

פרק תשיעי – העור והרובב Introduction to

Back in the fourth chapter (ז:ד), we introduced issues of **טומאת אוכלים**, the topic was “interrupted” with all the concerns of **אֹתוֹ וְאֵת בָּנוֹ**, **כְּסוּי הַדָּם**, **אֹתוֹ וְאֵת בָּנוֹ** and **בְּשֵׁר בַּחֲלָב**, each of which was introduced by an incidental mention in a prior chapter (e.g. **אֹתוֹ וְאֵת בָּנוֹ** was mentioned in ז:ה – **כְּסוּי הַדָּם**, like **אֹתוֹ וְאֵת בָּנוֹ**, with **שְׂחִיטָה שְׂאִינָה רְאוּיָה** etc.—and now the **משנה** “returns” to the topic at hand and completes its survey of **טומאת אוכלין**

30.9.1

117b (משנה א) → 118b (אין מקבלין הכשר אלא עד שיתלשו)

1. וְכֹל אֲשֶׁר יִפֹּל מִנִּבְלָתָם עָלָיו יִטְמָא תַּנּוּר וְכִיּוֹרִים יִתֵּן טְמֵאִים הֵם וְטְמֵאִים יְהִיו לָכֵם: וְיִקְרָא יָא, לַה
 2. וְכִי יִפֹּל מִנִּבְלָתָם עַל כָּל זָרַע זָרֹעַ אֲשֶׁר יִזְרַע טְהוֹר הוּא: וְיִקְרָא יָא, לֹ
 3. וְכִי יִתֵּן מַיִם עַל זָרַע וְנָפַל מִנִּבְלָתָם עָלָיו טְמָא הוּא לָכֵם: וְיִקְרָא יָא, לַח
 4. וְכִי יִמוּת מִן הַבְּהֵמָה אֲשֶׁר הִיא לָכֵם לְאֹכְלָהּ תִּנְגַּע בְּנִבְלָתָהּ: וְיִטְמָא עַד הָעָרֶב: וְיִקְרָא יָא, לֹט

- I נבילה and for **טומאת אוכלין** for **שעור**: difference between משנה א'
- a **טומאת נבילות** (specific parts explained in גמרא) for **כביצה** for **טומאת אוכלים** even inedible parts of animal count towards
 i **But not**: for not for **טומאת נבילות**
 ii **Parallel**: if a **יהודי** slaughters a **טמא** for a non-Jew, it obtains **טומאת אוכלים** while convulsing (**מפרכס**), but not **טומאת נבילות** until it dies or is decapitated
 iii **Observation**: **טומאת אוכלים** is more easily generated than **טומאת נבילות**
- b **מקדש** (if he has contact and then enters **חייב**) – if there is a **כזית** gathered in one place, he is **ר' יהודה** (**אלל**) (explained later)
- II Side-door entry #1: **שומרים** (peels etc.)
- a **טומאה חמורה** (e.g. **נבלה**) but not **טומאת אוכלים** (i.e. **טומאה קלה**) are considered part of the essence for **שומרים ברייתא**
 i **Source** for **טומאה קלה ברייתא**: **ישמעאל** of **ברייתא**: **טומאה קלה** – v. 2 indicates the food is as planted – in its husk
 ii **Source** for **טומאה חמורה ברייתא**: **טומאה חמורה** – v. 4 – **נבלתה** but not its skin (if it has less than **כזית** on it)
 1 **However**: touching skin which has meat behind it is **טמא**, per “**טמא**”
 2 **Explanation (רבא)**: **ברייתא** is deficient
 (a) **Excluded**: skin which has less than **כזית** of meat behind it and the skin completes the **כזית**
 (b) **However**: if there is a full **כזית** of meat behind it, **טמא** from **קמ"ל** – **יד לטומאה** it isn't even a **טמא** that it is **מצרטף** but isn't **טמא** (to create a minimal **שעור** for **טמא** – **טמא**)
 b **עוקצין א"א**: a **יד** (handle/access point) but not a **שומר** of the food is vulnerable to **טומאה**, generates **טומאה** but isn't **טמא**
 i **And**: a **שומר**, even if not a **יד**, is **טמא**, **טמא** others and is **מצרטף** (to create a minimal **שעור** for **טמא** – **טמא**)
 ii **And**: if it is neither **יד** nor **שומר** - does none of these
 iii **Sources for זרות**: to extend reach of receiving **טומאה** – v. 3 (**לכם**); to extend generation of **טומאה** – v. 4 (**לכם**)
 1 **שומר**: generating and receiving **טומאה** is understood via **ק"ו** reasoning from **יד**; v. 2 (**שומר**) is mentioned **לצרף**
 2 **Challenge**: perhaps **יד** only extends to receive, not generate; **שומר** also generates but there is no **צירוף**
 (a) **Answer**: generating **טומאה** is more obvious than receiving it
 3 **Challenge**: perhaps **יד** only extends to generate, not receive; **שומר** also generates but there is no **צירוף**
 (a) **Answer**: there is a 2nd mention of **יד** – v. 1
 (b) **Question**: which of these three is the “extra” mention?
 (i) **If**: the **תורה** only mentioned **יד** in re: seeds (v. 3), wouldn't have extended to **תנור** or **נבלה**, as **זרעים** are more susceptible to **טומאה** (can even become **טמא** from **טומאה**)
 (ii) **And if**: the **תורה** only mentioned **יד** in re: **תנור**, **טמא** – since **טמא** has **טמא** → not seeds nor **נבלה**
 (iii) **And if**: only mentioned **נבלה** (v. 4) **טומאה** & **טמא** comes from it → not seeds nor **תנור**
 (iv) **Therefore**: 1 alone wouldn't have been enough; perhaps 2 could've informed the third:
 1. **Omit זרעים**: couldn't have inferred; as **זרעים** require **טומאה**
 a. **Challenge**: seeds w/o **הכשר**: **תנור** which is unfinished (no **טומאה** either)
 b. **Rather**: **זרעים** are only **טמא** by touch unlike **תנור** (air) and **נבלה** (**משא**)
 2. **Omit תנור**: couldn't have inferred; as the others are food
 3. **Omit נבלה**: could have inferred → **יד** of **נבלה** is superfluous
 a. **If**: not needed for itself, can be “pushed” to **יד** as a general concept
 b. **Therefore**: we have **יד** for both receiving and generating **טומאה** → **שומר** is **לצרף**
 c. **Block**: **יד** is needed; else we would have applied **דיו** to our **ק"ו** and restricted **יד** and **נבלה** from generating **טומאה** to a person (**טומאת אדם**)

- d. *Rather*: נבלה *יד* is needed; שומר of נבלה isn't needed
- e. *Therefore*: שומר of נבלה can't be there for צירוף (which doesn't work for נבלה, per ruling above regarding skin with less than בשר (כזית בשר); nor for generating or receiving טומאה (inferred from *יד* via ק"ו); must be used for דעלמא *יד*
- i. *Hence*: we have an extra "יד" → שומר is needed only for צירוף
4. *Challenge*: why not have it used for שומר דעלמא → שומר להכניס and for צירוף, but no להכניס *יד*
- (v) *Answer1*: *יד* is originally written in context of הכנסה → all is covered
1. *Therefore*: שומר of נבלה is extra, and is written in spite of it being able to be inferred via ק"ו
- a. *Challenge*: why not use this answer (...מילתא דאתיא בק"ו...) for regular שומרים - that they are written to extend receiving טומאה, even though they could be inferred via ק"ו
- b. *Answer*: when we can explain differently, we do (מילתא דאתיא is a "last resort")
- (vi) *Answer2* (ר' חביבא): שומר of נבלה is acting like a *יד*, we extend it to *יד* (since not needed for itself)
- 4 *Challenge* (נץ) מצטרף of a pomegranate is פיטם – עוקצין ב:ג: (דב יהודה בר ישמעאל) *Explanation*: this is not how pomegranates are planted, yet פיטם is considered a שומר
- (a) *Explanation*: this is not how pomegranates are planted, yet פיטם is considered a שומר
- 5 *Additional challenge*: our משנה, allowing bones etc. to be מצטרף to ט"א – what is the source?
- (a) *Rather*: v. 2 lists זרע three times
- (i) *One*: for שומר of seeds
- (ii) *One*: for שומר of fruit
- (iii) *One*: for שומר of eggs, meat and fish
- III Dispute יוחנן רב/ר' about the extension of *יד* for הכשר טומאה
- a *דב* *יד* "works" for טומאה, but not for הכשר (i.e. if *יד* gets wet, food is not yet טומאה)
- b *יד* works for both
- i *Explanation*: may be a dispute about interpretation of text (vv. 1-3)
- 1 *Or*: may be a dispute in classification of הכשר
- (a) *Textual interpretation*: is a text applied two passages back or only one?
- (i) *One*: v. 3 (הכשר) only extends back to v. 2 (object itself), not v. 1 (יד)
- (ii) *Two*: v. 3 (הכשר) extends back to v. 1 (יד)
- (b) *Classification*: is הכשר the beginning of the טומאה process (in which case, a *יד* works) or not (doesn't work)
- ii *Supporting* *ברייתא* for יוחנן ר' position:
- 1 *ברייתא* just as *יד* is effective for טומאה, it is effective for הכשר
- (a) *And*: just as food cannot become טמא until it is uprooted, similarly it cannot become טומאה until it is uprooted from the ground