

## For Ketuvot 5b

### **There are five branches leading to prohibition:**

Branch 1: Blood is stored and he is creating an opening, and that is his goal

Branch 2: Blood is stored and he is creating an opening, and that is not his goal, but one is liable for unintended, non-destructive melachah (Rabbi Yehudah)

Branch 3: Blood is absorbed and he is drawing blood from within the hymen, and that is his goal

Branch 4: Blood is absorbed and he is drawing blood from within the hymen, and that is not his goal, but one is liable for unintended melachah (Rabbi Yehudah)

Branch 5: Blood is absorbed and he is drawing blood from within the hymen, and that is not his goal, but one is liable for unintended melachah, and there is no exemption for destruction where the melachah is wounding (Rabbi Yehudah and Rabbi Shimon)

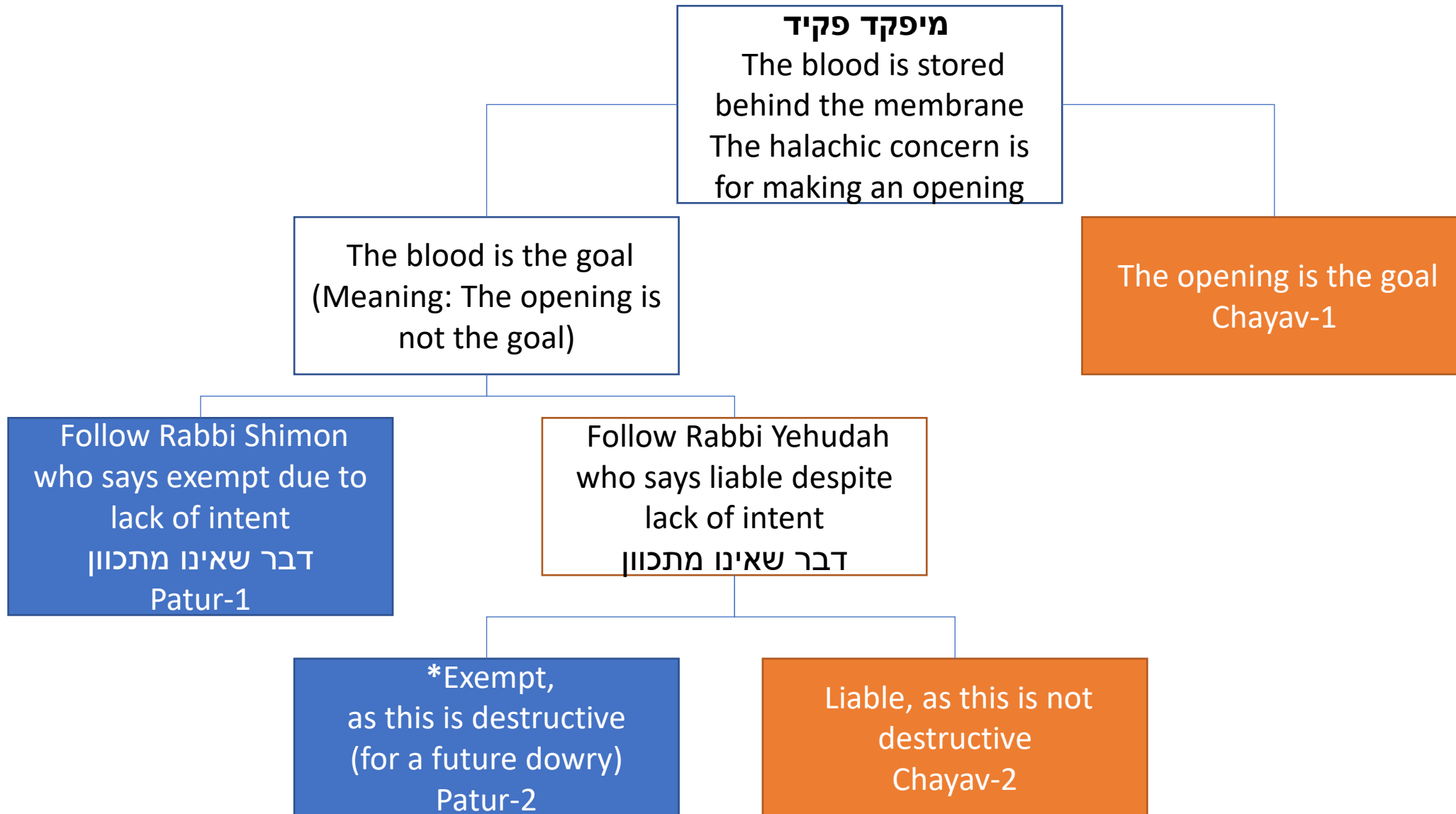
### **There are four branches leading to permission:**

Branch 1: Blood is stored and he is creating an opening, but that is not his goal and one is exempt for unintended melachah (Rabbi Shimon)

Branch 2: Blood is stored and he is creating an opening, but one is exempt for destructive melachah

Branch 3: Blood is absorbed and he is drawing blood from within the hymen, but that is not his goal and one is exempt for unintended melachah (Rabbi Shimon)

Branch 4: Blood is absorbed and he is drawing blood from within the hymen, but one is exempt for destruction even where the melachah is wounding (Rabbi Yehudah)



\*Rabbi Yehudah doesn't actually permit destructive acts; he only says one is exempt from liability. However, here it is also דבר שאינו מתכוון (unintentional), and for a mitzvah (Tosafot)

**חבורי מיחבר**  
The blood is in the membrane.  
The halachic concern is for causing bleeding.

The pleasure is the goal  
(Meaning: The blood is not the goal)

**\*\*The blood is the goal  
Chayav-3**

**Rabbi Shimon says exempt  
due to lack of intent  
דבר שאינו מתכוון  
Patur-3**

**Rabbi Yehudah says liable  
despite lack of intent  
דבר שאינו מתכוון**

**\*\*To avoid bleeding on later occasions, or  
to demonstrate that she is a betulah  
(Tosafot)**

**\*\*\*Rabbi Yehudah doesn't actually  
permit destructive acts; he only says  
one is exempt from liability.  
However, here it is also דבר מתכוון  
שאינו (unintentional), and for a  
mitzvah (Tosafot)**

**\*\*\* Exempt,  
as this is destructive  
(for a future dowry)**

**Liable, as this is not  
destructive  
Chayav-4**

**Rabbi Yehudah says  
exempt for destructive  
חובל  
Patur-4**

**Rabbi Shimon says liable  
for destructive  
חובל  
Chayav-5**