39.3.6; 27a (שליא בבית הבית טמא) → 28a (אסמכתא בעלמא)

ז. אָם נָבַלְתָּ בְהָתְנַשֵּׂא וְאָם זַמּוֹתָ יָד לְפֶה: *משלי ל, לב* 2. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר **אָשָׁה כִּי תַּזְרִע וְיָלְדָה** זָכָר וְטָמְאָה שַׁבְעַת יָמִים כִּימֵי נָדַּת דְּוֹתָהּ תִּטְמָא: *ויקרא יב, ב* 3. **וַיְחִי בְלִדְתָּה וַיִּתָּן יָד** וַתִּקַּח הַמְיַלֶּדָת וַתִּקְשׁר עַל יָדוֹ שָנִי לֵאמֹר זֶה יָצָא רְאשׁנָה: *בראשית לח, כח*

- I Analysis of dispute ר"מ/ר"ש regarding טומאת אהל and טומאת אהל
 - a משנה is attributed to משנה is attributed to מ"מ
 - i Dissent: "ש", ר' יוסי, ר' יחודה ור"ש if it were taken out in cup directly to another room, second room would be
 - ii מ"ד. agrees since דש would be so mashed up it would be בטל
 - 1 חכמים. same applies in first room
 - 2 "r. can't compare getting mashed up once to getting mashed up twice
 - b Story: בטל taught that בי 'r' reason was that any טומאה mixed with something else is בטל
 - i ב"״. added in that that was also the rationale for ד״. added in that that was also the rationale
 - ii Challenge: isn't that obvious
 - 1 ב״״. indeed, but even "obvious" things should be stated, per v. 1
 - iii Confirmation: ר"ש ruled (הוספתא אהלות ד:ה) contra שעור of corpse-mold that had שנור of dirt fall in –חכמים of dirt fall in
 - 1 Rationale (בני דבי דב:): inevitably, at some place there is more dirt than שעור → the שעור is deficient
 - (a) Challenge (רבה): inevitably, there is a place where שעור is more than dirt; and dirt "joins" מעור and adds to שעור
 - 2 Rather (רקב"): end is like formation of רקב; just as when formed, must be "pure" רקב, else it is יטהור, so too at "end"
 - (a) Source: תוספתא אהלות ב:ג -only if מת is buried in "antiseptic" environment (e.g. unclad, in marble casket)
 - (i) But: if buried in environment that may contribute to mold (e.g. wood casket or clad) no רקב
 - (ii) Note: רקב only applies to someone who died; not someone who was killed (and bled out)
 - oc Revisiting: רקב אהלות ד:ה אום מווי also rules (again, contra רקש ג:ב שלור that if a רקב ס שעור is spread through a house, טהור
 - Justification: if we only had 1st case, perhaps מטמא are מטמא since דקב is in one place, but not in 2nd case
 - 1 And: if we only had $2^{
 m nd}$ case, perhaps מטהר is since we can't extend אין מאהיל וחוזר ומאהיל) but not in $1^{
 m st}$ צריכא
 - d Related מטהר is שעור a שעור a שעור שטמא אהלות ג:ב ברייתא+ of cemetery dirt is מטהר per מטהר
 - i Rationale: impossible to have that much cemetery dirt without שעור of mold
 - ii Note: once we've established that מטהר mold due to סופר::תחלתו, why is he placenta?
 - 1 Answer (דמי לידה to the בטל is ביטול ביטול ברוב to the בטל to the דמי לידה
 - 2 Confirmation: ראב"י stated that ראב"י and ראב"י had the same approach
 - (a) ד"ש. our case
 - (b) בכורות ג:א מורה from בכורות ג:א מולי בהמה בכורות ג:א מולי בהמה בכורות ג:א מולי בכורות ג:א בכורות ג:א בכורות ג
 - (i) איים and there is no טומאת מגע ומשא for contact with it buried to publicize that mother is י' חייא
 - (ii) טהור ממגע ומשא reason it is טהור ממגע ומשא (even though it is a valid ביטול ברוב due to ביטול ברוב
 - e Further on ש"ז's approach: even though he declares house to be טומאת לידה, mother still has טומאת לידה per v. 2
 - i Meaning: even if she only birthed something similar to the seed טמאה
 - f שמא באהל if they shook the מטמא באהל up in its waters, like a מטמא באהל if they shook the מטמא באהל
 - i מטמא באהל: what is source that such a מח isn't מטמא באהל?
 - ii Proposal: ruling that a מת who is burned up and just skeleton remains is טמא
 - 1 And: once they declared big openings (in house to other rooms) , but not little openings (can't get it out)
 - 2 But: instead of inferring that if the skeleton were gone, all would be יטהור;
 - (a) Rather: infer that if skeleton were gone, even small openings would be טמאים, as it could go out via there
 - iii Analysis (א שעור of human ashes at ר' יוחנן: (רבינא לר"א) who defines שעור of human ashes at ר' יוחנן (i.e. still שטמא) who defines מטמא
 - א could be fully burnt up but have skeleton intact if he were burned on rough pelt (רבא), on marble (רבא)
 - (a) *Or*: if he were singed
- II מפיל a shaped arm or leg mother is טמאה לידה a shaped arm or leg mother is מפיל and we aren't concerned it comes from גוף אטום
 - a However: ממי טוהר we do not grant her מי טוהר; perhaps the "birth" was a long time ago
 - b Challenge (נדה ג:ו: ור׳ יוסף) if she is מפיל and we don't know what it is has days of זכר and זכר if she is ימי טוהר, including מפיל
 - i But: if we have such concerns, why not add the concern that she is a מדה here (and לידה was a long time ago)
 - ii Answer (אביי): if we stated קרבן, we would think her קרבן isn't eaten but it is eaten
 - c עובר עובר שו put out its hand and then withdrew it she is טמאה לידה (per v. 3)
 - i Challenge (יהבי הודה): if the עובר puts out its hand and then retracts it, mother has no at all
 - ii Answer (ב"ה): from אם הושש but doesn't get ימי טוהר "ה ה"חשש" is דאורייתא; v. 3 invoked is an אסמכתא)