

39.3.1

21a (משנה א) → 22b (ורבנן היא)

1. ואִשָּׁה כִּי תִהְיֶה זָבָה דָּם יִהְיֶה זָבָה בְּבִשְׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל הַנֶּגַע בָּהּ יִטְמָא עַד הָעֶרְבִי: וַיִּקְרָא טו, יט
 2. זאת תִּזְכָּר הַזָּב וְאִשָּׁר תִּצְאָה מִמֶּנּוּ שִׁכְבַּת זָרַע לְטִמְאָה בָּהּ: וַיִּקְרָא טו, לב
 3. ואִשָּׁה כִּי יִזְבַּח זָבָה דָּמָה יָמִים רַבִּים בְּלֹא עֵת נִדְתָּהּ אוֹ כִּי תִזְבַּח עַל נִדְתָּהּ כָּל יָמֵי זָבָה טִמְאָתָהּ כִּימֵי נִדְתָּהּ תִּהְיֶה טִמְאָה הוּא: וַיִּקְרָא טו, כה

- I טומאת נדה who “births” a piece (of flesh) vis-à-vis משנה א
- a טהורה – if there is דם with it, she is טמאה נדה; if not – חכמים
- b טמאה נדה: if either case, she is יהודה
- i ר' יהודה/חכמים 'ד' יוחנן/שמואל Dispute
- 1 טהורה if another color, all agree דם (see above, ז:ד); if only found if piece had color of 4 types of דם (שמואל ר"י)
 - 2 טהורה if any other color, all agree דם; if it has one of 4 colors, all agree דם (יוחנן ר"י)
 - (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: ברייתא – if she has a הפלה which is red, black, green or white
 - (a) If: if it has blood with it, טמאה לידה; if not – טהורה
 - (b) Dissent: טמאה whether or not there is דם – ר' יהודה
 - (c) This challenges שמואל: in one point – he claimed that יהודה ר' was only טמאה if it had 1 of 4 colors – but here, יהודה ר' is טמאה 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 ר' יוחנן ד' in two points – that רבנן agree that red/black is טמאה
 - (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 טמאה green/white)
- 4 Rather (רנב"י): they disagree as to whether פתיחת הקבר (opening of uterus) is possible w/o דם
- (a) Following: dispute of תנאים
- (i) ברייתא: if she had קישוי for 2 days and had הפלה on 3rd day
 1. חכמים: טמאה טמאה – brings קרבן יולדת which isn't eaten
 2. יהושע: טמאה ודאי ד' יהושע – impossible to have פה"ק w/o דם (זבה or יולדת) – brings קרבן and is eaten (either she is יולדת or זבה)
- ii Alternate version of this טונויא: only cites שמואל, brings ברייתא and determines that דם ללא דם is the המחלוקת אפשר לפה"ק
- c ברייתא: 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 ברייתא: if inside is reddish, טמאה (further than סומכוס)
 - iii ברייתא: טמאה לידה, טמאה לידה (supporting ברייתא from חדייב)
 - 1 חסדא ד' חסדא: must be white piece
 - iv (רשב"י quoting) ר' יוחנן: 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 טמאה?
- i Lemma1: v. 1 indicates בבשרה → but not in a tube
 - ii Lemma2: v. 1 - בבשרה – teaches that she is טמאה even בפנים (while דם is in פרוזדור)
 - 1 Answer: v. 1 excludes דם seen in a tube; בפנים could be inferred from “בשר”; בבשרה teaches both
 - 2 Challenge: טמאה לידה – תתיכה – if דם is inside – ר' יוחנן: טמאה לידה
 - (a) Answer: it is normal to have דם inside a חתיכה; not to have דם inside a tube
 - iii Proposal: דם בשפופרת is a dispute among תנאים, per ברייתא:
 - 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' ר"א – 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 טמאה

- 3 *Rejection* ("אבוי"): ר"א and חכמים agree that דם in a tube is טהור; disagreement if דם is found in piece
- 4 *Alternative* (רבא): all agree that it isn't usual to find דם in piece; disagreement is whether מקורו טמא
- (i) טמא: she is טהורה, but דם, which touched מקור, is טמא
- (ii) טהור דם (→ מקום המקור): she is טהורה and so is המקור
- 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
- (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 גזר"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 יבש דם
- 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 is 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 **ב** *משנה*: status of woman who miscarries various shapes vis-à-vis נדה and (possibly) 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 טמאת יולדת לזכר; if female – טמאת יולדת נקבה; if unclear – "serves" both terms
- ii *חכמים*: If it isn't shaped like a human baby – no טמאת יולדת