

12.2.7; 18b (משנה ה') → 20b (סיום הפרק)

Note: from here to the end of the מסכת, the focus of the משניות and attendant גמרא is on various extra-legal and legal strictures relating to טומאה. The reason for the placement of these laws and practices here is due to the principal: חייב אדם לטהר עצמו ברגל.

- I. משנה ה': requirements of טהרה for foods
 - a. חולין (נטילת ידיים) - only for **eating bread** of חולין
 - i. No requirement of כוונה – even if he washed w/o intent, it's sufficient (unlike “higher” levels)
 - b. מע"ש (נטילת ידיים) מעשר שני - only for **eating** (any food of) מע"ש
 - c. תרומה (נטילת ידיים) – even for touching (any food of) תרומה
 - d. קדשים (טבילת ידיים)
 - e. חטאת (מי חטאת) (טבילת הגוף)
- II. משנה ו': intent
 - a. if one washes with intent of purification of a “lower level”, this is insufficient for a “higher level”
 - b. if one washes/dips without intent, considered as if he didn't perform purification at all
 - i. if he didn't stipulate intent while in מקוה, he may direct it afterwards (but may not redirect it)
 - ii. support from משנה – if one leg is still in מקוה, he may redirect intent
 - iii. ר' פדת associates this ruling with יהודה, as per his ruling about the linkage between the man with one leg in the מקוה and the מקוה (ר' יהודה) only applies this to דרבנן
 - iv. perhaps we reject ר' פדת, if the dispute is re טומאה דאורייתא and re מעלות דרבנן, all agree
- III. משנה ז': status of מדרס (anything a person reclines, sits, lies or rides on)
 - a. מדרס of עמי הארץ and considered טמאים for פרושים (who eat בטהרה)
 - b. מדרס of פרושין are considered טמאים for תרומה כהנים eating
 - c. מדרס of כהנים eating תרומה are considered טמאים for people eating קדשים
 - d. מדרס of people eating קדשים are considered טמאים for people involved in the פרה אדומה (חטאת)
 - e. 2 stories – 1 from times of מקדש, 1 from much later - substantiating this hierarchy
 - i. challenge from משנה ה', where חולין and מע"ש are distinct categories
 1. possibility #1: ר' מ' משנה follows, who doesn't distinguish, רבנן משנה ה' follows
 2. possibility #2: there should be an added מעלה in our משנה
 - ii. from 2nd story – about גודגודא בן יוחנן who ate הקדש and his מדרס was considered טמא קודש::חולין על טהרת הקדש, we see that someone who eats הקדש (→ but not for קדש), חטאת
 - f. 3 rulings about לטהר:
 - i. if another picks up your garment, טמא
 1. reason: a person isn't careful about טהרה vis-à-vis his fellow's possessions
 - ii. if he confused שבת בבגדי חול בבגדי שבת – טמא
 1. reason: a person is more careful about שבת בבגדי חול
 - iii. if 2 women's garments were switched at בית המרחץ – טמאים
 1. reason: each maintains that the other is an עם הארץ