



## Zekeina Daya Sha'ata

A woman that has a regular period is defined as *nidah*, which affects her in two ways, until she becomes *tahor*. Marital relations are forbidden and she is source of *tumah*. The *masechet* opens with a debate regarding a woman that sees *dam* (blood) and discusses how far into the past we need to be concerned that she was already a *nidah*. We discussed this debate previously (see 6(55)). There are however certain cases where everyone agrees *daya shaata*. In other words, she is only *tameh* from the point she saw *dam* and not prior. The *Mishnah* explains that a woman that has a *veset* (a fixed, regular and predictable period) is one such case.

The third *Mishnah* begins with *R' Eliezer* listing four women that are also *daya shatata*: *betula*, *me'uberet*, *menika* and *zekeina*. The fourth and fifth *Mishnah* explain each of these terms.

The *Mishnah* (1:5) records the debate regarding the definition of a *zekeina* to whom *daya shaata* would apply. The first opinion is a woman who is advanced in age and has not seen *dam* in night days. The *Gemara* explains she is considered old, when she is referred to as *eima*, and title given to an elderly lady, and it does not bother her. *R' Eliezer* however continues that we would apply *daya shaata* to any women who has passed ninety days without seeing *dam*, (*Barternura*). We shall try to understand the opinion of *R' Eliezer*.

A number of difficulties are raised in this *Mishnah*. Recall that *R' Eliezer* listed four women, one of which is the *zekeina* – elderly lady. If the second opinion in the *Mishnah* is *R' Eliezer*, then why did he list the *zekeina*? Anyone that has not see *dam* in ninety days would qualify.

The *Melech Shlomo* writes that the second opinion in our *Mishnah* should read *R' Elazar* rather than *R' Eliezer*. The *Melech Shlomo* cites a number of examples in the *Gemara* where *R' Elazar* is cited as the one who presents this position, as proof. Indeed, in the *Yerushalmi* we also find the second opinion present as *R' Elazar*.

The *Rashash* (9a) however maintains the version of the *Mishnah* as we have it and explains that *R' Eliezer's* statement here is necessary to understand the *Mishnah* above, that it is only these four women. *R' Eliezer* finds the first opinion in this *Mishnah* difficult. If a *zekeina* needs to wait ninety days, then how is she different from any other women? If that was true, then why did I receive from my teachers that the *zekeina* is in the list of four? It must therefore be that a *zekeina* does not need to wait ninety days. The *Maharsha* (11b) also understands that the difference would be that according to *R' Eliezer* once a lady reaches the age of a *zekeina* she would not need to wait ninety days. We find therefore that there is a difference between the *zekeina* and other women.

Nevertheless, one might still ask that if that is the case, that any women who has not seen *dam* for ninety should also qualify, then *R' Eliezer* should have included this case as case number five. The *Matan Be'Seter* (7b) explains that in the third *Mishnah*, *R' Eliezer* was conveying that which he received from his teachers – and that was the list of four women. This additional case in our *Mishnah*, is one that he presented based on sound logic, and was therefore presented separately.

*Yisrael Bankier*

**Revision Questions**

מקואות ט' ז' – י' ח'

- For which aprons does the law of *chatzitza* not apply? (ט' ז')
- What is the general rule regarding when something constitutes a *chatzitza*? (ט' ז')
- Provide three cases when a handle is a *chatzitza* for a utensil? (א' י')
- What is the law regarding a utensil that was immersed face down? (א' י')
- Which utensil needs to be immersed on its side? (א' י')
- Which utensil needs to be perforated before it can be immersed in a *mikveh*? (א' י')
- Does a pillow need to be opened prior to immersion? (ב' י')
- Do *tefillin* need to be opened prior to immersion? (ב' י')
- What are some of the items listed in the *Mishnah* that do not require opening prior to immersion? (ג' י')
- What are some of the items that do? (ד' י')
- For how long must folded clothing be immersed in the *mikveh*? (List both cases.) (ד' י')
- Explain the debate regarding immersing *keilim* whose handles are too long. (ה' י')
- How much of a chain that is connected to a *tameh* bucket must be immersed in a *mikveh*? (ה' י')
- What is the debate regarding the restrictions on purifying *tameh* water? (ו' י')
- What is the law if one immerses a *kli* that is full of: (ו' י')
  - Wine?
  - Urine?
  - *Mei Chataf*?
- How are the laws that apply to *tameh* liquid stricter than the laws of liquids that apply to *mikvaot*? (ז' י')
- What is the difference if one drank *tameh* water or other *tameh* liquids, immersed in a *mikveh* and then vomited them out? Which other case is similar? (ח' י')
- What is the law regarding one that immersed with an arrow in them? (ח' י')

נידה א' א' – ה'

- Explain the debate regarding the *taharot* of a woman that discovers she is a *niddah*. (א' א')
- When would the law be different? (א' א')
- What example is brought for the opinion of *Beit Shammai*? (ב' א')
- According to *R' Eliezer* which women are excluded from the debate? (ג' א')
- What is the definition of the following people in the context of *nidah* and why is it important:
  - *Betulah*?
  - *Meuberet*?
  - *Meinikah*? (ד' א')
  - *Zkeina*? (ה' א')

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29 August כ"א אלול	30 August כ"ב אלול	31 August כ"ג אלול	1 September כ"ד אלול	2 September כ"ה אלול	3 September כ"ו אלול	4 September כ"ז אלול
Nidah 1:6-7	Nidah 2:1-2	Nidah 2:3-4	Nidah 2:5-6	Nidah 2:7-3:1	Nidah 3:2-3	Nidah 3:4-5

