

30.9.10

127b (תויקו) → 128b (נשחטה הבהמה וכו')

- I Analysis of next clause of משנה ז: the animal with the hanging limb
- a *If*: the animal was subsequently slaughtered,
- מ"מ: the דם השחיטה is sufficient הכשר לטומאה
  - מ"ש: not מוכשר
- b *Analysis of dispute* (רבה): whether or not a בהמה becomes a יד for a limb (דם which fell on בהמה - impact on אבר)
- מ"ש: doesn't act as יד → אבר is not מוכשר לטומאה
  - מ"מ: acts as יד → אבר is no מוכשר לטומאה
- c *Analysis of dispute* (אבוי): if a small piece, when grabbed, doesn't bring the larger piece with it – considered one?
- מ"ש: not considered one (→ limb not מוכשר from blood that fell on בהמה)
  - מ"מ: considered one (→ מוכשר)
  - Note*: ר' יוחנן agreed with this analysis; as he identified a contradiction within ר"מ's rulings:
    - On the one hand*: our ruling (אוחז בקטן ואין גדול עולה עמו הרי הוא כמוהו)
    - OTOH*: in גא: טבול יום גא: ר"מ rules that only if the small piece, when lifted, moves the entire piece is it כמוהו
    - Resolution* (ר' יוחנן): ר"מ reversed his position (or the משנה there has the positions inverted)
      - Challenge* (ר"י): Perhaps ר"מ distinguishes between the lighter טב"י and other טומאות
      - Answer*: רבי equates them
        - Challenge*: perhaps רבי equates them, but ר"מ doesn't
        - Indeed*: that was ר' יוחנן's intent – per רבי, the positions are reversed
- d *Analysis of dispute* (רבא): whether or not the concept of יד, which assuredly exists for טומאה, also exists for הכשר
- מ"ש: doesn't extend to הכשר
  - מ"מ: extends to הכשר
- e *Analysis of dispute* (ר"פ): if הכשר which comes before intent (for food) is a הכשר
- Per*: ר"ע – תוספתא עוקצין גב: ruled that the חלב of a slaughtered animal in villages needs intent only – no הכשר
    - Reason*: already had הכשר at שחיטה
    - יהודה* (ר"ע): you taught us that if grass is collected and washed off for animal to eat
      - And then*: changed his mind to feed to people – requires 2<sup>nd</sup> הכשר for טומאת אוכלים
      - מ"ע: conceded the point and reversed his ruling per יהודה's challenge
  - מ"ש: accepts the reversed version (requires הכשר post-intent)
  - מ"מ: accepts original version of ר"ע
- f *Analysis* (ר' אחא בריה דר' איקא): case where the דם was washed off between סימנים
- מ"מ: דם שחיטה is an ongoing process, and this is שחיטה
  - מ"ש: דם מכה is only at end – this is שחיטה
- g *Analysis* (ר' אשי): whether the שחיטה itself – without דם – is מכשיר (מ"מ – מכשיר – ר"ש – not מכשיר)
- II Series of tangential questions regarding ידות (all unresolved – תיקו)
- a *דבה*: while an animal is alive, can it become a יד for a limb? תיקו
- b *אבוי*: squash grown inside a sealed pot (→ תלושה) can then be טומאה
- If*: it grows outside over קרקע (→ now טהורה),
  - מ"ש: the part that is over ground is now טהורה; the part inside is טומאה
  - Question* (אבוי): be a יד for the טהור one, still inside? תיקו
- c *ירמיה*: ד' ירמיה: if one prostrates before 1/2 a squash – it is אסור (but, per ר"ש, not טומאת אוכלים)
- Question* (ר' ירמיה): can that half become a יד for the other half to be טומאת אוכלים? תיקו
- d *ר"פ*: if a branch of a fig tree is cut off but still connected
- יהודה*: ד' יהודה: fruit still טהור (considered מחובר)
  - חכמים*: if it can still live, considered מחובר; if not – תלוש (→ מקבל טומאה)
  - Question* (ר"פ): can that become a יד for the attached branches? תיקו
- e *ר"ז*: in a בית מנוגעת, a rock which is in the corner of the house –
- When*: he removes the stone, takes entire stone, including the part which is connected to his neighbor's house
  - But*: when he breaks it all down, only breaks his own
  - Question* (ר"ז): does the part of the stone in his house become a יד to his neighbor's? תיקו