

## DAF NOTES – NIDDAH 22

### A. שפופרת – Tube-Blood

**Question** [רבי ירמיה]: Blood in tube – נידה?

Maybe no – it's not “בبشرה”

Maybe yes – “בبشرה” only teaches me that as is as is in the body

**Answer** [רבי זירא]: Blood in tube = נידה

It indeed needs to be in the body = could have been taught by

**Contradiction** [from Beraita]: ר' יוחנן – tear sac to find blood – that blood wasn't “בبشرה” either!

**Resolution:** Fetal blood is closer to vaginal blood than tube-blood is – same material.

**Proof** for רבי זירא – see chart:

BERAITA			
חכמים	תנא קמא / ר' אליעזר		Basic Opinions
דם חתיכה לא = דם נידה	יש עמה דם – טמאה; אין עמה דם – טהורה ("בبشرה" – לא בחתיכה)		
טמא	טההור	filled with cracks	nek'a minha
טמא	טההור	Tube	
טמא	טההור	with outer cracks	
טההור	טההור	Tube	avbi
טמא – דרך לראות דם בחתיכה	טההור – אין דרך לראות דם בחתיכה		
טמא – אשה טהורה ודם טמא	טההור – אשה טהורה ודם טהור	with outer cracks	rabba

### B. שכבת זרע [Seminal Emission] with Reed

**Question** [רביה]: Seminal discharge using reed – is the man טמא?

Maybe no – it's not “מןו,” it's from a reed

Maybe yes – “מןו” just means it exits his body in some way

**Answer** [רבי זירא]: He's – the reed's space precluded genital area from being fully covered

**Contradiction** [רביה]: If contact is contact, which **has** a minimum amount, rather than emission, which **does not**, than it should not cancel out days of זבוח. So why does it?

**Answer** [רבי זירא]: contact, but it always has some fluid in it.

**Rejection** [רביה]: Then on Day Seven should cancel Days 1-6, not just one day!

**Answer** [רבי זירא]: זיבוח cancels 7 days, although pure זיבוח mixture cancels one.

### C. Menstruating Dry Blood

**Question** [רבי יוסי]: Discharge of dry blood → נידה?

Maybe no – “כי יוב זוב דמה” – blood has to **flow**; dry blood doesn't flow

Maybe yes – [=flow] is the usual way, but any way it comes out is bad

**Answer** [רבי אלעזר]: דם הנדה מטמאין לחון ויבשין – משנה: [רבי אלעזר]

**Clarification** [רבי יוסי]: That's where it **dried**, I was asking about where it **came out dry**

**Answer** [רביה]: Put **dry** fetal discharge in water to test for blood

**Question** [Gemara]: Then why even test? She's with or without the test!

**Answer** [רביה]: If mass does not dissolve, we assume it wasn't blood at all

**Question** [Gemara]: Is it possible anyway for a woman to discharge these things and not bleed?

**Answer** [Gemara]: Yes – as proven by two stories in which that happened.

### **C. More About the Fetal Water Test**

**1a)** **ר' יריש לקייש:** Use lukewarm water

**1b)** **ר' שב"ג:** Squash in saliva on fingernail

**1c) Practical Difference:** Whether pressure may be exerted in the test (more lenient if not)

**2) 24-hour wait** – as when soaking animals to see if still have moisture to convey טומאה – necessary here? Unclear (תיקו).

### **D. Rabbi Yehuda's Absence Later in Our Mishna**

**Question 1:** Why doesn't ר' יהודה argue and say she is טמא either way in Case 3, like in Case 1?

**Answer 1a:** It is implied – he would in fact argue in Case 3 as well. The Mishna only lists ר' רבנן.

**Answer 1b:** Blood commonly congeals into a mass (Case 1), but not into a creature (Case 3).

**Question 2:** If the argument in Case 1 is about דם, why doesn't ר' יהודה argue here?

**Answer 2:** See Answer 1a.

### **E. Understanding Rabbi Meir's Opinion**

**Question:** What was the reason for ר' מאיר's opinion that an animal-like fetus gives טומאת לידי?

**Answer:** “יצירה” in the Torah refers to birth of anything, human or animal.

**Contradiction:** So why does ר' agree in regard to the birth of a fish-like fetus (“זיברא”)?

**Answer:** “יצירה” is the same as “זיברא” only conceptually, but not linguistically.

**Contradiction 1:** So why do we link “זיברא” and “זיבר”? They are only linked conceptually.

**Contradiction 2:** “זיברא” is in fact said in relation to man!

**Answer:** “זיברא” has to do with man; “זיבר” is left for this

**Rejection:** Maybe it's the opposite – “זיבר” has to do with man and “זיברא” is left for this!