

39.9.3

61b (משנה ו) → 63a (ושניים להעברתן)

1. ויהי מה ארוץ ויאמר לו רוע וירץ אחימעץ דרך הכפר ויעבר את הכושני: שמ"ב יח, כג  
 2. והוא עבר לפניהם וישתחו ארצה שבע פעמים עד גשתו עד אחיו: בראשית לג, ג  
 3. עלה הפרץ לפניהם פרצו ויעברו שער ויצאו בו ויעבר מלכם לפניהם וה' בראשם: מיכה ב, יג

- I כתם 7 detergents to be used to identify (and purify/remove) **משנה ו**
- Materials*: spit, bean-dough water, urine, lye, aloe, קמוניא, potash
  - If*: he put the garment in the מקווה, used it for טהרות, then cleaned it with these 7 and it didn't come out
    - Then*: it is simply color (not blood) and the טהרות are טהור; no need for another טבילה
    - however*: if the color lightened or came out
      - then*: it is a כתם → the טהרות are now טמא and he must put the garment in the מקווה again
- II **משנה ז**: definition of סמנים and proper use
- Definitions*:
    - raw* "spit" – i.e. spit from someone who hasn't tasted anything since the evening before, and has at least dozed and hasn't spoken more than רוב of 3 hours worth of speaking/study
    - מי גריסין*: water from dough made of cracked-beans, that he has cracked in his mouth
      - Suggestion*: supports ר"ל – that רוק must be with each
      - Rejection*: perhaps he chews on them to add heat from his mouth (and not spittle)
      - Note*: this is *contra* יהודה ר' who ruled that salt must be put in עובר (immediately before – vv. 1-3) the heated מי גריסין
    - מי רגלים*: urine which has sat and become acidic – 3 days of חימוץ
      - all* *מי גריסין* in this context need clarification – (urine comes from which) age, gender, un/covered, season?
    - a type of lye - must be the Alexandrian type, not Antipatrian
    - a type of soap – perhaps aloe (suggestion raised that it is a mineral, but since it is bound by שמיטה, that is rejected)
    - קמוניא. Cimolian earth
    - אשג. potash
  - Process*: must be rubbed 3 times with each
    - Question*: is back-and-forth considered 2 or 1 time? תיקו
  - Sequence*: if done out of order or all at once – this is tantamount to nothing and must be done again
    - ברייתא*: if he does #2, then #1, only #2 counts (conflicting *ברייתא* – "only #1 counts"; resolution – the 2<sup>nd</sup> one he used counts)
- III Discussion
- תוספתא נדה ח:יא*: if he ran all 7 over and it didn't come out, then used it for טהרות, then used regular soap and it came out
    - Then*: all his טהרות are now טמאות
    - Challenge*: soap also removes regular color/dye
    - Rather*: read – if he ran 6 of them over it and it only came out with soap – טמא, since 7<sup>th</sup> may have removed it
  - ברייתא*: if he ran the 7 over it and it remained, then repeated it and they lifted off – טהור
    - only re: the טהרות he used after 1<sup>st</sup> washing; those after 2<sup>nd</sup> washing are טמאות, since he was מקפיד (to repeat)
    - Challenge* (ר' אבא לר' אשי): why does his intent matter?
      - Response*: indeed it does, per ר' חייא's ruling (תוספתא נדה ח:יב) – if he used 7 סמנים on נדה – nullified (and טהור)
- IV Dispute **ר' יוחנן/רשב"ל** regarding בלועה
- shards that a זב used and absorbed liquids and then fell into the air-space of a תנור
    - if they heated up the תנור, "light" משקים are מטמא the oven, but מי רגלים וזב, are מטמא without heating it up
    - neither is מטמא without heating up the oven
      - Challenge* (ר"י לר"ל): our משנה – if he was מטביל the garment and then used the סמנים unsuccessfully – טהור
        - In other words*: טומאה בלועה that won't come out without a catalyst are not מטמא in the meantime
        - Defense* (ר"ל): כתמים are דרבנן, so we are lenient with regards to טומאה בלועה
        - Counter*: ר' חייא (above) applied same rule to נדה – which is מה"ת
          - Response* (ר"ל): if רבי didn't teach this, how did ר' חייא know it?
      - Challenge* (ר"י לר"ל): דם רביעית in a house is only מטמא before it is absorbed into ground
        - Answer* (ר"כ): this is a leniency of דם רביעית – since תבוסה is דם הנפש (only דם הנפש is מה"ת)
      - Challenge* (ר"ל לר"י): אהלות גב: – any absorbed substance that *cannot* come out isn't מטמא (→ if it could come out – מטמא)
        - Resolution* (ר"פ): if it cannot come out and he is מקפיד מה"ת – מטמא מה"ת; dispute is if it can come out but he isn't מקפיד