

39.10.6

71a (משנה ה) → 71b (טבול יום ארוך איכא בנייהו)

- I ה משנה: status of דם that leaves a woman during/after death
- a If: a woman dies and דם רביעית comes out of her (אותו מקום) – it is טמא as כתם and also באהל מטמא
- b ד' יהודה only מטמא משום אהל since it only left uterus after death
- i Point of dispute: whether מקור מקומו טמא
- c However: ר' יהודה agrees in case she was on birthstool and died in childbirth that it is טמא משום כתם (נדה)
- i ד' יוסי therefore, it cannot be טמא משום אהל (if judged נדה, must have come out while she was alive)
- ii Point of dispute: whether this is judged to be דם תבוסה (which is מטמא מדרבנן if there is a רביעית)
- 1 Per: דם תבוסה – 4 opinions as to definition of דם תבוסה
- (a) ד' אלעזר ב"ר יהודה if דם came out of dying person; unclear if it was before or after death (or both)
- (i) חכמים in such a case, it is just regarded as טמא ברה"ר → טהור it is טהור; in רה"י it is טמא
- (b) חכמים if a dead person had דם רביעית come out before and after death, unclear if רוב was before or after
- (c) ד' יהודה if he was on a bed and דם was coming out of him before and after he died, and blood was collecting in a hole under the bed – since some of the דם was clearly after מיתה, it is דם תבוסה
- (i) חכמים declare such דם to be טהור, as each drop that falls in in is בטל to the דם מחיים that was there
- (ii) ד' יהודה follows his own approach – אין דם מבטל דם
- (d) ד' ר"ש if someone is on a cross and blood is dripping down and דם רביעית is at his feet – that is דם תבוסה
- (i) ד' יהודה is מטמא, as the דם תבוסה may be on the wood (and not on the ground)
1. Question: why doesn't he use that same argument against himself in re: the bed?
2. Answer: in a bed, the blood all seeps down (unlike the wood, in which it could be absorbed and remain)
- II ו משנה: evolution of status of דם טהור (who is considered a יום ארוך – waiting for day 40/80)
- a Originally: she was allowed to stir water to be used for washing off pieces of פסח קרבן (but not directly touching water)
- i Implication (from fact that she may not touch water directly): חולין made with status of קדש are considered like קודש
- b Eventually: they granted her a status similar to טמא מת – for קדשים
- i ג"ה like a ראשון who had had contact with a טמא מת
- ii ג"ש like an אב הטומאה – טמא מת himself
- iii Implication (from explicit limitation "לקדשים"): חולין made with status of קודש are not considered like קודש
- 1 Resolution: "eventual" ruling follows שאול, אבא, who defines a יום טבול as a ראשון לטומאה for קדשים (תוספתא טהרות א:ד)
- III ז משנה: further rules of דם טהור
- a מעשר שני she may eat מעשר שני
- i Per: ברייתא – a טבול יום may eat מע"ש immediately after טבילה – no need for שמש
- b חלה she may separate חלה
- i (Premise: חלה is treated like תרומה and she may not handle תרומה)
- ii Reason: טבל that has not yet had חלה taken is not considered like חלה
- c חלה she may bring the designated piece next to the rest of dough and declare it to be חלה
- i Reason: it is ideal to separate תרומה – "מן המוקף"
- 1 And: we are not concerned that she may touch the newly designated piece → she may be מקיף וקוראת שם
- d דוק ודם if her "liquids" fall on food, even תרומה – no effect (all her משקים are fully טהור) per ב:א
- e טבילה require her to be טבול at end of period (day 40/80) and ב"ה do not
- i Dispute: whether an "טבול" ("טבול" "יום ארוך") requires טבילה