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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

What is meant by ‘tasteless spittle. One taught: That of a man who tasted nothing since the previous evening. Rav Pappa intended to explain before Ravba [that this bears the same meaning] as when one says that he had tasted nothing in the evening.<sup>1</sup> But Rava pointed out to him: Does it say ‘in the evening’? It only says, ‘Since the previous evening’, thus excluding only the case of one who got up early and ate.<sup>2</sup>

Rabbah bar bar Chanah citing Rabbi Yochanan stated: What is meant by tasteless spittle? [That of a person] who spent half a night in sleep. This then implies that the quality of spittle depends on sleep. But have we not learned: If a man slept all day his is no tasteless spittle and if he was awake all night it is tasteless spittle?<sup>3</sup> — There it is a case, where one was in a state of drowsiness.<sup>4</sup> What state of drowsiness is hereby to be understood? — Rav Ashi replied: Where a man is half asleep and half awake; when addressed he answers but is unable to give any rational reply, and when he is reminded of anything he can recall it.

One taught: If a man rose up early in the morning and studied his lesson, his is no tasteless spittle.<sup>5</sup> But for how

long? — Rav Yehudah bar Shila citing Rav Ashi who had it from Rabbi Elozar replied: For a period during ‘which can be uttered the greater part of one’s usual talk in the course of three hours. (63a)

The liquid of chewed beans? — Paste made of chewed beans etc. May it be suggested that this<sup>6</sup> provides support for Rish Lakish; for Rish Lakish said: There must be tasteless spittle with each of the substances? — It is possible that the heat of one’s mouth suffices.

Our Mishnah is not in agreement with Rabbi Yehudah. For it was taught: Rabbi Yehudah explained, Boiling liquid of chewed beans before [over] salt is put into it.<sup>7</sup> What is the proof that the expression ‘oiver’ means ‘before’? — Rav Nachman bar Yitzchak replied: Since Scripture says: Then Achimaatz ran by way of the plain, and overran [va-ya’avor] the Cushite. Abaye replied, The proof comes from here: And he himself passed over [avar] before them. And if you prefer I might reply that the proof comes from here: And their king is passed on [va-ya’avor] before them, and the Lord before them. (63a)

<sup>1</sup> Sc. had nothing to eat since sunset of the previous day.

<sup>2</sup> Since the food sweetens the spittle and causes it to lose its strength. The food, however, that one eats in the early evening before going to bed has no such weakening effect.

<sup>3</sup> Which shows that it is the night and not sleep that is the determining factor.

<sup>4</sup> Not fully awake. Two conditions are necessary for spittle to be tasteless: Sleep or dozing and night. Sleep in the day-time (after

one has had some food which sweetens the spittle) or night without sleep (when the effect of the food has not passed) is not enough.

<sup>5</sup> Speech also takes away its edge.

<sup>6</sup> The ruling in our Mishnah that the beans must be chewed into a paste that is presumably mixed with spittle.

<sup>7</sup> Since salt would weaken it.

Urine? This refers to such as has fermented. One taught: What must be the duration of their fermentation? Three days.

Rabbi Yochanan observed, All the standards of the Sages in respect of bloodstains need additional standards to define them: [Is the urine that] of a child or of an old man,<sup>8</sup> of a man or of a woman,<sup>9</sup> covered<sup>10</sup> or uncovered, of the summer season<sup>11</sup> or of the winter season? (63a)

One must scour the stain three times. Rabbi Yirmiyah enquired: Does the forward and backward movement count as one or is it possible that it counts as two? Now what is the decision? — This stands undecided.

If they were not applied in the prescribed order. Our Rabbis taught: If the latter<sup>12</sup> were applied before the former,<sup>13</sup> one Baraisa teaches, 'The latter are counted and the former are not counted,'<sup>14</sup> while another [Baraisa] teaches, 'The former are counted and the latter are not counted'! — Abaye replied: According to both statements the latter are counted, and the former are not; but 'former'<sup>15</sup> refers to those that are first in the prescribed order though second in the process of application. (63a)

MISHNAH: For every woman that has a settled period it suffices [to reckon her period of tumah from] her set time. And these are the symptoms of settled periods: [if the woman]<sup>16</sup> yawns, sneezes, feels pain at the top of her

stomach or the bottom of her bowels, discharges, or is seized by a kind of shivering, or any other similar symptoms. Any woman who established for herself [one of the symptoms] three times may be deemed to have a settled period. (63a)

GEMARA: Have we not learned once before, 'For any woman who has a settled period it suffices [to reckon her period of tumah from] her set time'? — There the reference is to settled periods [that are determined by the number] of days<sup>17</sup> while here the reference is to settled periods [that are determined by conditions] of the body; as it was actually taught, 'The following are the symptoms of settled periods: If a woman yawns, sneezes, feels pain at the top of her stomach or the bottom of her bowels or discharges'. 'Discharges'! Is she not then<sup>18</sup> constantly discharging?<sup>19</sup> — Ulla son of Rabbi I'lai replied: This is a case where she discharges tamei blood as a result of a discharge of tahor blood.<sup>20</sup> (63a – 63b)

Or . . . a kind of shivering etc. What was the expression, or any other similar symptoms, intended to include? — Rabbah bar Ulla replied: To include a woman who feels a heaviness in her head or a heaviness in her limbs, who shivers or belches. Rav Huna bar Chiya citing Shmuel observed: Behold [the Sages] have ruled that 'for settled periods [that are determined by the number] of days two [occurrences are required],<sup>21</sup> for settled periods [that are determined by the condition] of the body one occurrence

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<sup>12</sup> The last four of the seven substances enumerated in our Mishnah.

<sup>13</sup> The first three.

<sup>14</sup> So that, if the four substances last mentioned in our Mishnah are subsequently applied again, the prescribed order of application is duly complied with.

<sup>15</sup> In the second Baraisa.

<sup>16</sup> Before experiencing a menstrual discharge.

<sup>17</sup> Every fifth or tenth day of the month, for instance.

<sup>18</sup> Since every menstrual discharge is preceded by another discharge.

<sup>19</sup> And since no symptom precedes the first discharge, which is presumably also an unclean one, how could a settled period ever be established?

<sup>20</sup> That is not menstrual, as can be ascertained by an examination of its color. A settled period is established where menstrual discharge is preceded by one of tahor blood.

<sup>21</sup> If the discharge appeared twice on the same day of the month, that day is established as a settled period.

suffices, for settled periods [that are determined by conditions] which the Sages did not enumerate three occurrences are required; but [I do not know] what the expression, 'for settled periods that are determined by conditions which the Sages did not enumerate intended to include? — Rav Yosef replied: To include a woman who feels a heaviness in the head, a heaviness in her limbs, who shivers or belches. Said Abaye to him: What does he teach us thereby, seeing that this is actually a ruling in our Mishnah, Rabbah bar Ulla having thus explained it? — Rather, said Abaye, it was intended to include one who ate garlic and observed a discharge, one who ate onions and observed a discharge, and one who chewed pepper and observed a discharge. Rav Yosef observed: I have not heard this tradition. Said Abaye to him: You yourself have told it to us, and it was in connection with the following that you told it to us:<sup>22</sup> If a woman was in the habit of observing a discharge on the fifteenth day of the month and this was changed to the twentieth day, intercourse is forbidden to her on both days.<sup>23</sup> If she observed a discharge on three consecutive months on the twentieth day, intercourse on the fifteenth becomes permitted<sup>24</sup> and she establishes the twentieth day as her settled period: for no woman can establish for herself a settled period unless the discharge had appeared three times on the same date. And in connection with this you told us: Rav Yehudah citing Shmuel stated: This is the view of Rabban Gamliel son of Rebbe who cited it in the name of Rabban Shimon ben Gamliel,<sup>25</sup> but the Sages ruled: If she observed a discharge once she need not<sup>26</sup> repeat it a second time and a third time. And when we asked you, 'Since you said, "She need not repeat it a second time" was there any need to state

that she need not repeat it a third time?' You replied, 'She need not repeat it a second time in the case of settled periods [that are determined by the condition] of her body and she need not repeat it a third time in the case of settled periods [determined by the number] of days. But why did he not simply say, 'This is the view of Rabban Shimon ben Gamliel'? — It is this that Shmuel informed us: That Rabban Gamliel son of Rebbe holds the same view as Rabban Shimon ben Gamliel. (63b)

MISHNAH: If a woman had the habit of observing her menstrual discharges at the onset of the symptoms of her settled periods, all tahor things<sup>27</sup> that she handled while the symptoms were in progress are tamei; but if she had the habit of observing them at the end of the symptoms, all tahor things that she handled while the symptoms lasted remain tahor. Rabbi Yosi ruled: settled periods may also be determined by days and hours. If she had the habit of observing her menstrual discharges at sunrise she is forbidden intercourse at sunrise only.<sup>28</sup> Rabbi Yehudah ruled: she<sup>29</sup> is permitted it during all that day.

GEMARA: One taught: What did Rabbi Yosi mean by 'Settled periods may also be determined by days and hours'? If a woman had the habit of observing her discharge on the twentieth day of the month and at the sixth hour of the day, and the twentieth day arrived and she observed no discharge, she is forbidden intercourse during all the first six hours,<sup>30</sup> so said Rabbi Yehudah. Rabbi Yosi, however, permits it until the beginning of the sixth

<sup>22</sup> Rav Yosef, as a result of a serious illness, had lost his memory and had very often to be reminded of the traditions he himself had reported.

<sup>23</sup> Both the fifteenth (in case her first settled period is re-established) and the twentieth (since this date might form now or become her settled period).

<sup>24</sup> Since a new settled period has been established.

<sup>25</sup> Who holds that presumption cannot be established unless an occurrence was repeated three times.

<sup>26</sup> In order to establish a settled period.

<sup>27</sup> Terumah, for instance, or any other foodstuffs that may be eaten only when tahor.

<sup>28</sup> But is permitted it during the preceding night and, if no discharge appeared at sunrise, during all that day also.

<sup>29</sup> If no discharge was observed at sunrise.

<sup>30</sup> Since in his opinion a discharge that usually occurs in the day time causes intercourse to be forbidden all day and one that usually occurs in the night causes it to be forbidden all night.

hour<sup>31</sup> but during the sixth hour she must take into consideration [the possibility of a discharge].<sup>32</sup> If the sixth hour has passed and she observed no discharge, she is still forbidden intercourse all that day; so said Rabbi Yehudah. Rabbi Yosi, however, permits it from the time of the afternoon service onwards. (63b)

If she had the habit [etc.]. But was it not taught: Rabbi Yehudah ruled, She<sup>33</sup> is permitted intercourse all night?<sup>34</sup> — This is no contradiction. The Baraisa deals with the case of one who had the habit of observing the discharge at the beginning of the day<sup>35</sup> while the Mishnah deals with one who had the habit of observing the discharge at the end of the night.<sup>36</sup>

One [Baraisa] taught: Rabbi Yehudah forbids intercourse before her settled period, and permits it after the period while another [Baraisa] taught: [Rabbi Yehudah] forbids it after her settled period and permits it before the period. This, however, represents no difficulty, since the former is a case where she usually observes her discharge at the end of the night while the latter is a case where she usually observes it at the beginning of the day.

Rava stated: The halachah is in agreement with Rabbi Yehudah. But could Rava have said this, seeing that it was taught: Thus shall you separate the children of Israel from their tumah; from this, Rabbi Yirmiyah observed, follows a warning to the children of Israel that they shall separate from their wives near their periods. And for how long?

<sup>31</sup> Because the discharge is not due earlier. In his opinion intercourse is forbidden only at the hour the discharge usually occurs, neither earlier nor later.

<sup>32</sup> And consequently abstain from intercourse during all that hour.

<sup>33</sup> A woman who had the habit of observing her discharge at sunrise.

<sup>34</sup> How then is this to be reconciled with Rabbi Yehudah's ruling in our Mishnah that she is permitted it all day?

<sup>35</sup> Hence intercourse is forbidden in the day time only but not during the preceding night.

Rava replied: One onah. Now does not this mean: An additional onah?<sup>37</sup> — No; the same onah. But then, what need is there for the two statements? — Both are required. For, if he had informed us of the former statement only, it might have been presumed that it applied only to the law relating to tahor things but not to that relating to a woman's permissibility to her husband. Hence we were informed [of the latter statement]. And if [our information were to be derived] from the latter statement only it might have been presumed that near her settled period an additional onah is required, hence we were informed that only one onah is necessary. (63b)

<sup>36</sup> This being the meaning of the phrase at sunrise in our Mishnah. Intercourse is, therefore, forbidden in the night only but not during the following day.

<sup>37</sup> Sc. if the discharge occurs during day time the prohibition extends over that day and the previous night, and if it occurs during the night the prohibition extends over that night and the previous day. But, if so, would not this be contradictory to what Rava said here?