

30.9.2

118b (אמר רבי אילעא במלאי שבין המלאין) 120a → (אמר רב אין יד לפחות מכזית)

1. וכי יפל מנבלתם על כל זרע זרוע אשר זרע טהור הוא: ויקרא יא, לו

- I Dispute שומר re minimal שיעור for יד and שומר
- a **דב**: a יד for less than כזית is not a יד; a שומר of less than the size of a bean is not a שומר
- b **יוחנן**: neither requires a minimal שיעור of food
- c **Challenge (תוספתא אהלות ד:ח):** 2 bones, each with 1/2 כזית and the other sides (no meat) went into אהל – טמא – אהל
- i **Dissent (עקב יבד):** how can 2 bones be merged to generate כזית? (טהמא אהל) not אהל
- Answer (for דב):** if bone is a יד (no marrow), he holds like יעקב; if שומר, holds like ת"ק
 - Answer (for יוחנן):** reads case as יד, holds like ת"ק (no minimal שיעור)
 - limits this to a bone, which is a יד; but a hair isn't a יד
 - even a hair is a יד
 - Challenge (ל"ל):** if a hair comes out of כזית בשר, touching it → טמא
 - Assumption:** as יד
 - Rejection:** as שומר (not a שומר ע"ג שומר, but hair goes through holes in skin to meat and is a שומר)
 - Challenge (אחא בר יעקב):** how can we write תפילין (if there are punctures in all skin)
 - Answer (per א"י):** any hole that the ink can overpass is not considered a נקב
 - Or:** as יד – per אלעא א:ג – "hair among hairs" (explanation forthwith) – same here
 - Context:** עוקצין א:ג – the hairs on the stalk are subject to טומאה – מלאי בין המלאין – ר' אלעא (ר' אלעא) טומאה
- Note:** alternate version of give-and-take, where שומר is assumed and יד is "revived" via אלעא א:ג
- 3 **Note:** this entire give-and-take may have been about our משנה, about עור ורוטב etc. merging for שיעורים
- only applies to bones, but hairs cannot be שומר
 - hairs can also be שומר
 - Challenge (ל"ל):** how can there be שומר על גבי שומר?
 - Answer:** hairs come out through punctures in skin
 - Challenge:** per above, re תפילין (same answer)
 - Challenge (ל"ל):** ruling re hair coming out skin (above) – assumed as שומר
 - Answer:** as יד, applying אלעא א:ג's answer (above) – מלאי בין המלאין
- d **Challenge (תוס' עוקצין ב:ח):** femur with כזית meat on it is all susceptible to טומאה – אחרים – even if כפול (=bean)
- Answer (for דב):** if bone is a יד – holds like יהודה; if שומר, holds like אחרים
 - Answer (for ל"ל):** it is a שומר, and he holds like אחרים
 - Challenge:** even אחרים required a כפול
 - Answer:** since ר' יהודה used a שיעור (כזית), so did they – but any size is sufficient (support from מימרא ahead)
 - Support (רבא):** use of femur as example → must be שומר (must be meat in the bone)
 - Support (עוקצין א:ה):** ראב"ע deemed טהור bean sacks but not legume sacks
 - Explanation:** the sacks are in a stalk, stalk serves as יד, as people grab the legumes by the stalk
 - Challenge (to רב):** תדבר"י – v1 – as people pull out of ground (in its husk) –
 - Answer:** that is a complete בריה
- II שומר's question: can 2 שומרים merge (for שיעור)
- a **Note:** can't be one atop the other, per עוקצין ב:ד
- b **Rather:** where he split the food, each with its own שומר
- On the one hand:** it doesn't cover the whole food
 - On the other hand:** each שומר covers its own portion
- c **Proposed answer:** from ראב"ע (above, from עוקצין א:ה) – but that refers to a stalk
- Challenge (as above):** from תדבר"י (v1); here it is the stalk – as שומר
 - Question:** the upper rows need the lower (to keep them in place) – why do the lower need the upper?
 - Answer:** it is one row
 - Challenge:** there isn't כביצה in one row (minimal שיעור for שומר אוכלין)
 - Answer:** there is in wheat like that of שטח בן שמעון