



## Counting Seven Clean Days

A *zav* (a male that had three abnormal emissions) or *zava* (a woman that sees blood three days in a row outside the regular seven-day *nidah* period) is required to observe seven clean days prior to becoming *tahor*. The *Mishnah* (10:3) records a debate regarding whether they must inspect and confirm that they are *tahor* on each of the seven days. According to *R' Eliezer*, as long as they check on the first and seventh day, it is sufficient. *R' Yehoshua* however argues that if they only checked on those days, then they have counted two days and would be required to check an additional five. Finally *R' Akiva* argues that in that case, only the second inspection would count. We shall try to understand *R' Akiva's* position.

The *Bartenura* explains that *R' Akiva* is concerned that perhaps that on one of the days that they did not check, they were *tameh*, which would have reset the count. This is *Rashi's* explanation.

The *Mishnah Achrona* however finds this explanation difficult. Consider *R' Eliezer's* position that the first and last days are sufficient. The *Mishnah Achrona* explains that the reason is because the inspections establish a *chazaka* – presumed status – that the individual has ceased the abnormal emissions. The principle of a *chazaka* is well understood and accepted. According to the *Bartenura's* explanation, why would *R' Akiva* disagree?

To strengthen this question, we shall turn our attention to the previous *Mishnah* that discussed the seven days of a *niddah*. Recall that on a biblical level, a *niddah* simply needs to stop bleeding before the seven days

pass in order to then immerse in a *mikveh*. (Note, this is not to be confused with the practical *halacha* today.) The *Chachamim* there understand that once she confirms she has stopped from the second day onward, no further checks are required – the *chazaka* has been established. Similarly the *Tana Kama* understands that checking on the morning of day seven would be sufficient, despite hours remaining in the day. *R' Akiva* however does not appear to argue with the *Chachamim* in that *Mishnah*.

The *Mishnah Achrona* suggests, that were it not for the explanations of *Rashi* and the *Bartenura*, the following would be *R' Akiva's* reason. Counting each day is critical for the *tahara* of a *zav* or *zava*. As it is written, "If she ceases her flow, she must count seven days for herself, and afterwards she can be purified." (*Vayikra* 16:28) According to *R' Akiva*, not counting a day would then be equivalent to seeing (*dam* or *zov*). This then also explains that position of *R' Yehoshua*. He agrees with *R' Akiva* that counting is necessary, but disagrees that missing a day would be equivalent to a *tameh* sighting.

The *Nodah Yehuda* (*Tanina* YD 127) however understands that the explanation of the *Mishnah Achrona* is *Rashi's* position. *R' Akiva* requires all days to be counted. When *Rashi* says that we are concerned that they might see on the days that they did not check, it is not that we are genuinely concerned for a sighting. Instead, since it is possible that on those days there could have been a sighting, those days cannot be considered counted, even there flow never occurred.

## Revision Questions

נידה ט' ב' – י' ד'

- What is the debate regarding a case where *dam* was found in a *sefel* that was shared by a man and woman? (ט' ב')
- What is the law regarding the *isha* that lent a garment to a *nidah* (without for checking it) and it was returned with a *ketem*? (ט' ג')
- What is the law if three *nashim* sat on a bench (one after the other) and *dam* was found on it? (ט' ג')
- In what case does *R' Nechemya* argue? (ט' ג')
- What is the law if three *nashim* shared a bed and *dam* was found beneath one? (ט' ד')
- When does that law in the previous question change? (ט' ד')
- Regarding the previous cases when would only two be *teme'ot*? (In what case does *R' Yehuda* argue?) (ט' ה')
- What other case relating to *tumah* is compared to the previous one? (ט' ה')
- What are the seven *samemanin* and what are they used for? (ט' ו'–י')
- What is the law regarding a garment with a *ketem* that was immersed, and then the *ketem* was removed with the *samemanin*? (ט' ו')
- Describe how the *samemanin* must be applied. (ט' ז')
- List some of the *vestot* (*ha'guf*). (ט' ח')
- How many times must they occur for an *isha* to have a *veset*? (ט' ח')
- When would the *taharot* that she touched during a *veset ha'guf* be *tahor*? (ט' ט')
- What are *R' Yosi's* and *R' Yehuda's* opinions regarding *vestot*? (ט' ט')
- What is the law regarding an *isha* that had a *veset* on the fifteenth of the month but saw *dam* on the twentieth once? Twice? Three times? (ט' י')
- What does the *Mishnah* use the example of wines to explain? (ט' י"א)
- What are the three debates between *Beit Shammai* and *Beit Hillel* in the first *Mishnah* of the final *perek*? (ט' י"א)
- What are the three opinions regarding the point after *tumah* that an *isha* can get a *chezkat tahara* after *bedika*? (ט' י"ב)
- What is the law regarding a *zava* that only checked on the first and seventh days? (ט' י"ג)
- What is the unique law that applies to the corpse of one that died as a *zav*? (ט' י"ד)

## Melbourne, Australia

### Sunday -Thursday

10 minutes before *Mincha Mizrachi Shul*  
Melbourne, Australia

### Friday & Shabbat

10 minutes before *Mincha Mizrachi Shul*  
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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
3 October כ"ז תשרי	4 October כ"ח תשרי	5 October כ"ט תשרי	6 October ל' תשרי	7 October א' חשוון	8 October ב' חשוון	9 October ג' חשוון
Nidah 10:5-6	Nidah 10:7-8	<b>Machshirin</b> 1:1-2	Machshirin 1:3-4	Machshirin 1:5-6	Machshirin 2:1-2	Machshirin 2:3-4

