

31.3.3; 21b (משנה א) → 23b (לא גזרו בה רבנן)

7. לא תאכלו כל נבלה לגר אשר בשעריך תתננה ואכלה או מִכֹּר לנכרי כי עם קדוש אתה ליקוק אלהיך לא תבשל גדי בחלב אמו: דברים יד, כא

- בכורה – if a cow expels a clump of blood, it must be buried and she is now exempt from *bechora*  
a *חייא* that clump has no *טומאת מגע ומשא* – only buried to publicize that the mother is now *בכורה*  
i *בטל ברוב דם* – (“וולד proper”) (since it is, after all, a “proper”) *reason it is not טמא*  
1 *Consistency:* *ר' יוחנן* (here) & *ר'ש* (re: שלי in a house, ruling [*contra חכמים*] have identical position  
b *tangent:* *זר:* *אהלות* – miscarriages are not *טמא* until they come out (no “*פתיחת קבר*”); however, they must have at least a rounded head the size of a *פקעת* of yarn; *ר' הונא* – *פקעת* of *ערב* – *חייא בר רב* asked him to clarify – warp or woof? responds:  
i *dispute:* *ר"מ* (*שתי* warp); *ר' יהודה* (*woof*)  
ii *dissent:* *ר' רבנא* – must see *טפיפות* (seeing *פיקה* within *פיקה*, like when a mule kneels to urinate).  
iii *heard about 2 שעורים* *פיקה*, one warp the other woof, but didn't know how to apply them  
1 *דמי* quoted *ר' יוחנן* of 3 – those two and *פיקה* of sack-makers – and didn't know how to apply  
2 *דבין* explained (in *ר' יוחנן*'s name): a human miscarriage – *של שתי*; animals – *ערב*; chunk of *הפרס* – earth is the size of large *פיקה* of sackmakers, like the seal of *מרצופין* (on barrels, underneath rounded top – *פיקה*)  
c “backdoor” discussion: *ר"ל* (quoting *יהודה נשיא*) *ר"ל* – if someone buys fish-oil from *ע"ה*, he can submerge (the vessel with oil) in *מקוה* and it is *טהור* “either way”:  
i *if:* it is mainly water, the *מקוה* with *השקה* purifies the *ציר*  
ii *if:* it is mainly *ציר*, that is not something which is vulnerable to *טומאה*  
1 *and:* the small amount of *טמא* water in the *ציר* is nullified to the *ציר*  
iii *ד' ירמיה* this allowance is only to use *ציר* to dip his bread; but to use for cooking – *טמא*  
1 *reason:* the “submerged” *טמא* waters are revived by the waters they encounter in the pot  
2 *ד' דמי* repeated this to *אביי*; who challenged – nullified *טומאה* does not revivify  
3 *retort:* *תורות* *ה:ב* – if a *תרומה* of *טמא* fell into 100 *סאים* *חולין*  
(a) *ד"א* let the one be taken out (for *תרומה*) and let it rot, assigning the one taken out to be the one that fell  
(b) *חכמים* let the one be taken out and eaten as crumbs or toasted, or be kneaded into *פירות*, or be divided up among doughs *n-* as long as there isn't *כביצה* in one place  
(i) *comment:* *ר"א* would obligate that those 100 *חולין* be eaten as crumbs, toasted etc.  
(ii) *עולא* reason – so that he won't bring *קב* of *חולין* *טמאים* from elsewhere and another *קב* from here, thinking that that nullifies it; but due to the *משהו*, we have *טומאה* – revivification (*מנצח מנצח וניעור*)  
4 *Block (אביי)*: just because *טומאה* can “reawaken” *טומאה*, does not mean that *טהרה* would do that to *טומאה*  
5 *Further challenge (אביי)* *פרה ט:* *פרה* – if ash of *פרה* gets mixed with regular ash – still *טמא*  
(a) *But if:* the majority is *מקלה* (not *אפר פרה*) – follow *רוב* and no *טומאה*  
(b) *Explanation:* if we should consider “nullified” *טומאה* to still be extant, should be *במשא* (if not *עגול*)  
(i) *Answer:* *ר' יוסי בר חנינא* indeed maintains that in such a case, the mix carries *משא* *טומאת*  
6 *Further challenge:* *ר"ח*'s ruling – *שחוטה* to *בטל* is *נבילה* (but not vice-versa), as *שחוטה* can never become *שחוטה*  
(a) *Response:* we learn that as being *חייא* *ר' יוסי בר חנינא* – and *ר' יוסי בר חנינא* rules that there's still *משא* *טומאת*  
7 *Challenge (אביי)*: our *משנה*; *חייא* *ר' חייא* note that the blood-bloc has no *טומאת מגע* or *טומאת משא* – as *בטל ברוב*  
(a) (*no answer*): but we suggest – perhaps it is not *טמא* as it is *fetid*  
(i) *Answer:* that is only valid for *בר פדא* who interprets v. 1 as *נבלה* is no longer *טמא* after not *לגר* *ראוי*  
1. *But:* for *ר' יוחנן* who requires even *נבלה* to be *מאכילת כלב* to cease *טומאה* – *קשיא*  
d *Revisiting יוחנן פדא/ר' יוחנן* based on interpretations of v. 1  
i *נבלה* – only if it is fit for *גיר* – *לא תאכלו כל נבלה לגר* *בר פדא*  
1 *ד' יוחנן* that is only excluding a case where the *נבלה* was *never* fit for human consumption  
2 *בר פדא* if it was never fit for consumption, no *פסוק* needed – it is like dirt  
(a) *Challenge:* our *משנה* – *טומאה* has no *חררת דם*, per *ר' יוחנן*, due to *רוב דם* over *וולד*  
(i) *But:* *ר' יוחנן* agrees that *סירוחה מעיקרא* is not *טמא*, he should have used that reason  
(ii) *Answer:* this one was originally fit for consumption – as part of the mother  
e *מכשירין* *ג:* rules that *ציר* bought from *ע"ה*, it was *טהור* but he soaked it in water (that we assume to be *טמא*) and the water was nullified against *ציר* – if any water fell on it – it becomes *טמא*  
i *Implication (נחמן)* *ר' נחמן* will mix up to 50% in *ציר* (→ any water added takes it over 50% *טמא*)  
1 *Rejection:* perhaps *ר"נ* meant that they will mix up to a bit less than half  
2 *Or:* since *טומאת משקין* is *טומאת ע"ה*, as is *טומאת משקין* – they weren't *גוזר* unless there was a *רוב*