

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

7. וְאִשָּׁה כִּי תִהְיֶה זָבָה דָּם יִהְיֶה זָבָה בְּבִשְׂרָה שְׁבַעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל הַנִּגַּע בָּהּ יִטְמָא עַד הָעֶרְבִי: וַיִּקְרָא טו, יט

- I כתמים "permit" explanations which serve to "permit" **משנה ב**
- 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 **דחב"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*: **תוספתא נדה ז:ד** – **רשב"ג** rules that she must have killed one, **חכמים** don't require it
- (a) *Tangent*: his ruling leaves no woman **מותרת**, as there's always louse blood around that she didn't kill
- (i) *And*: **חכמים**'s position is an open-ended excuse – as there's always lice-blood around
- (ii) *Rather*: we prefer **דחב"א**, who allowed for **דם מאכולת**, even if she didn't kill it – but up to a **גריס**
- (iii) **רבנן** (**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 **שעורי כתמים** (alone among **שעורים**)
- (b) *Note*: some read this dispute as standing independently of **משנה ב**
- (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 **ד' חנינא**; **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 – **שעורו** 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**: Story of a lady who came to ר"ע, reporting that she had seen a **כתם**
- 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** **דין תורה**; but we are **מיקל** in our rulings about **כתמים**
- III **משנה ד**: **מטא** – **טהור**; if straight – **טהור**; if round – **טהור**
- i *Note*: colleagues disagreed with **ראב"ז** (evidenced by **שמואל**'s ruling in his favor)