

30.9.8

124b (מעשה דמי) → 126b (משנה ה)

Note: our *שוניא* distinguishes between a bone that is *סתום* and *נקוב*. *סתום* means "sealed", i.e. the bone is intact and there is no way to directly touch the marrow; *נקוב* – punctured – means that there is some direct access to the marrow, which is the source of *טומאה* (as *בשר*)

1. וכי ימות מן הבהמה אשר היא לכם לאכלה הִנָּע בְּנִבְלָתָהּ וְטָמְא עַד הָעֶרֶב: וַיִּקְרָא מִרְקָא יָא פִסְוִק לִט
2. וְהָאֵכֶל מִנִּבְלָתָהּ יִכָּבֵס בְּגִדָיו וְטָמְא עַד הָעֶרֶב וְהַנֶּשֶׂא אֶת־נִבְלָתָהּ יִכָּבֵס בְּגִדָיו וְטָמְא עַד הָעֶרֶב: שֵׁם מ

I ה משנה: The status of the femur

- a *Dead human or of מוקדשים*: touching them, whether they are *סתום* or *נקוב* – טמא
- i *Inference*: only *מגע* generates *טומאה* – not *אהל*
- 1 *But if*: there is a *כזית* of flesh – מטמא באהל
 - 2 *And if*: there is less than *כזית* but there is *כזית* of marrow – *טומאה* "pushes" up and generates *אהל*
 - 3 *But even if*: there's less than *כזית* of marrow – if the marrow can generate healing for the bone, it is a proper *אבר*
 - (a) *Answer* (*רב יהודה בריה דר"ח*): this proves that marrow cannot heal
 - (b) *Challenge*: we've established that our *משנה* is a case of less than *כזית* – if so, why is it *במגע* re *מוקדשים*?
 - (i) *Additionally*: in *סיפא*, why is the femur of a *נבילה* if punctured?
 - (ii) *Answer*: *רישא* is a case of less than *כזית*; *סיפא* – a full *כזית*
 1. *Teaching*: *רישא* → *מת* marrow doesn't heal; (*מוקדשים*) – appurtenance of *נותר=נותר* (per *יחזק* ר' יצחק)
 2. *Teaching*: *סיפא* → *נבילה* – even if there is a *כזית* of marrow, only if punctured is it *טמא*
 - (c) *Answer2* (*אביי*): we could still maintain that marrow generates healing
 - (i) *Circumstance*: he rubbed and smoothed the bone, per *ר"א* – if done lengthwise – still *טמא*
 - (d) *Answer 3* (*ר' יוחנן*): could be a *כזית* and marrow heals – but "*נוגע*" means *מאהיל*
 - (i) *But if*: marrow heals, then in *סיפא* why are *טהורים*?
 - (ii) *Answer* (*בשם ר"י*): there is a *כזית* of marrow that's moving around;
 1. *Re*: *מת*, it "pushes up" and generates *טומאה*; but re *נבילה*, since it is moving – only if *נקוב* → *טמא*
- b *Analysis and support for יוחנן ר' יוחנן* (*ר' אביי*) *בריייתא*: if you touch 1/2 *כזית* and are *מאהיל* over (or are under) 1/2 *כזית* – טמא
- i *Proving*: that touching and *מאהיל* are considered one (→ "*נוגע*" could mean *מאהיל*) – else, can't *מצטרף*
- 1 *Per*: *גא*: אהלות – only if the 2 half-*טעורים* are of one category (*שם אחד*) can there be *צירוף*
 - 2 *Challenge*: from *סיפא* – if he touches 1/2 *כזית* and something else is *מאהיל* over him and 1/2 *כזית* טהור –
 - (a) *Contradiction*: identified between *רישא* and *סיפא* there
 - (b) *Answer* (*ר' זירא*): case in *משנה* is *טומאה רצוצה* (בשר המת) *טומאה רצוצה* is wedged between 2 wood chests) – all *נוגע*
 - (i) *If so*: which *תנא* equates *מאהיל*?
 1. *Answer*: *מגע*, *משא* via *טמא* (תוספתא אהלות ד:א) ר' יוסי
 - a. *Question*: we understand *מגע* and *משה* – but how can he be touching all of it?
 - b. *Answer*: he calls *מאהיל* – "*נוגע*"
 - c. *Challenge*: they are both mentioned (→ cannot be the same)
 - d. *Answer1* (*אביי*): if he is less than 1 *טפח* above it – called *נוגע*; if more – *מאהיל*
 - e. *Answer2* (*רבא*): even further "*נוגע*" – *מאהיל*; *אהל* – when he and the source are under 1 *אהל*
 - i. *Support*: *ר' יוסי* – bed-mesh or window rails placed above *מת* in the air, touching spot of holes → *טמא*; away from holes → *טהור*
 - ii. *Explanation*: if *מת* is less than *טפח* below mesh – why *טהור*? The mesh is like *כסות המת*
 - iii. *Must be*: more than *טפח* – still called "*נוגע*"
 - iv. *Rejection*: it is less than *טפח*; disanalogy from *כסות*, which he is *מבטל למת*, unlike mesh
 - v. *Still and all*: should be *טמא* as *בוקעת*
 - vi. *Answer*: *ר' יוסי* doesn't agree to principle of *עולה* and *בוקעת*
 - vii. *Support*: *דב*: אהלות – a cubed drawer in a chest, with less than *טפח* which comes out
 - viii. *If*: *טומאה* in drawer, house is *טמא*; but *טומאה* in the house – contents of drawer *טהור*
 - ix. *If*: *ר' יוסי* finds contents *טהור*, since he could take half out or burn it *in situ*
 - x. *סיפא*: if he put it at doorway – in either case, *טהור*; *ר' יוסי* then (again) states *טהור*
 - xi. *Can't be*: referring to *סיפא* – *ת"ק* also declares *טהור*; must be on *רישא*; he rejects both *דרך* (*רישא*) and *טומאה* (*מגע*) (*רישא*) and *טומאה* (*מגע*) (*רישא*) and *טומאה* (*מגע*) (*רישא*)

II Extended discussion of יוסי's opinion

- a *Contradiction*: יא:ז – if a dog ate המת and then the dog died and was lying on the door's lintel
- i ד"מ: if the dog's neck is a טפח cubed – house is טמא; if not – cannot induce the טומאה into the house
 - ii ד' יוסי: if the בשר המת (inside the dog) is inside the doorframe – house is טמא; if outside – טהור
 - 1 *Assumption*: ר' יוסי is referring to a case of less than טפח-width → בוקעת
 - 2 *Rejection* (דבא): ר"י disagrees with ר"מ on 2 counts:
 - (a) *Cubed טפח*: should not be measured at dog's neck, but at spot where טומאה is (in his body)
 - (b) *Location*: entire house isn't טמא, only if טומאה is on inside of משקוף
 - 3 *Support*: ר' יוסי read the משנה explicitly that way – ר' אחא בריה דרבא – חלל הטומאה was on טומאה
 - iii ד' אלעזר: if his mouth is facing inside – טהור; if facing out – טמא (טומאה exits through his back end)
 - iv ד"ב: in any case, the house is טמא
- b *Identification*: of תנא who disagrees with ר' יוסי (who holds that מאהיל and נוגע are the same and are מצטרף)
- i (מגע, משא, אהל) טומאות 3 from a מת, each having only 2 of the 3 (תוספתא אהלות ד:א): ר"ש
 - 1 *A pitchfork full of corpse mold*: משא ואהל, but not מגע (can't touch them all at one time)
 - 2 *Barleycorn size of bone*: ומגע – but not אהל (הלמ"מ)
 - 3 *Tombstone*: מגע ואהל – not משא (הלמ"מ)
- III (משנה of סיפא) Femur of נבילה or שרץ: if they are סתומים – no טומאת מגע; if punctured at all – טומאת מגע → per vv1-2
- a *Source*: v1 – נבלתה and not a sealed femur – but if punctured, we apply הנגע בנבלתה
- i *Meaning*: if it can be touched (is accessible) – טמא; if not – טהור
 - ii *Challenge* (ר' זירא לאביי): if so, a נבילה shouldn't be מטמא if it isn't flayed (sealed by skin)
 - 1 *Answer*: we can see many punctures in the skin
 - iii *Challenge* (ר"פ לרבא): if so, the kidney (of נבילה) shouldn't be מטמא as it is sealed with the fats
 - 1 *Answer*: we see many "strings" coming out from the kidney
- b *אושעיא*'s question: what if he intended to puncture it but didn't yet do so – does טומאת נבילה obtain?
- i *Discussion*: does the lack of actually puncturing considered significant?
 - ii *Answer*: insignificant → already מטמא once he intended to puncture it.