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Niddah Daf 66

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
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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

Fixed Period

The *Gemora* cites a *braisa*: If a woman experiences a discharge of blood on account of intercourse, she may cohabit with him three times. From then and on (*if the pattern continues*), she may not cohabit until she divorces and marries a different man. If she married another man and again observed a discharge of blood on account of intercourse, she may cohabit with him three times. From then and on (*if the pattern continues*), she may not cohabit until she divorces and marries a different man. If she married another man and again observed a discharge of blood on account of intercourse, she may cohabit with him three times. From then and on (*if the pattern continues*), she may not cohabit until she examines herself. How does she examine herself? She inserts a tube within which rests a long stick to the top of which is attached a wad. If blood is found on the top of the wad, it is known that it emanated from the source (*the uterus, and it is niddah-blood*), and if no blood is found on the top, it is known that it emanated from the sides (*of the vaginal canal, and she is tahor*). If, however, she has a wound in that place, she may attribute the blood to her wound. If she has a fixed period (*during which intercourse at fixed periods causes her to bleed*), she may attribute it to her fixed period. If the nature of the blood of her wound is different from that of the blood of her discharge, she may not so attribute it. A woman, furthermore, is believed when she says that she has a wound in her

uterus from which blood is discharged; these are the words of Rebbe. Rabban Shimon ben Gamliel ruled: The blood of a wound from the uterus that is discharged is *tamei*. Our teachers, however, testified that the blood of a wound from the uterus that is discharged is *tahor*.

The *Gemora* asks: What is the point at issue between them?

Ulla said: The point at issue between them is the question whether the place of the uterus is itself *tamei*.

The *Gemora* asks on the *braisa*: Wouldn't a tube bruise her (*and cause her to bleed; this will affect the examination*)?

Shmuel replied: The examination is performed with a leaden tube whose mouth is bent inwards (*so the rough edges will not scratch her*).

Rish Lakish asked Rabbi Yochanan: Why shouldn't she examine herself after the third intercourse with her first husband (*and then, she might be able to remain with him and not get divorced*)?

Rabbi Yochanan replied: It is because not all fingers (*a euphemism for the male organ*) are alike. [*If the examination was done improperly, she will continue to cohabit with her husband. This could lead to the penalty of kares. We therefore rule that it is preferable that she*



should get divorced from her first husband, rather than live in sin with her first husband.]

Rish Lakish asked: Why should she be required to examine herself after the first intercourse with her third husband (*seeing that there is already a presumption of discharging blood after cohabitation with three different men*)?

Rabbi Yochanan replied: It is because not all cohabitation acts are of equal force (*and therefore it is necessary for the occurrence to be repeated three times with the third husband before presumption is established*).

A certain woman once came to Rebbe [with such a complaint].¹ Go, he said to Avdan, and frighten her. As the latter approached and frightened her a clot of blood dropped from her. This woman, Rebbe exclaimed, is now cured. A certain woman [with a similar complaint] once came to the Master Shmuel. Go, he said to Rav Dimi bar Yosef, and frighten her. The latter approached and frightened her but nothing dropped from her. This woman, Shmuel pronounced, is one full of blood which she scatters,² and any woman who is full of blood which she scatters has no cure.

Once there came to Rabbi Yochanan a certain woman who, whenever she emerged from her ritual immersion, observed a discharge of blood. It is possible, he said to

her, that the gossip of your townspeople³ has caused the affliction; arrange for your intercourse with him to take place near the river side.⁴ There are those who say: He said to her, Reveal your affliction to your friends so that, as they were astounded in one way, they may also be astounded in the other.⁵ There are those who say: He said to her, Announce your trouble to your friends so that they may offer prayers for mercy on your behalf. For it was taught: And shall cry, 'Tamei, tamei', he must announce his trouble to the public so that they may pray for mercy on his behalf. Rav Yosef stated: Such an incident once occurred at Pumbedisa and the woman was cured. (65b – 66a)

Rav Yosef citing Rav Yehudah who had it from Rav stated: Rebbe ordained at Sados,⁶ If a woman observed a discharge on one day she must wait six days in addition to it.⁷ If she observed discharges on two days she must wait six days in addition to these.⁸ If she observed a discharge on three days she must wait seven *tahor* days.⁹ Rabbi Zeira stated: The daughters of Israel have imposed upon themselves the restriction that even if they observe a drop of blood of the size of a mustard seed they wait on account of it seven *tahor* days.

Rava took Rav Shmuel out for a walk when he discoursed as follows: If a woman¹⁰ was in protracted labor¹¹ for two days and on the third she miscarried she must wait seven *tahor* days; he being of the opinion that the law relating to protracted labor¹² does not apply to

¹ Bleeding occasioned by intercourse.

² As a result of intercourse.

³ Sc. their 'evil eye'; jealousy at the affection between her and her husband.

⁴ Thus avoiding the town's gossip.

⁵ At her affliction. They would in consequence no longer envy her and the influence of their 'evil eye' would disappear.

⁶ A place that was inhabited by unlettered people who were incapable of calculating the dates of the menstrual, and the zivah periods.

⁷ Sc. seven days, the number prescribed for a niddah, since it is possible that the discharge occurred during a menstruation period.

⁸ Since it is possible that the first of the two days was the last of a zivah period while the second was the first of a menstruation one.

⁹ It being possible that the discharge occurred in a period of zivah.

¹⁰ In her zivah period.

¹¹ Accompanied by bleeding.

¹² Which regards accompanying bleeding as exempt from *tumah*.

miscarriages and that it is impossible for the uterus to open without bleeding. Said Rav Pappa to Rava: What is the point in speaking of one who was in protracted labor for two days seeing that the same applies even where there was the minutest discharge, since Rabbi Zeira stated, The daughters of Israel have imposed upon themselves the restriction that even where they observe only a drop of blood of the size of a mustard seed they wait on account of it seven *tahor* days? — The other replied: I am speaking to you of a prohibition,¹³ and you talk of a custom which applies only where the restriction has been adopted. (66a)

(Mnemonic. Had an offer, natron, In warm water, to perform immersion, folds upon a haven.) Rava stated: If a woman had an offer of marriage and she accepted it she¹⁴ must allow seven *tahor* days to pass.¹⁵

Ravina was engaged in preparations for the marriage of his son at Rabbi Chanina's. 'Does the Master', the latter said to him, 'intend writing the kesuvah four days hence?' 'Yes', the other replied; but when the fourth day arrived he waited for another four days and thus caused a delay of seven days after the day in question. 'Why', the first asked, 'all this delay?' 'Doesn't the Master', the other replied, 'hold the opinion of Rava, Rava having ruled: If a woman had an offer of marriage and she accepted she must allow seven *tahor* days to pass?' 'It is possible', the first suggested, that Rava spoke only of one of mature age who is likely to discharge menstrual blood, but did he speak of a minor who is unlikely to

discharge menstrual blood?' 'Rava', the other replied, 'has explicitly stated: There is no difference between one of mature age and a minor. For what is the reason why one of mature age is subject to the restriction? Because her passions are excited; well, those of a minor also are excited.

Rava ruled: A woman must not wash her head either with natron or with ohal. 'With natron', because it plucks out the hair;¹⁶ and 'with ohal' because it causes the hairs to cling to one another.

Ameimar also citing Rava ruled: A woman¹⁷ must wash her head in warm water only and she may do it even with such as was warmed by the sun but not with cold water. Why not with cold water? — Because cold water loosens the hair.

Rava further ruled: A man should always give instructions to his household that a woman should wash the folds of her body¹⁸ with water. An objection was raised: It is not necessary for the water to penetrate into the folds of the body or to its concealed parts!¹⁹ — Granted that it is not necessary for the water to penetrate, it is necessary nevertheless that it be capable of penetration to every part;²⁰ in agreement with a ruling of Rabbi Zeira. For Rabbi Zeira ruled: Wherever proper mingling²¹ is possible actual mingling is not essential,²² but where proper mingling is not possible²³ the actual mingling is indispensable.²⁴ Ravin son of Rav Adda citing Rabbi Yitzchak stated: It once happened that

¹³ Which is Biblically applicable to all.

¹⁴ Since the excitement of the proposal and its acceptance may have produced some menstrual discharge.

¹⁵ Before she may regard herself as *tahor*.

¹⁶ Which, remaining on the head, form an interception between the water of the ritual bath and the body.

¹⁷ Before ritual immersion.

¹⁸ Her armpits for instance.

¹⁹ How then could Rava maintain that the folds must be washed?

²⁰ Lit., 'a place that is suitable for the entry of the water we require'.

²¹ Of the flour and the oil of a meal-offering. Perfect mingling is effected with one log of oil to sixty esronim of flour in one pan.

²² The meal-offering being acceptable even if no mingling took place.

²³ If, for instance, the proportions were less than a log of oil to sixty esronim of flour.

²⁴ Similarly in the case of ritual immersion, though the water need not penetrate to all parts of the body, the immersion is invalid if

a slavewoman of Rebbe performed immersion and when she ascended [from the water] a bone constituting an interposition was found between her teeth,²⁵ and Rebbe required her to perform a second immersion.²⁶

Rava further ruled: If a woman performed immersion, and when she ascended [from the water] an object that caused an interposition was found upon her, she need not wash her head or perform immersion again if her immersion was performed immediately after the washing of her head;²⁷ otherwise, she must wash her head and perform immersion again. There are others who say: If she performed her immersion on the same day on which she washed her head, she need not wash her head or perform immersion again, otherwise she must wash her head and perform immersion again. What is the practical difference between them? — The practical difference between them is the question whether immersion must follow immediately upon the washing of the head, and whether a woman may wash her head during the day and perform her immersion at night.

Rava ruled: A woman may not stand upon an earthenware when she is to perform ritual immersion. Rav Kahana intended to say, 'What is the reason? Because a preventive measure has been enacted against the possibility of using²⁸ bath-houses,²⁹ but that it is quite proper to stand upon a block of wood'. Said Rav

owing to dirt or some other interception the water cannot penetrate everywhere.

²⁵ Though it is not necessary for the water to come in contact with the teeth.

²⁶ In agreement with Rabbi Zeira's rule.

²⁷ It being assumed in such a case that the interposition became attached to the body after the immersion.

²⁸ For ritual immersion.

²⁹ Where the benches on which people stand when bathing are made of earth and are thus similar to earthenware. Were a woman

Chanan of Nehardea to him, 'What is the reason³⁰ there?³¹ Because she is frightened;³² on a chip of wood she is also frightened'.

DAILY MASHAL

Who Is Fit to Pray?

Our Gemara says that Rabbi Yochanan advised a woman who suffered from a problem that she should tell her friends about it so that they should pray for her. HaGaon Rav C. Kreiswirt zt"l, the Rabbi of Antwerp, said: I knew that a person "should go to a *chacham* that he beg mercy for him" but here we learn that the woman should ask her friends. Why? We must say that only he who knows the problem can pray properly for another who suffers from it. From here I say that he who is ill with a certain disease should ask others who suffered from it to pray for him. Only they know his great suffering and their prayer will be answered more than others' (*Peninei Chayim*).

to be allowed to stand on earthenware when performing ritual immersion in a ritually valid bath she might assume that ritual immersion is also valid when she stands on an earthen bench in a bath-house.

³⁰ Why a woman must not stand on earthenware.

³¹ Where immersion is performed in a ritual bath.

³² That she might fall; and in consequence might not perform the immersion in a proper manner.