

26.5.6

(וכן כל איסורין שבתורה) 69a → (ואמר עולא מחלוקת שהשביח ולבסוף פגם) 68a

1. וְכַל בְּגַד וְכַל עוֹר אֲשֶׁר יִהְיֶה עָלָיו שְׂכַבְתָּ זָרַע וְכַבֵּס בְּמֵיִם וְטָמְאָ עַד הָעָרֶב: וַיִּקְרָא טוּיָז
 2. אֱלֹהֵי הַטְּמָאִים לָכֵם בְּכָל הַשָּׂרֵץ כֹּל הַנִּגְעַ בָּהֶם בְּמָתָם יִטְמָא עַד הָעָרֶב: וַיִּקְרָא יֵאֱלֵא

- I Continuation analysis of dispute ר"מור"ש regarding נטל"פ
- a dispute only in case where the offending food first enhanced, then fouled taste
- i *But*: if its first contact fouled the **היתר** food, all agree that it is **מותר**
- ii *Challenge* (חג) **ברייא** - wine (י"י) that fell into lentils or vinegar into beans – **אסור**, and ר"ש permits
- 1 *Note*: this is a case of **פוגם מעיקרא** and (ר"מ) disputes
- 2 *Defense* (עולא): case is where the beans were cold and he heated them – **השביח ולבסוף פגם**
- b dispute is in case where the offending food fouled the taste from the start
- i *Question*: does he limit the dispute to that case (and ר"ש agrees that **אסור** פגם ולסוף) or is dispute in both? **תיקו**
- ii *Support* (עמרם) (ר'): yeast of **חולין** that leavened, then yeast of **תרומה** fell in – **אסור** – ר"ש permits
- 1 *Note*: in this case, it was **פוגם** from the start, and they dispute here.
- 2 *Block*: even the "overleavened" bread gains, as it can be used as a starter bread for others
- iii *Rather*: if **תרומה**-yeast and **חולין**-yeast, each of which was sufficient to leaven, fell together into the dough – **אסור**
- 1 *And*: ר"ש permits
- 2 *All agree*: if the **תרומה** fell in first – **אסור**
- 3 *But*: if the **חולין** fell first, then the **תרומה** – dispute
- (a) *Observation*: here, the case is **פוגם מתחילה** and they still disagree
- (b) *Suggestion*: perhaps this could be answered as did ר"ז above (extra **חימוץ** is a **שבח** as it can be used to start other breads)
- (i) *Rejection*: **סיפא** - wine that falls into lentils or vinegar into beans – and they still disagree (**פוגם לכתח**)
- (ii) *Suggestion*: perhaps this is answered as did עולא to **חגא** ר' – it was first **משביח** (cold beans/lentils)
1. *Rejection*: no one disagrees in such a case – it's **לכ"ע**
2. *Conclusion*: disagreement is in case of **פוגם לכתחילה** (even there ר"מ forbids)
- II Analysis of **ברייא** – justification of 3 clauses (yeast falling together; one after the other, wine on lentils etc.)
- a **סיפא** teaches that they even disagree in case of fouling at first contact (ר"מ still prohibits)
- b **מציעא** (when they fell in in sequence): if it first enhanced then fouled – all agree that it is **אסור**
- c **דישא** is obviously **אסור**, as there the first contact was **שבח**
- i *Answer* (אב"י): teaches us the extreme nature of ר"ש's position:
- 1 *Reconstruction*: רבנן said to ר"ש – what caused the dough (with double yeast) to rise quicker – **איסור**!
- 2 *ש"ס response*: just as the **שבח** was caused by both, so too the **פגם** was due to both (→ **מותר**)
- 3 *Challenge*: ר"ש should allow **איסור** to join **היתר** and prohibit
- (a) *Answer*: ר"ש is consistent – he even holds that **איסור** doesn't combine with **איסור** to prohibit:
- (b) ר"ש dissents (לשעור) מצטרף כלאי הכרם and ערלה מעילה ד: **איסור**
- III *Case*: mouse fell into mead and רב prohibited
- a *Students to ששת* רב holds that **אסור** (!) נטל"פ
- b *ששת* he agrees that נטל"פ **מותר**; a rat is an exception as it is disgusting and people avoid it, yet the **תורה** banned it
- i *Challenge*: if so, it should be **מטמא** wet or dried out (only **מטמא** while still moist) (people avoid it in any case)
- ii *Counter*: if so, **שכ"ז** should also be **מטמא** when dried out – which it isn't (people avoid it in all cases)
- 1 *Rather*: the **תורה** calls it **שכבת זרע** (v. 1) - must be capable of **הזרעה** (moist)
- (a) *Similarly*: says **במותם** (v. 2 - must be as moment of death – not dried out)
- c *Challenge*: it isn't **מאוס** – kings eat it
- i *Answer*: that is a fieldmouse; domestic rats are **מאוס**
- d *Final ruling* (רבא) **נטל"פ מותר** – but unclear why רב prohibited the mead (above)
- i *Perhaps*: because he holds **נטל"פ אסור** (but we reject that) or because he holds that a rat is **טעם** (?) **משביח**
- e *Case*: **כהנא** ר' banned vinegar after rat fell in
- i **אשי** ד: in that case, it was in littlepieces; concern that someone may eat the rat itself
- ii **דבינא** suggested that it be measured against 100 – no worse than **תרומה** (suggestion – be like **תרומה**)
- iii *Some*: suggested we use 50, but the consensus is to measure **איסור** against 60 times – as in all **תורה**