

39.2.7

20a (שחור כחרת) → 21a (סיום הפרק)

1. סוד ה' ליראיו ובריתו להודיעם: תהלים כה, יד

- I Analysis of "black" (color #2) – black as "חרה"
- a ברייתא חרות - means "ink" (supporting בר רב הונא חרות)
- i Question: why not just state "ink"?
- 1 Answer: if it used "דירי", "טמא" even the brighter black; therefore uses "חרות", alluding to שחרות – blacker/darker hue
- ii Question: is the model moist ink or dried ink?
- 1 Answer: דם שחור used to peel off dried ink to use as model when ruling on שחור
- iii Application of "darker" (טמא)/"lighter" (טהור): like black wax, ink or grape – טמא; like olive, tar or raven – טהור
- iv עולא looks like garments of Silwa
- v ד' יוחנן looks like dark garments worn by bathhouse attendants
- 1 Challenge: ניאי clearly distinguished between bathhouse-attendant garments and black clothes
- 2 Resolution: the clothes they wear aren't black; the ones they use as covers (e.g. tablecloths) are black
- vi שמואל all דמים must be checked with white cloth
- 1 ד' יצחק בר אבודימי black should be checked on red cloth
- 2 ד' ירמיה מדפתי they don't disagree – שמואל would assent in case of black blood
- (a) Challenge: if so, שמואל should have excepted black blood in his ruling
- (b) Rather (ר' אשי): they disagree about the proper color cloth for checking black
- II Various opinions among חכמים about darker/lighter than שיעורים provided
- i עולא darker – טמא; if lighter – טהור, just like "שחור"
- 1 Justification (of שחור): since black is "bad red" – טמא even lighter is טמא
- ii ד' רבא darker or lighter, all טמא – except for שחור
- 1 Purpose: of the שיעור דרבנן - to exclude if it is much lighter
- iii ד' רבא (alternate version): darker or lighter – all טהור – except for שחור
- 1 Therefore: we understand the import of the שיעורים דרבנן (exclude all else)
- iv בר קפרא darker is טמא, lighter is טהור; except for "diluted wine" – either is טהור (בר קפרא ruled this way in practice)
- III Analysis of "bright crocus" (color #3) - moist, not dry
- a ברייתא contradictory whether it is upper or lower row of leaves (אביי resolves – there are 3 rows – mid-leaf of mid-row)
- b ד' אבהו must still have clod of dirt in which it grew – (else, once detached, color changes)
- IV Analysis of "flooded dirt" (color #4) – ברייתא – different opinions as to source of earth
- a ברייתא describes process, involving thin layer of water over dirt, which must be mixed, with כלי and not hand
- i Yet: unclear as to method of mixing
- b Tangent: reports of חכמים who either refused or agreed to check דם, based on sense of confidence and/or humility
- i Stories: of חכמים who were able to discern from smelli of דם that it was חימוד דם (and not נדה דם) – v. 1
- ii Story: דם brought יתא to דם רבב"ח and he declared טמא, then to ב"ר יהודה and he declared טהור
- 1 Challenge: חכם is not allowed to declare טהור if his colleague already declared טמא
- 2 Answer: she told him that רבב"ח usually declared such דם to be טהור, but today his eyes were weak
- (a) And: a woman is believed to make such a statement, as she is to identify the color she saw – and had lost עד
- (b) Question: if a woman reports that חכם usually is מטהר – do we believe her?
- (i) Answer: from story (above) – ר' יצחק בר יהודה – believed her
- (ii) Rejection: he relied on his own learning to declare טהור
- iii Story: רבי saw דם at night, was מטמא; saw again during day – was מטהר, then reviewed it and was מטמא again
- 1 Challenge: he is supposed to judge based on the evidence before him, not how it may appear at another time
- 2 Answer: reviewed during day and saw different color, assumed he had erred; then color changed again
- iv Rule: check in sunlight, use hand for shade (in spite of report of רבי checking by אור הנר, אור ריב"י, checking on cloudy day)
- V Analysis of "diluted wine" (color #5) – שרוני wine is judged like חי כרמלי which is new
- a Note: "diluted wine" colors are checked in a Tiberian glass (which is thin → can see clearly)