39.6.5

## 52b (משנה יג) → 53b (אתיא לי)

Note: our מוניא invokes the dispute between יוסי about the time of ב' יוסי holds it to be a duration, from sunset הוניא holds it to be a moment at the end of that period; either the last moment of בה"ש or the moment after. בין השמשות s לילה, ספק יום is deemed to be בה"ש afterwards is certainly night.

- I מערות equired for מרה (2 black hairs invalidate) for גענים (2 white hairs) and "everywhere" (our case)
  - a ה' ישמעאל: long enough to curl the top down
  - b א"ד. enough to grab with a fingernail
  - c y'''. long enough to be cut with a scissors
    - i שיה, we follow all צרעת (i.e. whenever any of these appear, פרה invalidated, צרעת identified and child →adult)
- II משנה יד: impact of discovery of a
  - a מי זיבה has lost her "count" vis-à-vis מי נדה/זיבה and, if worn for 3 days during ימי זיבה and ימי זיבה היסין 3 ימי זיבה
  - b הכמים no reason to be concerned about זיבה due to כתמים
  - c note: "חכמים" identified as רחב"א err אחרים, where he rules that כתמים alone cannot establish זיבה
    - i However: he admits that it could lead to זיבה; if she wore 3 clean garments over 3 days and found כתמים
      - 1 Or: if she saw זמי on 2 days and found a כתם on the 3rd; if these were ימי זיבה, she'd be a זבה, she'd be a זבה
      - 2 Note: the 2<sup>nd</sup> case is more obvious than the first; mentioned because even in this case, her קרבן זיבה isn't eaten (ספק)
  - d רחב"א הבגן s argument bested רחב"א:
    - i na case of 2 ראיות, we aren't שושה, we assume that they came from 2 ראיות (not 3)
    - ii So: in case of 3, we should assume that 2.5 was from her and the remaining bit was from a louse
      - 1 אוי in case there are 3, גריסין, since it is possible to divide them into enough per day, we assume "the worst"
      - 2 Question: why does תולה לקולא mention 3 separate garments, if he is also תולה לקולא when it is on 3 different spots?
        - (a) Answer: he was meeting רבנן "halfway", that they should agree that if 3 גריסין are in one place, assume a louse
- III ברייתא: if she saw 3+ נריסין of חוששת, השש if less no ברי הודה בן אגרא quoting ברי יוסי should be הוששת in either case
  - a Reason: perhaps she saw 1 ראיות (of a בין השמשות (see note) → considered as if she saw 2 בין השמשות
  - b יהודה בן אגרא prefers רבנן and בדיקה in a case where she didn't do a רבנן and בדיקה when she did
    - i Clarification: רבנן דבי רב means she didn't check the garment; only checked herself but only during ר' יהודה of בין השמשות (see note); since they hold בה"ש to be בה"ש to be ספק to be ספק
    - ii אבא. disagreed that would only be valid if her hands were there during entire בה"ש; but she may have seen at removal
    - iii בה"ש. meant their answer only if she had her hands there during entire בה"ש
    - iv Further clarification (of רבנן :מרבי agree that if she didn't check at all during חוששת, must be חוששת
  - c Challenge: ר' יהודה בן אגרא ברייתא only חוששת if אגרא ברייתא (3 ראיסין 14)
    - i Answer: without ביה", easy to answer our ברייתא is if she didn't check ביה"ש at all; this one –if she checked during 1st part
    - ii But: according to דני (who disagrees here about יוסי' opinion and represents "stringent" opinion) difficult
      - 1 Answer: two versions of בה"ש approach depending if בה"ש s'ר' יוסי is after בה"ש s'ר' יוסי s approach depending if בה"ש s'ר' יוסי
- IV ברייתות about impact of כתם about impact of ברייתות
  - a If: she saw כתם,
    - i thas retroactive טומאה (to last check of garment) for קדשים and for her own status
    - ii איה no retroactive כתמים at all; דאיה should not be judged to be more severe than ראיה
  - b If: she saw a כתם and, later on, saw דם
    - i כתם may assume דם is related to דם back 24 hours
    - ii רשב"א. only that day
      - 1 רבי prefers רבי. prefers רבי as he adjusts for her, whereas רבי's approach hurts her
        - (a) Question: indeed, 'רבי's approach "saves" her from violation
          - (i) Answer1 (רבינא): switch the positions
          - (ii) Answer2 (פ"ב): no need to switch רשב"א adjusts her towards her counting for זיבה (by not adding a day)
  - c Question (תמים counting הפסק טהרה to begin counting הפסק טהרה (to begin counting נז' נקיים)?
    - i Answer (he later recalled it): from above רבי' ברייתא position)
      - 1 5"7: only if she had checked
      - 2 *יוחנן:* even if she hadn't checked
        - (a) Implication: הפסק בטהרה is needed