

16.7.3

49b (משנה ב') → 50b (תיקו)

- I 'ב משנה: those (מת) for which a נזיר shaves (תגלחת טומאה), has sprinkled on the 3rd and 7th days, cancels all earlier days and cannot begin counting until he has brought his טמא
- a טומאה incurred for touching (מגע), carrying (משא) and being under the same roof (אהל)
- i a מת
- 1 challenge: based on later items, this is superfluous
- (a) answer1: refers to aborted embryo whose sinews never joined
- (b) answer2: refers to רוב בנין ורוב מנין that, nonetheless, has less than a minimal שיעור of bone (רובע הקב)
- ii מת כזית of a מת
- iii נצל כזית of נצל
- 1 Meaning: flesh of a corpse that has cagulated or secretions that later congealed
- (a) Challenge: if we know that it comes from the corpse, no need for קרש; if not, what does that tell us?
- (i) Answer: in case of סתם – if it congeals, from a corpse; otherwise, may be another liquid (e.g. phlegm)
- 2 Tangential inquiry: does נצל apply to נבלת בהמה?
- (a) If we hold that טומאה חמורה (being מטמא a person) applies until unfit to be eaten by a person (& טומאה קלה [being מטמא food] until unfit to be eaten by a dog) – clearly נצל doesn't apply
- (b) if we hold, however, that טומאה חמורה applies until its no longer fit to be eaten by a dog – question is valid
- (c) attempted solution: if חלב טמא was melted by fire – still טמא, but if by the sun, no longer טמא
- (i) implication: טומאה חמורה only lasts until unfit to be eaten by person
- (ii) rejection: only melts in the sun once it's decomposed and is but dust
- 3 related discussion: טהור is נצוק (מכשירין ה:ט) all משנה (מכשירין ה:ט)
- (a) meaning: if it comes from a כלי טהור to a כלי טמא, we don't regress the טומאה back to the source-vessel
- (b) exception: thick honey and batter
- (c) additional exception (ב"ש): soup of grist or beans – because it jumps back
- (i) question: does נצוק apply to foods or not?
1. lemma1: are the exceptions listed there due to the liquor in them – which isn't in food
2. lemma2: are the exceptions listed there due to their being thick – which is true about food
3. attempted proof: ruling that the חלב of a corpse which is entire and melted is still טמא (but if chopped up and then melted, it remains טהור)
- a. explanation: if נצוק didn't apply, even when entire, should be טהור (as it doesn't connect with as-yet-unmelted parts)
- b. rejection: case here is where fire reaches mouth of vessel and it all melts together
4. attempted proof2: ט"ש's position that extends ניצוק to grist or bean soup (→ applies to food)
- a. rejection: perhaps in that case, there is some amount of liquor that causes it to jump back
- iv A spoon-full's volume of רקב (corpse-mold)
- 1 Amount:
- (a) חזקיה – open palm's full
- (b) ר' יוחנן – closed palm-full (fingers closing to wrist)
- (i) challenge (to חזקיה): dispute among תנאים
1. מ"מ: from bottom of fingers up
2. חכמים: closed palm-full
3. question: which opinion is חזקיה adopting?
4. answer: מ"מ's amount is the same as an open palm's full
5. additional possibility: perhaps מ"מ's amount is from bottom of fingers down (to wrist) → exactly same as חזקיה
- v The spinal column
- vi The skull
- vii אבר מן המת (a limb from a dead body)
- viii אבר מן החי (a limb from a living body)_that has sufficient flesh on it
- ix ½ קב of bones
- x ½ לוג of blood
- b טומאה incurred for ומשא but not אהל
- i a barley's size of bone