**

Rabbi Yehoshua said that instead of discussing how to resolve the status of unstable women, we should discuss how to resolve lucid ones.

The *Gemora* amends Rabbi Yehoshua to say that instead of resolving the status of women *who erred*, we should resolve the status of lucid ones.

The *Gemora* cites a *braisa* which explains the rules to determine the status of women who vary in their pattern of seeing blood. The *braisa* lists cases of women, who alternate between days of seeing, followed by the same number of clean days, detailing when she may have relations. The basic cycle which determines the woman’s status is 18 days, comprising 7 days of *niddah*, followed by 11 days of *zivah*. After the 7 days of *niddah*, regardless of how many days she saw, she may immerse in the *mikvah* and have relations. During the 11 days of *zivah*, if she sees one or two consecutive days, she must wait one clean day, and then immerse, but if she sees three or more consecutive days, she is a full-fledged *zavah*, who must count 7 clean days, and only then enter *niddah* status again (if the 18 days have completed).

1. 1 day (1,3,5,7,9,11,13,15,17)

If she always starts seeing in the daytime, she is permitted on the 8<sup>th</sup> day and the following night, as she ends her *niddah* status after 7 days, and isn’t prohibited until she sees on the ninth day. Throughout the 18 day cycle, she may have relations for four nights. During *zivah*, for each day she sees, she must wait one clean day, and then have relations the next night. For example, when she sees on day 9, she must wait day 10, and then is permitted on the 11<sup>th</sup> night, until she sees on the 11<sup>th</sup> day. If she starts seeing in the night, she is only permitted on the 8<sup>th</sup> day.

See	Clean	See	Clean	See	Clean	See (end of <i>niddah</i> )
Clean (permitted)	See	Clean (for one <i>zivah</i> day, permitted at night)	See	Clean (for one <i>zivah</i> day, permitted at night)	See	Clean (for one <i>zivah</i> day, permitted at night)
See	Clean (for one <i>zivah</i> day, permitted at night)	See	Clean (for one <i>zivah</i> day, permitted at night)			

[For the remainder of the cases, the *braisa* discusses a woman who starts seeing at night.]

2. 2 days (1,2,5,6,9,10,13,14,17,18)

She is permitted on the following nights:

8<sup>th</sup> – after the *niddah* status ended

12<sup>th</sup>, 16<sup>th</sup>, 20<sup>th</sup> – after each two days, she counts one clean day, and then has one remaining clean day when she is permitted.

The *Gemora* asks why she isn't permitted on the 19<sup>th</sup>, as by then the *zivah* status has ended, removing the need to wait a clean day.

Rav Sheishes answers that Bais Hillel say that if one has relations in this case and then the woman saw, he is a glutton. The *braisa* teaches that one may not act as a glutton.

Rav Ashi answers that although she need not wait one clean day for the last day of *zivah*, she does have to wait one clean day for the second to last day of *zivah*, on which she saw.

See		Clean		See		Clean (end of <i>niddah</i> )	
Clean (permitted)	See		Clean (for 2 <i>zivah</i> days)	Clean (permitted)	See		
Clean (for 2 <i>zivah</i> days)	Clean (permitted)	See		Clean (for <i>zivah</i> days)	Clean (permitted)		

3. 3 days (1-3,7-9,13-15)

She is permitted on the 11<sup>th</sup> and 12<sup>th</sup> only. At that point, she has counted one clean day after the two *zivah* days she saw (8<sup>th</sup> and 9<sup>th</sup>). After that point, she sees three consecutive *zivah* days, and she never loses her full-fledged *zavah* status, since she doesn't have 7 clean days.

See		Clean			See (end of <i>niddah</i> )	
See		Clean (for one <i>zivah</i> day)	Clean (permitted)		See	
See (full-fledged <i>zavahh</i> )	Clean					

4. 4 days (1-4,9-12,17-20)

She is only permitted on the 8<sup>th</sup>, which is after her 7 *niddah* days. After that, she sees four consecutive *zivah* days, and she never loses her full-fledged *zavah* status, since she doesn't have 7 clean days.



See	Clean (to end of <i>zivah</i> )	
Clean (permitted)	See (full-fledged <i>zavahh</i> )	Clean
Clean	See	

5. 5 days (1-5,11-15)

She is permitted on the 8-10 days, which is after her 7 *niddah* days. After that, she sees five consecutive *zivah* days, and she never loses her full-fledged *zavah* status, since she doesn't have 7 clean days.

See	Clean (to end of <i>zivah</i> )	
Clean (permitted, after <i>zivah</i> )	See	
See (full-fledged <i>zavahh</i> )	Clean	

6. 6 days (1-6,13-18)

She is permitted on 8-12 days, which is after her 7 *niddah* days. After that, she sees six consecutive *zivah* days, and she never loses her full-fledged *zavah* status, since she doesn't have 7 clean days.

See	Clean (end of <i>niddah</i> )
Clean (permitted, after <i>niddah</i> )	See
See (full-fledged <i>zavahh</i> )	

7. 7 days (1-7,15-21)

She is repeatedly permitted for 7 days out of 28. After her first 7 *niddah* days, she is permitted for the next 7 days. When she sees the next 7 days, she is a full-fledged *zavah*, and becomes a *niddah* again after the next 7 days, which are clean. The pattern then repeats.

See (to end of <i>niddah</i> )
Clean (permitted, after <i>niddah</i> )
See (full-fledged <i>zavahh</i> )
Clean (7 clean days for <i>zivah</i> )

8. 8 days (1-8,17-24)

She is permitted for 15 days out of 48. After seeing for 7 *niddah* days, the eighth day (on which she sees) is one day of *zivah*. She must wait one clean day, and the next 7 days are permitted. Of the next 8 days, the first 2 are in the 18 day cycle, and are therefore *zivah*, followed by 6 *niddah* ones. She waits one more day to complete the *niddah* status, and then is permitted for the next 7 clean days. When she sees the next 8 days, she is a full-fledged *zavahh*. Of the next 8 clean days, she must count the first 7, and then is permitted on the last. Over a three full cycle of 8 seeing and 8 clean, she is thus permitted for  $7+7+1=15$  days.

The *Gemora* asks why she is permitted on the last day, as we should consider her third set of impure 8 days as 4 days of *zivah* (days 33-36), followed by 4 *niddah* days. After the 4 *niddah* days, she should be in a *niddah* status for the next 3 days, precluding her from counting 7 clean days until then.

Rav Adda bar Yitzchak says that we see from here that *niddah* days which are clean count for the 7 clean days for a full-fledged *zavah*.

The *Gemora* explains that the Sages asked whether impure days after birth which were clean count for the 7 clean days for a *zavah*.

Rav Kahana proves that they do count from a *braisa* which says that if a woman saw two days, and then miscarried on the third, without knowing what she miscarried, she is possibly a *zavah*, and possibly a delivering mother, and therefore must bring the *zavah* sacrifice. If she didn't see blood after delivering, these days count for her 7 clean days for *zavah*.

Rav Pappa deflects this proof, as in this case she may have delivered a boy, making her impure only for the first 7 days.

Rav Huna the son of Rav Yehoshua challenges this, as we still have to consider the possibility that she delivered a girl, making all 14 days impure.

The *Gemora* therefore concludes that these clean days do count for a *zavah's* 7 clean days.

See (to end of <i>niddah</i> )		
See	Clean (for one <i>zivah</i> day)	Clean (permitted)
Clean (permitted)	See (end of <i>zivah</i> )	See
See	Clean (end of <i>niddah</i> )	Clean (permitted)
Clean (permitted)	See	
See (full-fledged <i>zavahh</i> )	Clean	
Clean (7 clean days for <i>zavahh</i> )	Clean (permitted)	

9. 9 days (1-9,19-27)

She is permitted 8 days out of 18. After her 7 *niddah* days, she still sees 2 more days in *zivah*, necessitating one clean day. The remaining 8 days are permitted, and conclude the 18 day cycle.

See (end of <i>niddah</i> )		
See	Clean (for one <i>zivah</i> day)	Clean (permitted)
Clean (permitted)		

10. 10 days or more

She is permitted for as many days as she is a *zavah* (i.e., 7 less than the days she sees). When she sees 10 (or more) days, the first 7 are *niddah*, followed by three (or more) *zivah* days, making her a full-fledged *zavah*. She must then wait 7 clean days, and the rest are permitted. Since each cycle of seeing has 7 *niddah* days, with the remainder *zivah*, and each cycle of clean days must start with 7 clean days, the permitted days are as long as the *zivah* period.

7 days of seeing (end of <i>niddah</i> )	n-7 days of seeing (full-fledged <i>zavah</i> )
7 Clean days (for <i>zivah</i> )	n-7 clean days (permitted)

(53b – 54b)

**WE SHALL RETURN TO YOU, BA SIMAN**

***Impurity when Moist and Dry***

The *Mishna* says that the menstrual blood of a *niddah* and the flesh of a corpse cause impurity whether they are moist or dry. The male *zivah* fluid, a *zav's* phlegm and saliva, a dead rodent, a nonslaughtered carcass, and semen cause impurity only when moist. If they can be remoistened by soaking them in lukewarm water for 24 hours, they cause impurity even when dry. Rabbi Yosi says that dry flesh of a corpse only causes impurity if it can be remoistened by soaking in lukewarm water. (54b)

***Niddah Blood***

Chizkiyah explains that we know that menstrual blood of a *niddah* causes impurity from the verse which refers to the *dava* – *flowing* in her *niddah* status, teaching that the flow itself is like the *niddah*. Rabbi Yitzchak says that since the verse says the blood *yih'yeh* – *will be* her flow, we learn that it retains its status, even when dry.

The *Gemora* challenges this source, as it only teaches us about moist blood which dried, but not about blood which began dry, or various dry red items that she passes, which also make her impure.

The *Gemora* therefore explains that the word *yih'yeh* is a generally inclusive term, including all these dry items.

The *Gemora* asks why we don't fully equate a *niddah's* blood's impurity to a *niddah*, enabling it to make something it rests on (*mishkav* and *moshav*) make a person on it impure (*including his clothing*).

The *Gemora* explains that although blood doesn't really rest on an item like a person does, we still need a verse to exclude it from *mishkav* and *moshav*.

The *Gemora* proves this from the case of a stone impure with *tzara'as*, which we may have thought would create a *mishkav* and *moshav*, from a logical argument from a *zav*. If a *zav*, which doesn't make someone in the same house impure, creates a *mishkav* and *moshav*, certainly such a stone, which makes someone in the same house impure, should create a *mishkav* and *moshav*. The *braisa* excludes it from the verse about *mishkav* and *moshav* which refers to it as the item which *hazav* – *the zav* rests on. The extra phrase *hazav* limits it to only a *zav*.



The *Gemora* answers that we similarly exclude a *niddah*'s blood from the verse about a *mishkav* and *moshav* of a *niddah*. This verse refers to it as the item "which *she* is sitting on," excluding blood by the extra word *she*.

The *Gemora* asks why we don't equate her blood's impurity to her, enabling it to make something impure, even in the case of a heavy stone.

Rav Ashi answers that the verse about such a stone says that if one carries *them* (i.e., the *niddah*), he is impure. The extra word *them* excludes her blood. (54b – 55a)

### INSIGHTS TO THE DAF

#### *Even Mesameh*

The *Gemora* says that we learn from the verse that although a *niddah* causes impurity with an *even mesameh* – a *blinding stone*, what she sits on does not. Rashi explains that even *mesameh* refers to a stone which is too heavy to be carried. Although it cannot be carried, if a *niddah* sits on it, it is impure. Tosfos (55a even) cites Rashi in Shabbos who says that it refers to a stone not resting on the ground, but propped up on pegs. The *Gemora* is stating that if the *niddah* sits on such a stone, any utensils under it are impure. Tosfos cites Rabbeinu Shmuel and Rabbeinu Tam explaining that it refers to a heavy stone, resting on other items. Although a *niddah* makes anything below her impure, we may have thought that she wouldn't make them impure under such a stone, since her weight makes no difference on top of such a heavy stone.

### DAILY MASHAL

#### **The Purpose of eating**

A *chasid* once saw Rabbi Aharon of Karlin zt"l eating an apple. A thought occurred to him that there was no difference between him and his *rebbe*: they're both ordinary people. The *Rebbe* felt his thoughts and said, "There are different attributes among those who eat apples. There's someone who wants to eat an apple and therefore quickly says a *berachah* and there's someone who wants to bless Hashem and therefore takes an apple to eat."