

39.8.2; 58b (משנה ב) → 59a (סיום הפרק)

7. ואִשָּׁה כִּי תִהְיֶה זָבָה דָּם יִהְיֶה זָבָה בְּבִשְׂרָה שֶׁבַעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל הַנֶּגַע בָּהּ יִטְמָא עַד הָעֶרְבִי: וּיקרא טו, יט

- I כתמים "permit" explanations which serve to "permit"
- a *Direct causes*: if she was slaughtering animals or fowl, working with – or sitting next to those working with – removing stains
- i *Support*: ברייתא ר"מ – "associated" כתם with a black salve; רבי – with sycamore sap (that she had handled beforehand)
- ii *Note*: she had to be sitting with כתמים-cleaners, not standing nearby
- 1 *Support*: if she walked through שוק של טבחים but was unsure if דם spilled on her – תולה
- (a) *But if*: she is unsure if she was there at all – אינה תולה
- b *Louse*: if she killed a louse, she can explain it that way
- i *רחב"א*: if it is smaller than a bean – even if she didn't kill one, this is a legitimate explanation
- ii *Observation*: קמא תנא holds that she must have killed it – follows רשב"ג
- 1 *Per*: ז:ד-ה: תוספתא נדה – רשב"ג rules that she must have killed one, חכמים don't require it
- (a) *רשב"ג*: his ruling leaves no מותרת, as there's always louse blood around that she didn't kill
- (i) *And*: החכמים's position is an open-ended excuse – as there's always lice-blood around
- (ii) *Rather*: we prefer רחב"א, who allowed for דם מאכולת, even if she didn't kill it – but up to a גריס
- (iii) *רבנן* (of רשב"ג) would allow up to the size of a bed-bug – even as big as a תורמוס (lupine flower)
1. *Tangent*: bed-bugs are equal width and length; additional characteristics of bed-bugs (smell/taste)
- a. *Impact*: if someone tastes a פשפש in their food, may expel, even תרומה (will know as כריחו)
- iii *Dispute* ד"ח/ר"ה about exactly a גריס
- 1 *ד"ה*: a גריס itself is too big
- 2 *ד"ח*: a גריס is included in "permissible zone"
- (a) *Suggestion*: perhaps they disagree about meaning of "עד" – is it inclusive (עד ועד בכלל) or not (ולא עד בכלל)
- (i) *ד"ה*: agrees that sometimes עד may be inclusive, but we always interpret it stingently (here – ולא עד בכלל)
- (ii) *ד"ח*: we are normally stringent, but we have a tradition to be lenient with שיעורי כתמים (alone among שיעורים)
- (b) *Note*: some read this dispute as standing independently of משנה
- (c) *Challenge*: ruling – if she had a few larger drops and a few smaller drops, she may ignore larger-drops if < גריס
- (i) *Doesn't this mean*: that כגריס::less than גריס (supporting ר"ח)
- (ii) *Rejection*: it means that כגריס is greater than גריס
- iv *Question posed*: what if there is a +גריס, with clear signs of a louse smashed in to the surplus
- 1 *טמאה ד' חנינא*: the only permission to "explain" the כתם as coming from a louse was up until a גריס
- 2 *טהורה ד' ינאי* – in this case, we see that there is a louse there; subtract that and there's exactly a גריס – which we permit
- v *Follow-up question*: what if she was working with a גריס worth of דם and she found +גריס
- 1 *Perhaps*: even חנינא ר' would find her טהור – in this case, she was directly involved
- 2 *Perhaps*: even ינאי ר' would find her טמאה – in this case, there is no louse in the "mix"
- 3 *Proposed resolution*: ברייתא – if she was working with red (e.g.), cannot use it to explain black (e.g.); (::small amt. →lge.)
- (a) *Assumption*: the reference case is similar to ours
- (b) *Rejection*: in that case, there were 2 +גריסין
- (i) *Justification*: we might have thought that we should imagine the גריס of the bird (e.g.) in the middle – שיעור no
- vi *דבא*: if she was working with one color-blood (e.g. bird), may use it to explain several colors
- 1 *Challenge*: ברייתא (above) – may not use one color to excuse others
- 2 *Answer1*: if she was directly involved, that is different
- 3 *Answer2*: perhaps he's referring to a bird, which has several colors of blood
- c *External causes*: if her husband or son had a wound, this is a valid "explanation" for the כתם
- d *Wounds*: if she has a wound, as long as blood could be squeezed out of it – valid "explanation"
- II משנה ג
- a *He asked her*: if she had a wound; she affirmed but claimed that it had healed
- b *He asked her*: if it could be squeezed and blood would exude – answered yes and he was מתיר
- c *Students*: were puzzled; ר"ע explained that כתמים are set up to be lenient, not to add stringencies, per v. 1- "דם" and not כתם
- i *Explanation* (רבינא): כתמים are, themselves, a חומרא on the תורה and דין תורה; but we are מיקל in our rulings about כתמים
- III משנה ד
- i *Note*: colleagues disagreed with רב"צ (evidenced by שמואל's ruling in his favor)