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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

Menyamin of Sakasanah was embarking on a journey to the locality of Shmuel where he intended to act according to the ruling of Rav,¹ even where the woman had observed a discharge, assuming that Rav drew no distinction between one who did and one who did not observe a discharge, but he died while he was underway. Shmuel accordingly applied to Rav the Scriptural text, There shall no mischief befall the righteous.²

Rav Chinena bar Shelemya observed: As soon as a person's teeth fall out³ his means of a livelihood are reduced; for it is said: And I also have given you cleanness of teeth in all your cities, and want of bread in all your places. (65a)

If she observed a discharge while she was still etc. Our Rabbis taught: If a girl observed a discharge while she was still in her father's house, Beis Hillel ruled: She is permitted marital intercourse all the night⁴ and, moreover, she is allowed a full onah. And how long is a full onah? — Rabban Shimon ben Gamliel explained: A night and half a day. But do we require an onah to be so long? Is not [such a requirement] rather incongruous

with the following: If a person's winepresses or oil-presses were tamei and he desired to prepare his wine and oil respectively in conditions of taharah, how is he to proceed? He rinses the boards,⁵ the twigs⁶ and the troughs; and as for the wickerwork, if it is made of willows and hemp it must be scoured, and if of bast or reeds it must remain unused; and for how long must they remain unused? For twelve months. Rabban Shimon ben Gamliel ruled: One must leave them from one period of wine-pressing to another⁷ and from one period of oil-pressing to another. But is not this ruling identical with that of the first Tanna? — The practical difference between them arises in the case of early or late ripening fruit.⁸

Rabbi Yosi stated: If a person desires to obtain taharah immediately he pours over them boiling water or scalds them with olive water. Rabban Shimon ben Gamliel citing Rabbi Yosi ruled: He puts them under a pipe through which runs a continuous stream of water or in a fountain with flowing water. And for how long? For one onah. As these provisions were applied to nesech wine so were they applied to matters of taharah. But is not

¹ That one of mature age is allowed all the first night.

² Rv was spared the mischief that would have ensued if Menyamin had acted in accordance with his erroneous interpretation.

³ Metaphor for old age.

⁴ That follows her marriage.

⁵ That are placed on the grapes or the olives.

⁶ Wherewith the presses are swept and cleaned.

⁷ Presumably twelve months.

⁸ Where the period intervening between the pressing seasons of two succeeding years is sometimes less, and sometimes more than twelve months.

the order⁹ reversed, seeing that we are here dealing with the laws of taharah? — Rather say: As these provisions were applied to matters of taharah so were they applied to nesech wine. And how long is an onah? Rabbi Chiya bar Abba citing Rabbi Yochanan replied: Either a day or a night. Rabbi Chana She'una or, as some say, Rabbi Chana bar She'una citing Rabbah bar Chanah who had it from Rabbi Yochanan replied: Half a day and half a night. And in connection with this Rav Shmuel bar Rav Yitzchak explained: There is no real difference between them, the former referring to the spring and autumn equinoxes¹⁰ and the latter to the summer and winter solstices?¹¹ — Here also, in the case of the niddah, read: Half a day and half a night. But did he not say 'a night and half a day'? — Rather say: Either 'a night' in the spring or autumn equinox or 'half a day and half a night' in the winter or summer solstice. And if you prefer I might reply: The case involving a kesuvah is different¹² since protracted negotiations take place before it is signed.¹³ (65a – 65b)

Both Rav and Shmuel laid down: The halachah is that one performs the obligatory marital act and withdraws immediately. Rav Chisda raised an objection: It once happened that Rebbe allowed a woman intercourse on four nights in twelve months! — Said Rabbah to him:

⁹ That compares the laws of taharah to those of nesech wine.

¹⁰ Lit., 'in the cycle of Nissan and of Tishrei'. When the days and the nights are equal an onah of twelve hours is either a day or a night.

¹¹ Lit., 'in the cycle of Tammuz and Teves'. Since the days and the nights are unequal an onah of twelve hours is half a day and half a night. Now in view of this definition and explanation, how could Rabban Shimon ben Gamliel maintain that an onah is 'a night and half a day'?

¹² From that of taharah.

¹³ Hence it was necessary to extend the onah to a full night and half a day.

¹⁴ Which also allows more than one marital act.

What need have you for repeating the same objection? Rather raise one from our Mishnah?¹⁴ — But he was of the opinion that a practical decision is weightier. At all events, doesn't a difficulty arise against Rav and Shmuel? They acted in agreement with our Masters; for it was taught: Our Masters decided by a second count of votes that one only performs the obligatory marital act and withdraws immediately.

Ulla stated: When Rabbi Yochanan and Rish Lakish were engaged in the discussions of the chapter on the 'Young Girl'¹⁵ they carried away from it only what a fox carries away from a plowed field,¹⁶ and concluded it with this statement: One performs the obligatory marital act and withdraws immediately. Said Rabbi Abba to Rav Ashi: Now then,¹⁷ should a scrupulous man not even finish his act? — The other replied: If that were to be the rule one would be ill at ease and would withdraw altogether. (65b)

Our Rabbis taught: But all these women if they¹⁸ were continually discharging blood during the four nights and after the four nights or¹⁹ during the night and after it, must without exception examine themselves;²⁰ and in the case of all these Rabbi Meir imposes restrictions in agreement with the view of Beis Shammai.²¹ In regard,

¹⁵ Sc. the present (the tenth) chapter of Niddah, which begins, if a young girl.

¹⁶ I.e., nothing. They completely disregarded its rulings.

¹⁷ Since one must withdraw immediately after the act, in order to avoid possible blood of menstruation.

¹⁸ Being in the category of such as observed no discharge while still in their father's homes.

¹⁹ In the case of those who did observe a discharge in the homes of their fathers.

²⁰ In order that it may be ascertained (from the color of the blood) whether the bleeding was due to injured virginity or to menstruation.

²¹ Thus, a minor is allowed four nights and she must, therefore, examine herself if the bleeding continued beyond the fourth

however, to other observations of blood,²² concerning which a difference of opinion exists between Beis Shammai²³ and Beis Hillel,²⁴ he is guided²⁵ by the color of the blood; for Rabbi Meir ruled: The colors of the various kinds of blood are different from one another. In what manner? Menstrual blood is red, the blood of virginity is not so red; menstrual blood is turbid, the blood of virginity is not turbid; menstrual blood issues from the source, the blood of virginity issues from the sides. Rabbi Yitzchak son of Rabbi Yosi citing Rabbi Yochanan stated: This is the ruling of Rabbi Meir alone, but the Sages maintain: All the colors of the various kinds of blood are the same. (65b)

DAILY MASHAL

Rav Yitzchak HaKohein Feigenbaum, zt"l, the Rav Av Beis Din of Warsaw, was very careful that his every action was in consonance with halachah. In his time, dentures became more readily available and most elderly people who could get the money together replaced missing teeth with dentures. When a doctor suggested to Rav Feigenbaum that he have dentures made for him he categorically refused, to the surprise of all who knew him. It was so hard to him to eat due to his missing teeth and he was able to afford dentures. So why refuse them? When asked about this he explained that since he was already old, he preferred to be satisfied with eating less. When his son, Rav Yisrael Isser Feigenbaum, hy"d, recounted this story, he commented that the source for this practice is from today's daf. "My father insisted on eating with whatever of his own teeth remained and refused dentures because of a statement in Niddah 65. There we find that when a person loses his

night while a na'arah who is allowed one night must examine herself if the bleeding continued after the first night.

²² Where bleeding did not continue after the four nights in the case of the minor or after the first night in that of the na'arah.

teeth he has less to eat. Rashi explains that the Gemara discusses one who loses his teeth in his old age. My father learned that this Gemara is practical guidance for the elderly. They lose their teeth since when one is older he should eat less than earlier. He therefore refused to have dentures put in. "After I wrote this, I heard about another gaon who also refused to have dentures made. I am certain that he also had the same reason for his insistence."

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²³ Who hold the blood to be tamei irrespective of whether its color did, or did not change.

²⁴ Who maintain that the blood is tahor even if its color had changed.

²⁵ In deciding whether the blood is tahor or tamei.