

28.8.6

77b (משנה ו') → 79b (קשיא)

1. בחדש השני בארבעה עשר יום בין הערבים יעשו אתו על מצות ומרים יאכלהו: במדבר ט:א

- I דמים mixture of דם with other liquids (including דמים) משנה ו'
- a if: (הנפש) דם got mixed with water - if it looks like blood – כשר
- i ד' יוחנן only applies if water fell into דם; if דם fell into water, each drop becomes מיים (can't be used)
- 1 note (פ'): this doesn't apply to כסוי הדם – אין דחוי במצוות (→ even if דם fell into water - must be covered)
- b if: דם got mixed with (red) wine, we imagine it to be (the same volume of) water – if it would have דם מראית דם – כשר
- c if: it got mixed with דם of other animals (not קרבנות) – we imagine it to be water (if it would have etc.)
- i dissent: דם can never be nullified by other דם (מין במינו לא בטל) – ר' יהודה
- d if: it got mixed in with דם of invalid קרבנות – it should be spilt in the trench (אמה)
- e if: it got mixed in with דם התמצית (blood squeezed out after הנפש דם is drained) – should be spilt in אמה
- i dissent: ר"א allows the mixture of דם התמצית דם
- ii all agree: that if the כהן did not ask first (and put it on the מזבח) – כשר
- II רשב"ל's ruling and the attendant discussion
- a ruling: if one took a כזית each of נותר טמא and פגול, נותר (all meat) and mixed them together – no מכות for eating mix
- i reason: impossible that one isn't cancelled by others
- ii implications:
- 1 nullification: איסורין can nullify each other
- 2 מה"ת – if generated by a מעוט – is not טעם ז"ט
- 3 התראת ספק: התראת ספק is invalid (because any התראה given for the mix is ספק התראה)
- b challenge (דבא): if dough was made of rice and wheat – if it had wheat taste, - liable for חלה
- i even though: a majority is rice!
- ii answer: this obligation is מד"ס
- iii block: פסח מצוות מצה – one may use it to fulfill מצה on סיפא
- c answer: ר"ל must hold that מין במינו is judged based on רוב (hence his ruling) and מבשא"מ – by taste
- i challenge: why not assess מב"מ as if it were מבשא"מ, as we do in our משנה (דם and יין mixing)
- 1 suggestion: we don't imagine the wine to be water; rather the דם to be water
- (a) blocks: it should read בטל (the דם is בטל); and explicit ברייתא in which ר"י rules that we imagine white wine or milk in a vessel being נטבל to be red wine – if it would get lighter (from the water) – טהור
- (i) meaning: we assess מב"מ as if it were מבשא"מ
- 2 answer: this is a dispute among תנאים, in re a pail with white wine or milk that needs טבילה
- (a) חכמים: we follow רוב (water of מקוה that goes in as against wine/milk)
- (b) ד' יהודה: we imagine... (as per above)
- 3 challenge: ruling that if a pail is full of spittle and he is מטביל – invalid
- (a) but: if it was full of urine, we imagine it to be water (automatically valid upon טבילה)
- (b) and: if it was full of מי חטאת – there must be more מקוה water than מי חטאת
- (i) note: must follow ר"י; he is the author of "רואין" – (imagining מינו as מינו) - and he relies on רוב
- (c) answer (אב"י): this ruling is his own; the other follows his master (ר"ג) who rules that blood cannot negate blood; spittle cannot negate spittle, nor can urine negate urine;
- (d) answer (דבא): that ruling is for a case where the דלי is טהור but its backside is טמא;
- (i) essentially: it only requires a bit of מי מקוה coming in; רבנן were concerned that he may not want to put it in מקוה at all and broadened the requirement – but if there is רוב – that is sufficient
- III רבא's categorization of תערובות resolving
- a אמור רבנן בטעמא: is determined by taste
- b אמור רבנן ברובא: determined by majority
- c אמור רבנן בחזותא: where color is the defining factor, the color determines
- d at odds with: ר"א, who rules that just as מצוות cannot negate each other, so too איסורין cannot negate each other
- i note: הלל is the authority who holds זו את זו, אין מצוות מבטלות זו את זו, as he would eat פסח with ומרור (per v. 1)

- IV (טמא מי רגלים who's זב זבה) regarding cleaning the chamber pot of a זב זבה (תוספתא תרומות)
- a *חכמים*: if it was cleaned 3 times, we assume all מי רגלים to be gone, and is טהור
- i *caveat*: only if water were used; if מי רגלים were used – no removal, regardless of how many times cleaned
- b *דאב"י*: even if he used מי רגלים the 3rd time – טהור
- i *note*: the ת"ק must be יהודה – ר' יהודה – he holds מב"מ is never בטל (→ מי רגלים cannot be used to cleanse מי רגלים)
- ii *challenge*: if a נדה is spinning flax – someone who moves it is טהור
- 1 *but*: if it was moist (from her spittle) – טמא
- 2 *יהודה*: even if it is cleaned (afterwards) in water – still טמא due to her spittle
- 3 *answer (ר"פ)*: spittle is different – it is thick and isn't removed with water
- V analysis of end of משנה – dispute ר"א/חכמים about דם התמצית
- a *זב"ד*: they disagree about whether we decree a גזרה in מקדש (whether we should ban doing זרה"ד with this mixture of majority דם and some דם התמצית, as a precaution against doing זרה"ד with a mixture with דם התמצית (רוב דם התמצית))
- b *ר"פ*: all agree that we do (sometimes) make a גזרה במקדש; dispute is whether דם התמצית is ever of greater volume than דם הנפש
- i *analysis*:
- 1 *ר"פ*: works well with split presentation of dispute – דם פסולין is presented separately from דם התמצית
- 2 *זב"ד*: should be presented as one statement (דם התמצית) או בדם הפסולין (נתערב בדם הפסולין או בדם התמצית) - קשיא