

28.8.6

77b (משנה ו') → 79b (קשיא)

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

- I דמים: mixture of דם with other liquids (including דמים) משנה ו'
- a *if*: דם got mixed with water (הנפש) – if it looks like blood – כשר
- i *ד' יוחנן*: only applies if water fell into דם; if דם fell into water, each drop becomes בטל to מים (can't be used)
- 1 *note (פ')*: this doesn't apply to דם – כסוי במצוות – 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 – ר' יהודה – דם can never be nullified by other דם (מין במינו לא בטל)
- II קרבן דם for דם invalid: mixtures of דם הנפש with דם
- a *if*: it got mixed in with דם of invalid קרבנות – it should be spilt in the trench (אמה)
- b *if*: it got mixed in with דם התמצית (blood squeezed out after דם הנפש is drained) – should be spilt in אמה
- i *dissent*: ר"א allows the mixture of דם התמצית
- ii *all agree*: that if the כהן did not ask first (and put it on the מזבח) – כשר
- III רשב"ל's ruling and the attendant discussion
- a *ruling*: if one took a כזית each of נותר, פגול, and טמא (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*: מעוט – if generated by a מעוט – is not טעם ז"ט – נותן טעם
- 3 *התראת ספק*: התראת ספק: התראה is invalid (because any התראה given for the mix is invalid)
- b *challenge (רבא)*: 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 on מצוות מצה – one may use it to fulfill מצה ספא
- c *answer*: ר"ל must hold that דם 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) 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 "רואיך" – (imagining מינו as מינו) – and he relies on רוב
- (c) *answer (אביי)*: 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 (רבא)*: 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
- IV רבא's categorization of resolving תערוכות
- a אמור רבנן בטעמא: is determined by taste (אמור רבנן בטעמא) מיין בשאינו מינו
- b אמור רבנן ברובא: determined by majority (אמור רבנן ברובא) מיין במינו
- c אמור רבנן בחזותא: where color is the defining factor, the color determines (אמור רבנן בחזותא)
- 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 that מצוות מבטלות זו את זו, as he would eat פסח with זרור (per v. 1)

- V (טמא מי רגלים who's זב זבה) regarding cleaning the chamber pot of a זב זבה (טמא מי רגלים are who's)
- 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 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 (פ"פ)**: spittle is different – it is thick and isn't removed with water
- VI analysis of end of 'ז' 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 כשר and some דם התמצית, as a precaution against doing זרה"ד with a mixture with דם התמצית (רוב דם התמצית))
- b **פ"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 **פ"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 (נתערב בדם הפסולין או בדם התמצית) - קשיא