

30.9.5

122a (משנה ב) → 123a (מונח בראש מלכים)

1. אלה הטמאים לכם בכלהשרץ פלהנגע בהם במתם יטמא עדהערב: ויקרא יא, ל
 2. וזה לכם הטמא בשרץ השרץ עלהארץ החלד והעכבר והצב למינהו: ויקרא יא, כט

- I **משנה ב**: list of those whose skin is מטמא (when dead) like their flesh
- a **Humans**: עולא – human skin is essentially טהור; decree made so that no one would make rugs of their parents' skins
- i **Note**: some read this as a comment on סיפא – as is, טומאה דאורייתא, but if tanned, would be טהור
- 1 **But**: due to that consideration of filial disrespect, טומאה דרבנן even if tanned
- b **Swine**: only domestic; ר"י extends it to wild boars (dispute as to whether both are soft)
- c **Camel hump**: only if soft (young)
- i **Definition**: before she's reached the age to bear a burden
- 1 **Questions**: what if she reached the age but didn't bear a burden – or vice-versa? תיקו
- 2 **Tangent**: story about how this definition was presented in בבב vs. presentation (and reception) in א"י
- d **Calf head**: only if soft
- i **Definition**: עולא – yearling; ר"י – as long as it is nursing
- 1 **Question**: how did this conversation play out?
- (a) **Possibility 1**: עולא suggested that it must be a yearling and still nursing; ר"י – just needs to be nursing
- (b) **Possibility 2**: עולא suggested that it must be a yearling (nursing or not); ר"י – a yearling that is nursing
- (i) **Proposed answer**: ר"י reported as saying כל זמן שיונק (implying that that is the only condition)
- ii **יוחנן ד'**: ruled that this skin is *not* מטמא and understood our משנה as being an isolated opinion, per ברייתא
- 1 **פיגול/פסול**: intent to burn the skin under the tail constitutes ברייתא
- (a) **בשר** (i.e. considered פיגול) our entire list is subject to ר"ש בן יהודה בשם ר"ש and ר' אלעזר בן יהודה משום ר' יעקב
- e **Hooves**: definition:
- i **דב**: the hooves
- ii **ד' חנינא**: the part of the leg (calf) sold with the head
- f **soft**: genitalia (on female), foetus, under tail
- g **Among 8 שרצים**: ferret, lizards (כח, לטאה, חומט) per v1 – הטמאים extends to skin; אלה limits to only some of the 8
- i **דב** (v2) sets off these 3 from the latter 5 (which have this extension)
- ii **Challenge**: then why not include תנשמת (also in latter 5)
- 1 **תנשמת** רב ד' בר יצחק is a תנא – and he *does* include תנשמת
- 2 **Challenge**: our תנא doesn't include תנשמת
- 3 **Answer**: he follows ר' יהודה (below) who categorizes based on qualities, not placement in the text
- (a) **ד' יהודה**: bases it on how the rodent moves – based on feel; and they disagree if that applies to הלטאה
- iii **ד' יהודה**: the לטאה is like the weasel (separate skin, not מטמא like the flesh)
- iv **Dissent**: ר' יוחנן בן נורי – all 8 have regular skins (not מטמא as flesh)
- h **However**: if he worked these over or trod on them sufficient for processing – טהור (except for human skin)
- i **Inference**: only if he trod on them
- ii **Challenge**: ר' חייא taught that a donkey's ear used to cover a basket is טהור
- 1 **Answer**: if it was detached and hanged – even if he didn't tread on it; trod on, even if he didn't hang it
- 2 **Question**: how long does he have to stomp on it?
- 3 **Answer**: time it takes to walk 4 מיל (8K אמות)
- (a) **Tangent**: that שיעור is used for distance נבל who maintains טהרה has to go for a מקוה, and to find a בית כנסת for תפילה and to find water to wash
- (b) **Note**: this is only if it is on his way (in the direction he is walking anyways), but in reverse – doesn't even need to go 1 מיל
- (i) **Inference**: must go up to 1 מיל
- iii **Related ruling**: an army marching from place to place that enters a house – the house is טמא
- 1 **Reason**: every army marches with a few scalps (of vanquished enemies) – as Romans did with ר' ישמעאל כה"ג