

30.9.6

123a (משנה ג) → 124a (למושב זב)

- I טומאה Parameters of flaying – when skin is still considered connected to flesh vis-à-vis משנה ג
- a Stripping: whether בהמה or חיה; whether animal is טמא and flayer is טהור or vice-versa, ovine or bovine
- i For rug, table cover etc (lengthwise cut): as soon as he has enough to hold onto (2 טפחים) – separate
- 1 Question: what is status of skin once it has been pulled off כדי אחיזה?
- (a) טהור: everything that is off the flesh is טהור
- (b) טמא: the טפח closest to flesh is still טמא
- (i) Challenges: from תוספתא חולין פ"ח – all indicating that any skin off the flesh is טהור
1. Defense: each of them is read “besides the טפח closest to flesh”
- 2 Note: כדי אחיזה defined as “1 טפח” in ברייתא – but means “2 טפחים” (as in other ברייתא)
- ii For wineskin: cuts around chest – until entire torso is cut
- 1 But if: he cuts from legs (מרגיל): until the entire body is flayed, considered מחובר
- 2 Possible exception: ריב"ג – skin at neck considered separate; חכמים – until it is completely flayed
- II Analysis of חלה: כלים in light of our משנה: if a טלית was torn, once a majority is ripped, no longer חיבור (one half to other)
- a ד"ג: only applies to a טלית טבולת יום (he put it in מקוה and wants to use for טהרות)
- i But: if not טב"ל, he may not fully tear it (is concerned about it) – don't allow
- ii Challenge (רבה): people will think that טבילה on the same day purifies (not aware of קריעה)
- 1 Additional challenge: ראב"ש (in פרק א') holds that we must cut רוב שנים (not all) – might not cut half?
- iii Answers (רב יוסף): the tear shows that it wasn't יומא בת טבילה that purified
- 1 And: re ראב"ש and עולת העוף – כהנים are aware and zealous – won't cut less than ½
- b Application to our משנה: we allow that skin is טהור once כדי אחיזה is torn
- i Why not: rule conservatively, he may not cut כדי אחיזה and then he's touching טומאה
- ii Answer: if the טומאה were מה"ת, we'd extend it; ccase here is טומאה דרבנן
- 1 Challenge: that is only valid if the man is טמא; if animal is טמא, that can only be מה"ת
- 2 Answer: טהור בטמאה refers to an animal that is טריפה
- (a) Challenge: טריפה doesn't generate טומאה
- (b) Answer: indeed it does, per אבואה דשמואל – if מוקדשים
- c ברייתא (במש"ש): flaying a שרץ – skin is חיבור until entire skin is off; implication – with camel (e.g.) – not חיבור
- i Correction: wrong implication – rather infer that skin on the neck is not חיבור (per יוחנן בן נורי)
- d Limitations: on the rule of the torn טלית
- i ד"ג: only טהורה if he didn't leave an amount of material that could be used for an outer garment
- ii ד"ל: only applies to a garment, but pelts aren't considered torn (they reconnect)
- 1 Dispute (ד"ל): pelts don't reconnect- same rule applies to them
- 2 Support: if a pelt is טמא מדרס, and he intended to use it for strips -once he cuts it it is טהור (ר' יהודה)
- (a) טפחים: only if it smaller than 5 טפחים
- (b) Note: all agree that pelts when torn – stay torn
- 3 explanation (ד"ל): only reconnects if cut straight, not if cut in a circular fashion
- 4 challenge (to ד"ל): our משנה – once כדי אחיזה has been lifted, טהור
- (a) defense: as each part is lifted from flesh, it separates (can't reconnect)
- 5 challenge (רב יוסף): ריב"ג (in our משנה) – skin on neck is not חיבור
- (a) אב"י: look at סיפא – חכמים maintain that it is
- (b) Rather (אב"י): their disagreement is about whether a protective layer that falls off by itself is שומר
- 6 Challenge: חלים – dispute ר"מ/חכמים about how to purify a תנור; per ר"מ, hollow out ד"ט inside (not חלים)
- (a) Defense: this is a pre-emptive measure
- (b) Note: smaller measure given in א: כלים for חכמים
- (i) Answer: in that case, pieces were broken length-wise (can still stand); here, broken width-wise
- (c) Further note: if majority is broken, even if ד"ט is שבר (whole is 9 or more) – טהור; if whole is 7 or less, could even have majority whole but no ד"ט together – טהור
- iii Alternate version: ר"ה allowed even if the size of a garment was left; ר"ל distinguished in that a pelt is חשוב; חשב
- 1 Same: retort from ר"י; ר"ל answers that if it was made less than 5 טפחים, can no longer serve the purpose for which it was חשוב for him → טהור