

## DAF NOTES – NIDDAH 22

### A. שפופרת – Tube-Blood

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

Maybe no – it's not “בבשרה”

Maybe yes – “בבשרה” only teaches me that בפנים is as אסור as בחוץ

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

It indeed needs to be בבשרה בפנים, בבשר בחוץ could have been taught by בבשר

**Contradiction** [from Beraita]: ר' יוחנן – tear sac to find blood – that blood wasn't “בבשרה” 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 ("בבשרה" – לא בחתיכה)		
טמא	טהור	חתיכה filled with cracks	נפקא מינה
טמא	טהור	Tube	
טמא	טהור	חתיכה with outer cracks	
טהור	טהור	Tube	אביי
טמא – דרכה לראות דם בחתיכה	טהור – אין דרכה לראות דם בחתיכה	חתיכה with outer cracks	רבא
טמא – אשה טהורה ודם טהור	טהור – אשה טהורה ודם טמא		

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

**Question** [רבה]: (Seminal discharge) using reed – is the man טמא?

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

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

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

**Contradiction** [רבה]: If שכבת זרע is contact-טמאה, which **has** a minimum amount, rather than emission-טמאה, which **does not**, then it should not cancel out days of זיבות. So why does it?

**Answer** [רבי זירא]: שכבת זרע is contact-טמאה, but it always has some זיבות fluid in it.

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

**Answer** [רבי זירא]: גזירת הכתוב – although pure זיבה cancels 7 days, זרע mixture cancels one.

### C. Menstruating Dry Blood

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

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

Maybe yes – “כי יזוב זוב דמה” [=flow] is the usual way, but any way it comes out is bad

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

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

**Answer** [רבי אלעזר]: משנה – Put **dry** fetal discharge in water to test for blood

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

**Answer** [רבה]: 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) **ריש לקיש**: Use lukewarm water

1b) **רשב"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 (תיקון).

### 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 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 בלא דם קבר, פתיחת קבר, why doesn't ר' יהודה argue here?

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

### E. Understanding Rabbi Meir's Opinion

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

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

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

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

**Contradiction 1**: So why (צדעת) do we link “ושב” and “ובא”? They are only linked conceptually.

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

**Answer**: “ויברא” has to do with man; “ויצר” is left for this דרשה

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