

39.6.5

52b → 53b (אתיא לי) (משנה יג)

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

- I **משנה יג**: length of *שערות* required for *פרה* (2 black hairs invalidate) for *נגעים* (2 white hairs) and “everywhere” (our case)
- ד' ישמעאל*: long enough to curl the top down
 - ד"א*: enough to grab with a fingernail
 - ד"ע*: long enough to be cut with a scissors
 - ד"ח*: we follow all *לחומר* (i.e. whenever any of these appear, *פרה* invalidated, *צרעת* identified and child → adult)
- II **משנה יד**: impact of discovery of a **כתם**
- ד"מ*: she has lost her “count” vis-à-vis *נה/זיבה* and, if worn for 3 days during *ימי זיבה* and *כתם* is 3+ *גריסין*, may be *זבה*
 - כתמים*: no reason to be concerned about *זיבה* due to *כתמים*
 - note: “*כתמים*” identified as *רחב"א*, per *ברייתא* where he rules that *כתמים* alone cannot establish *זיבה*
 - However: he admits that it could lead to *זיבה*; if she wore 3 clean garments over 3 days and found *כתמים*
 - Or: if she saw *דם* on 2 days and found a *כתם* on the 3rd; if these were *ימי זיבה*, she'd be a *זבה*
 - Note: the 2nd case is more obvious than the first; mentioned because even in this case, her *קרבן זיבה* isn't eaten (*ספק*)
 - רבנן*'s argument bested *דבא*:
 - in a case of 2 *גריסין*, *דחב"א* aren't *חושש*, we assume that they came from 2 *ראיות* (not 3)
 - So: in case of 3, we should assume that 2.5 was from her and the remaining bit was from a louse
 - in case there are 3+ *גריסין*, since it is possible to divide them into enough per day, we assume “the worst”
 - Question: why does *רחב"א* mention 3 separate garments, if he is also *לקולא* when it is on 3 different spots?
 - 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+ *גריסין* of *כתם*; *חוששת*; if less – *חשש* no – *אגרא*; *ר' יהודה* בן *אגרא* – quoting *ר' יוסי* – should be *חוששת* in either case
- Reason: perhaps she saw 1 *ראיה* (of a *גריס*) during *בין השמשות* (see note) → considered as if she saw 2 *ראיות*
 - דבי* prefers *אגרא* בן *יהודה* in a case where she didn't do a *בדיקה* and *רבנן* when she did
 - Clarification: *רבנן דבי רב* – means she didn't check the garment; only checked herself – but only during *בין השמשות* of *ר' יהודה* – not during *בין השמשות* of *ר' יוסי* (see note); since they hold *בה"ש* to be *לילה*; he holds it to be *ספק*
 - דבא* disagreed – that would only be valid if her hands were there during entire *בה"ש*; but she may have seen at removal
 - meant their answer only if she had her hands there during entire *בה"ש*
 - Further clarification (of *דבי*): *רבנן* agree that if she didn't check at all during *בה"ש*, must be *חוששת*
 - Challenge: *ברייתא* – *אגרא* – only *חוששת* if *ר' יוסי* quotes *ר' יהודה* בן *אגרא*
 - Answer: without *רבי*, easy to answer – our *ברייתא* is if she didn't check *ביה"ש* at all; this one – if she checked during 1st part
 - But: according to *רבי* (who disagrees here about *ר' יוסי*'s opinion and represents “stringent” opinion) – difficult
 - Answer: two versions of *רבי*'s approach – depending if *ר' יוסי* is *בה"ש* after *רבנן*'s or at the last moment of *רבנן*'s *בה"ש*
- IV **ברייתות**: disputes *רב/ר'* about impact of **כתם**
- If: she saw *כתם*,
 - it has retroactive *טומאה* (to last check of garment) for *קדשים* and for her own status
 - דשב"א*: no retroactive *טומאה* at all; *כתמים* should not be judged to be more severe than *ראיה*
 - If: she saw a *כתם* and, later on, saw *דם*
 - דבי* may assume *כתם* is related to *דם* – back 24 hours
 - דשב"א*: only that day
 - דבי* prefers *רשב"א* – as he adjusts for her, whereas *רבי*'s approach hurts her
 - Question: indeed, *רבי*'s approach “saves” her from violation
 - Answer1 (*רבינא*): switch the positions
 - Answer2 (*ל"ג*): no need to switch – *רשב"א* adjusts her towards her counting for *זיבה* (by not adding a day)
 - Question (ר' זירא מר' אסי): do *כתמים* require a *הפסק* (to begin counting *נקיים* (ז')?)
 - Answer (he later recalled it): from above *ברייתא* (*רבי*'s position) –
 - only if she had checked
 - even if she hadn't checked
 - Implication: *הפסק* *בטהרה* is needed