

26.5.11

73a (משנה ח) → 74a (מעוטי איסור הנאה ולא דבר שבמנין)

- I תערובות איסור בהיתר basic of משנה ח
- a prohibits with the smallest amount
- If: wine (of איסור) fell into wine; or water into water – אסור בכל שהוא (ביטול no)
 - But if: wine fell into water or vice-versa – only prohibits if taste of איסור is perceptible in mix
 - Rule: (“בנותן טעם”) – if the taste is felt (מבשא"מ); (“בכל שהוא”) ביטול no – מין במינו (מב"מ)
- II Ruling by ר' יוחנן (brought by ר' דימי): if someone is pouring י"נ into a cistern – even all day, each drop that falls in is בטל
- a Challenge: our משנה rules that י"נ prohibits at any amount
- Defense: our משנה is referring to a case where היתר fell into י"נ – even though eventually there's more היתר, still אסור
- b Challenge: next clause in our משנה – if wine falls into water, אסור בנ"ט (we don't say בטיל)
- Isn't this: a case where י"נ fell into permitted water?
 - Rejection: case is where proper wine fell into prohibited water
 - If so: “water” in משנה is always מים אסורים, in which case the inverse case – water into wine (בנ"ט) refutes ר' יוחנן
 - Defense: don't make “water” consistently אסור, rather the “base liquid” is אסור and the “falling” liquid מותר
- c Moidified version (brought by ר' יצחק בר יוסף): if he pours from a small flask, each drop is בטל
- Caveat: only if it is from a small flask, with a light stream; but a barrel, with a strong stream – אסור
- III רבין regarding ר' יוחנן (report from מין את מינו ונייעור ר' יוחנן)
- a If: י"נ fell into בור of permissible wine and a flask of water fell in
- Then: we ignore the permissible wine, allowing the water to nullify the י"נ
 - Caveat (ר' יוחנן in שמואל בר יהודה): only if water fell in first
 - But: if wine fell in first – מצא מין את מינו ונייעור – אסור and all wine is considered
 - Note: some read this as comment on משנה – ביין prohibits with any amount
 - ד' שמואל בר יהודה בשם ר' יוחנן: only if wine fell in; if water fell in – ignore היתר י"נ and water nullifies י"נ
 - Question: how do those who read this as comment on משנה differ from those who read as comment on רבין?
 - Answer: those who read it as comment on משנה don't require water to fall in first
- b Related discussion/dispute: if י"נ and water fell into a בור
- חזקיה: if it “grew” באיסור (i.e. last thing to fall in was י"נ) – אסור; if היתר (היתר) – מותר
 - מותר – באיסור “grew” ד' יוחנן: even if it “grew” באיסור
 - Suggestion (ר' זירא): perhaps ר' יוחנן/חזקיה replicates תרומה and חולין re:
 - If: there was תרומה-leaven and חולין-leaven, neither of which was enough to leaven the dough on its own and they both fell in and leavened:
 - whichever was last defines the status (כחזקיה) ד' א
 - in no case is it prohibited until the תרומה-leaven is enough by itself (כר"י) חכמים
 - Rejection: אב"י noted that the dispute is only in case he removed the תרומה first
 - Therefore: חזקיה (in this proposed alignment) follows neither opinion
 - Rather: dispute is whether we apply רואין – imagining היתר wine to be absent, generating מבשא"מ
 - Challenge: ר' יוחנן was asked about a parallel situation and didn't have an answer:
 - Situation: if he took תרומה-wine and mixed with חולין-wine and then put into water – is it בטל?
 - Answer: at that point, he hadn't formulated a position; he subsequently did
 - Proof: ר' יוחנן ruled that if תרומה-wine and חולין-wine are mixed, then go into water – we ignore the חולין and allow the water to nullify the תרומה-wine
- IV Analysis of “rule” at end of משנה; dispute רב ושמואל/ר"י ור"ל regarding ביטול of מב"מ
- a supporting (ברייתא) בכל שהוא – prohibit at נ"ט; מב"מ – prohibit (ברייתא) בטל alone
- In which case: “rule” of our משנה implies extension from י"נ to all איסורי תורה
- b supporting (ברייתא) בטל (בכל שהו – מב"מ) and י"נ, except for י"נ, whether מב"מ or מבשא"מ – ר' יוחנן ור"ל
- in which case “rule” of our משנה implies extension – to בטל alone
 - question: why is בטל singled out (along with י"נ)?
 - Answer: since the entire pile of wheat could be exempted with one wheat-stalk; 1 is also enough to prohibit
 - Note: limits איסור כ"ש of בטל to מב"מ; but only prohibits מינו מבשא"מ
- V משנה ט'
- a עזרה that were slaughtered in the עזרה
- Clarification: items on list are both איסורי הנאה and דבר שבמנין – else, they are omitted from list
 - Note: parallel list in ג: covers others which are omitted here