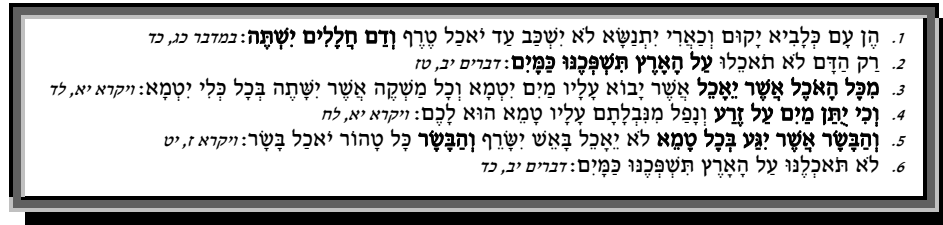


30.2.8

35b (או דלמא לא שנת תיקו) → 37a (ר"ש אומר הוכשרו בשחיטה)



I Analyzing ר"ש's dissent – מכשיר itself is שחיטה

a דם, מכשיר is שחיטה felt that only ר"ש דב אסי

i Possible support: the wording of our משנה (הוכשרו בשחיטה) – implying only via שחיטה

1 Rejection: it means also שחיטה

ii Possible support: ר"ש states that it isn't בדם, מוכשר rather שחיטה

1 Rejection: ר"ש meant to say that דם alone isn't מכשיר, שחיטה is also מכשיר

iii Possible rejection: ר"ש rules that דם המת (i.e. died on its own) isn't מכשיר

1 Inference: דם שחיטה is מכשיר

2 Rejection: inference should be that דם חללים (was killed) is מכשיר; but דם השחיטה is not מכשיר

(a) Challenge: if so, why not teach that דם שחיטה isn't מכשיר, then דם המת will be obvious

(b) Defense: דם המת needed; we have no reason to distinguish between dying by itself or being killed – קמ"ל

iv possible rejection: ר"ש rules that דם מגפה (from a wound) isn't מכשיר

1 inference: דם שחיטה is מכשיר

2 Rejection: inference should be that דם חללים is מכשיר; but דם השחיטה is not מכשיר

(a) Challenge: if so, why not teach that דם שחיטה isn't מכשיר, then דם מגפה will be obvious

(b) Defense: דם מגפתו needed; no reason to distinguish between "complete death" and "partial death" – קמ"ל

b question: why does ר"ש distinguish between דם חללים (catalyst for טומאה) and דם שחיטה (ineffective)

i answer: per v. 1 – דם חללים is called a "drink"

ii challenge: v. 2 compares דם שחיטה to water

1 defense: v. 2 is intended to permit פסולי המוקדשין דם vis-à-vis הנאה (like water)

(a) in spite of: the איסור גיזה ועבודה, which would lead us to think that the blood must be buried – קמ"ל

2 alternate דרשה on v1 (תדבר'י): דם חללים excludes the first drops of הקזה – they aren't מכשיר

c related ברייתא: if one was performing שחיטה and the blood spurted onto a gourd

i (מכשיר דם שחיטה is) מוכשר לטומאה דבני

ii (indicates doubt; may be tentative stay or permanent status) תולין ד' חייא

iii since they disagree, we rely on ר"ש, who rules that שחיטה is מכשיר (as per above) ד' אושעיא

1 analysis 1 (ר"פ): ר"ח ור"ח agree if the דם was present throughout; disagreement if wiped clean between סימנים

(a) דם הנפש is an ongoing process (טרף) → (ישנה לשחיטה מתחילה ועד סוף) this blood is שחיטה דבני

(b) דם מכה and this blood is שחיטה (אינה לשחיטה אלא בסוף) ד' חייא

(i) means that we wait until end of שחיטה – if the דם is still there, מכשיר; if not – not מכשיר

(ii) question: how does ר"ש support ר"ח? the former is not מכשיר, the latter is מכשיר

1. answer: in case it was wiped in between, they concur (for different reasons) → רבי is outnumbered

2 analysis 2 (ר' אשי): תולין implies a permanent status (don't burn [if שנתמאת] and don't eat)

(a) reason: ר"ח is unsure, in case it was wiped in between, whether ועד סוף, שחיטה מתחילה ועד סוף

(i) ד' ש' tho they disagree (ר"ש – not מכשיר, לר"ח – doubt), they agree that we don't burn שנתמאת תרומה

1. therefore: רבי is outnumbered; intent of phrase – in such a case, we are תולין – don't eat, don't burn

- II ל'רשב"ל's query: do we reckon levels of טומאה radiating away from dry clumps of flour in a מנחה?
- a lemma1: is חיבת הקודש only sufficient to render itself vulnerable to טומאה, but not to radiate out?
- b lemma2: no different than anything else that's טמא
- c answer (א"א): v. 3 implies that only food that has had contact with water (liquid) is vulnerable to טומאה
- i block: ר"ל certainly knows that rule – therefore, what is he asking?
- ii counter: ר"ל was asking whether חיבת הקודש equates the מנחה (e.g.) to food that has had contact with water or not
- iii defense: ר"א was asking the same thing – v. 4 is seemingly superfluous after v. 3; isn't that "extra" phrase meant to exclude הכשר לטומאה from full חיבת הקודש?
- 1 rejection: the "extra" phrase is needed to include טומאת מת, along with contextually present שרץ
- (a) justification: טומאת מת requires הכשר לטומאה as its שעור is כזית;
- (i) but: שרץ, which has a smaller שעור (כעדשה), may not require הכשר
- (ii) and: טומאת ערב may require הכשר, as it only carries טומאת שרץ
- (iii) but: טומאת מת which carries טומאת שבעה may not require הכשר – קמ"ל
- d challenge (ר"ב יוסף): ר"ש's opinion that הוכשרו בשחיטה – even to radiate טומאה outward, in spite of no water
- i answer (אב"י): he intended הכשר דרבנן – they considered it as if water had fallen on it
- e challenge (ר' זירא): הלל rules הוכשר שמאי; גת; טמא/הלל about status of grapes crushed in גת; טמא – in spite of no water
- i answer (אב"י): he intended הכשר דרבנן – they considered it as if water had fallen on it
- ii counter (ר"ב יוסף): ר"ב אב"י gives same answer every time – why not answer that for ל'רשב"ל's question?
- 1 answer (אב"י): was asking if we burn קדשים on this account, not just to "suspend" (as in טומאה דרבנן)
- f assumption (from the foregoing): חיבת הקודש is a דאורייתא consideration
- i source: v. 5 – בשר קדשים can become טמא
- 1 however: it cannot be מוכשר via דם, as דם קדשים is not מכשיר (v. 6 – only דם that is spilt like water is מכשיר)
- 2 nor: can it be מוכשר via the liquids in the בית השחיטה of the עזרה ("בי מטבחים") as ר' יוסי testified (cf. עדויות ח:ד):
- (a) מטבחים: not only are מטבחים בי מטבחים pure, they are also not מכשיר
- (i) and: we cannot interpret his testimony as only referring to blood, as he stated משקי (not מי)
- 3 rather: v. 5 must be referring to meat that is מוכשר לטומאה due to חיבת הקודש
- (a) challenge: why not adopt שמואל's scenario – if someone walked an animal designated for שלמים through a river, then brought it to עזרה for שחיטה and it still had (river) water dripping on it.
- ii rather: from end of v. 5 – והבשר extends טומאה to wood and לבונה, in spite of their not being food
- 1 explanation: חיבת הקודש generates status like food
- 2 therefore: רשב"ל was inquiring if same applies to מנחות של צריד
- (a) lemma1: חיבת הקודש only generates טומאה for itself but not to radiate outwards
- (b) lemma2: it is full טומאה (with radiation) – תיקו