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Daf Notes is currently being dedicated to the neshamot of

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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

Examinations

Although they have ruled that for a woman who has a fixed period, it suffices to reckon her period of *tumah* from the time she experienced the discharge, she must nevertheless examine herself (*twice daily – if she handles taharos*), except where she is a *niddah*, or she is observing her blood of purification days (*after childbirth – this is because the examination would be meaningless since even the appearance of blood would not render her tamei*). She must also use examination cloths when she has marital relations, except when she is observing her blood of purification days, or when she is a virgin, whose blood is *tahor*.

Twice a day she must examine herself - in the morning and in the evening, and also when she turns away (*from other activities*) to perform marital relations. Women who are *Kohanos* are subject to an additional obligation - in having to make an examination when they are about to eat *terumah*. Rabbi Yehudah said: They must examine themselves also after they have concluded a meal of *terumah*.

The *Gemora* explains that ‘except for a *niddah*’ means that while she is a *niddah* she does not require an examination.

The *Gemora* asks: This is understandable according to Rabbi Shimon ben Lakish who ruled that a woman may establish for herself a fixed period during the days of her *zivah* but not while she is a *niddah* (*and therefore no examination is necessary*); but according to Rabbi Yochanan, however, who ruled that a woman may establish for herself a fixed period while she is a *niddah*, why should she not examine herself, seeing that it is possible that she had established for herself a fixed period?

The *Gemora* answers that Rabbi Yochanan can answer you that he is only speaking of a case where the woman experienced the discharge issuing from a previously closed source, but the *Mishna* can be referring to one where she experienced it issuing from an already open source. [*The Mishna is referring to a case where even if she would experience a discharge, it would have no effect on her fixed period.*]

The *Mishna* had stated that a woman who was observing her blood of purification days is not required to make an examination.

The *Gemora* assumes that the reference is to a woman who is only desirous of beginning her blood of purification days (*for if she started them already, it would be obvious that she does not examine herself*). The *Gemora* therefore asks: This is understandable according to Rav who holds that it (*tamei and tahor blood*) all emanates from the same source - which the Torah declared to be *tamei* during a certain period and *tahor* during another period (*and that is why an examination is not required, for even if the blood continues to flow, the Torah has declared that it is tahor in those days*); but according to Levi who holds that it emanates from two different sources, why should she not examine herself, seeing that it is possible that the *tamei* source had not yet ceased to discharge (*and although the blood emanating from a tahor source will be tahor, but the blood emanating from a tamei source will be tamei – even though she is beginning her blood of purification days*)?

The *Gemora* answers that Levi can answer you that the *Mishna* is in accordance with Beis Shammai who maintain that all blood emanates from the same source.

Alternatively, the *Gemora* answers that the *Mishna* is referring to a woman who is already in her blood of purification days, and the novelty of the *Mishna's* ruling is that it might have been assumed that she should examine herself in case she establishes for herself a fixed period; therefore we were informed that no examination is required, because no fixed period can be established by a discharge during her blood of purification days that will have an effect on her ordinary *tumah* days. (11a – 11b)