

39.3.1

22b (היא) → 21a (משנה א)

1. ואשה כי תהיה זבה דם יהיה זבה **בבשרה** שבעת ימים תהיה בנדתה וכל הנגע בה יטמא עד הערב: ויקרא טו, יט  
 2. זאת תורת הזב ואשר תצא ממנו שכבת זרע לטמאה בה: ויקרא טו, לב  
 3. ואשה כי יזוב זוב דמה ימים רבים בלא עת נדתה או כי תזוב על נדתה כל ימי זוב טמאתה כימי נדתה תהיה טמאה הוא: ויקרא טו, כה

I טומאת נדה מפלט who "births" a piece (of flesh) vis-à-vis נדה משנה א

- a טהורה – if there is דם with it, she is טמאה נדה; if not – **חכמים**
  - b טמאה **ד'** in either case, she is **יהודה**
    - i **Dispute** **ד'** **יוחנן/שמואל** range of dispute between **יהודה/חכמים**
      - 1 טהורה **ד'** only found טמא if piece had color of 4 types of דם (see above, ד:); if another color, all agree
      - 2 טהורה **ד'** if it has one of 4 colors, all agree טמאה; if any other color, all agree טהורה
        - (a) **Dispute**: if we can't see it – **יהודה** – **ר'** follows **רוב**, which have one of 4 colors; **רבנן** don't follow **רוב** here
      - 3 **Challenge**: **ברייטא** – if she has a הפלה which is red, black, green or white
        - (a) If: it has blood with it, **טהורה**; if not – **טמאה לידה**
        - (b) **Dissent**: **יהודה** – **ר'** whether or not there is דם
        - (c) **This challenges שמואל** in one point – he claimed that **יהודה** **ר'** was only מטמא if it had 1 of 4 colors – but here, **יהודה** is מטמא green and white
          - (i) **Proposal**: perhaps **יהודה** **ר'** only disagrees about red and black
          - (ii) **Block**: if so, why mention white and green at all? (certainly not for **רבנן**, who are even מטהר if red/black)
      - (d) **And challenges יוחנן** **ד'** in two points – that **רבנן** agree that red/black is טמא
        - (i) **Proposal**: perhaps **רבנן** only disagree about white and green –
        - (ii) **Block**: for whose opinion is red/black mentioned? (not for **יהודה** **ר'**, who even holds green/white טמא)
    - 4 **Rather (רנב'')**: they disagree as to whether פתיחת הקבר (opening of uterus) is possible w/o דם
      - (a) **Following**: dispute of **תנאים**
        - (i) **ברייטא**: if she had קישוי for 2 days and had הפלה on 3<sup>rd</sup> day
          - 1. ספק טומאה **חכמים** – brings קרבן יולדת which isn't eaten
          - 2. **יהושע** **ד'** **יהושע**, brings קרבן and is eaten (either she is יולדת or זבה) – impossible to have פה"ק w/o דם
  - ii **Alternate version of this סוגיא** only cites שמואל, brings ברייתא and determines that דם לא דם is the מחלוקת
- c **ברייטא**: if a woman is מפיל a formed piece, סומכוס (quoting ר"מ) – tear it open, if דם inside, טמאה; if not – טהורה
  - i **Compare with משנה** like **רבנן** (require דם) but more מחמיר – if found inside, טמאה
  - ii **ברייטא** – if inside is reddish, טמאה (further than סומכוס)
  - iii **ברייטא** (supporting **ברייטא** from חדייב) טמאה לידה, if bone found inside, טמאה – **ר'** בנימין **ברייטא**
    - 1 **ד'** חסדא must be white piece
  - iv **יוחנן** **ד'** (quoting רשב"י): open up piece; if collected דם inside, טמאה לידה (like סומכוס but more lenient)
- d **Question (ר' ירמיה מר' זירא)**: if she saw דם in a tube, is that טמא?
  - i **Lemma1**: v. 1 indicates בבשרה → but not in a tube
  - ii **Lemma2**: v. 1 – בבשרה – teaches that she is מטמא even בפנים (while דם is in פרודור)
    - 1 **Answer**: v. 1 excludes דם seen in a tube; בפנים could be inferred from "בשר"; בבשרה teaches both
    - 2 **Challenge**: טמאה – תתיכה – if דם is inside – **ר'** יוחנן
      - (a) **Answer**: it is normal to have דם inside a חתיכה; not to have דם inside a tube
  - iii **Proposal**: **ברייטא**, **תנאים**, per **ברייטא**:
    - 1 **ד'ק**: if she has a הפלה of a piece, even if it is filled with דם, only טמאה if there is דם with it (outside of piece)
      - (a) **בבשרה** **ד'** **אליעזר** – but not in the sack, nor in a piece (of flesh)
      - (b) **Question**: isn't ר"א the same as ת"ק?
      - (c) **Answer**: read "שרבי אליעזר אומר"; i.e. מדרש ר"א is brought to support ת"ק
    - 2 **חכמים** maintain that it isn't נדה דם, but חתיכה דם
      - (a) **Challenge**: then **חכמים** are still מטהר (and don't disagree with ר"א/ת"ק)
      - (b) **Answer**: they disagree in case of piece which is cut open
        - (i) **בבשרה** **ד'** – neither in שפיר, nor in piece – nor in tube; however – only if smooth; if broken apart, "בבשרה"
          - 1. **Therefore**: also if found in שפופרת, considered טהורה (since it is smooth)
        - (ii) **חכמים** even if broken up, not נדה דם rather, it is חתיכה דם (טהור)
          - a. **But**: דם נדה, even in שפופרת, is טמא

- 3 *Rejection* (אב"י): ר"א and חכמים agree that דם in a tube is טהור; disagreement if דם is found in piece
- 4 *Alternative* (רבה): all agree that it isn't usual to find דם in piece; disagreement is whether מקורו טמא
- (i) טמא is מקור, which touched דם, טהורה, but ד"א she is טהורה
- (ii) (טהור is דם →) מקום המקור is טהורה and so is דבנן
- e *Parallel question* (רבה מ' הונא): if a man sees ש"ז on a small stick (e.g. toothpick) – טמא?
- i *Lemma1*: v. 2 indicates ממנו – must come out of his flesh and not via a stick
- ii *Lemma2*: v. 2 needed to teach that it isn't טמא until it leaves his body, but could even be via a stick
- 1 *Answer*: infer from the fact that he isn't טמא until opening of אמה is filled (i.e. קיסם takes part of that space → טהור)
- 2 *Consideration*: perhaps he is טמא since he had מגע with the ש"ז?
- 3 *If so*: this shouldn't interrupt ז' נקיים for a זב – but, per ברייתא (on v. 2) – ש"ז does interrupt ז' ספירת ז'
- (a) *Answer*: it interrupts it, since it is impossible for there to be קרי without some "flecks" of זיבה
- (b) *Challenge*: if so, should interrupt all 7 days; הלכה is that it only cancels out one day
- (i) *Answer*: that is גז"כ – full זיבה cancels all days; קרי, which has some "flecks" of זיבה, cancels only 1
- f *Question* (ריב"ח מ'א): is טמא dried blood?
- i *Lemma1*: v. 3 indicates that it is flowing (לח only)
- ii *Lemma2*: v. 3 is just describing a typical circumstance, but not excluding דם יבש
- 1 *Answer*: ברייתא – דם נדה and בשר המת are מטמא whether moist or dry
- 2 *Response*: not asking about moist that dried out; only about dry *ab initio*
- (a) *Answer*: also taught – תוספתא נדה ד:ב – if she is מפיל a peel, a hair, dirt, red gnats – put in water
- (i) *If*: it melts – טמאה (i.e. טמא, as long as know that it was דם)
- (ii) *Note* (רבה): if they don't melt, they are considered a unique organism (stories to confirm such phenomena)
- (iii) *Note* (ר"ל): must be melted in lukewarm water
1. *ברייתא*: use lukewarm water; רשב"ג – she should mash with spit on her fingernail
2. *Dispute*: whether mashing by force is a valid test (רשב"ג – valid)
- (iv) *Question*: in re: שרץ ונבלה, must be soaked for 24 hours – same here?
1. *Lemma1*: only שרץ ונבילה which are hard, 24 hours needed to melt; but not דם, which is soft
2. *Lemma2*: no difference – תיקו
- II *משנה ב*: status of woman who miscarries various shapes vis-à-vis נדה and (possibly) טומאת יולדת
- a *If*: it is like a peel, a hair, dirt or red bugs, she should put in water
- i *If*: it melts – טמאה נדה; if not – טהורה
- b *If*: it is shaped like fish, locusts or rodents
- i *If*: there is blood with it, טמאה נדה; if not – טהורה
- 1 *Question*: why doesn't ר' יהודה dissent here as well?
- 2 *Answer1* (ר"ל): he does disagree; this משנה represents רבנן's position
- 3 *Answer2* (ר' יוחנן): he assents here (משנה is matter of consensus);
- (a) *Explanation*: ר' יהודה only disagrees re: piece of flesh, where דם is likely to coagulate, but not a בריה
- (b) *Note*: according to that version that ר' יוחנן (above) ruled that פה"ק must have דם with it, why doesn't ר' יהודה disagree there?
- (i) *Answer*: that version of ר' יוחנן would have ר' יוחנן agreeing with ר"ל here and משנה is only רבנן, not יהודה
- c *If*: it is shaped like a mammal or fowl (טהורים or טמאים)
- i *ל"מ*: if it is male – has טומאת יולדת לזכר; if female – טומאת יולדת נקבה; if unclear – "serves" both terms
- ii *חכמים*: If it isn't shaped like a human baby – no טומאת יולדת