

30.3.20

65a (מר כי אתריה ומר כי אתריה) 66a → (משנה ז) ובחגבים

1. אף את זה תאכלו מכל שרץ העוף ההלף על ארבע אשר לא לו כרעים ממעל לרגליו לנתר בהן על הארץ: ויקרא יא, כא
 2. את אלה מהם תאכלו את הארבה למינו ואת הסלעים למינהו ואת חרגול למינהו ואת החגב למינהו: ויקרא יא, כב

- I כשרים – locusts must have 4 legs, 4 wings, ankle-joints and their wings cover a majority of their body – משנה זו
- a יוסי ר': must be called "חגב"
- b Note (רב): "majority" may mean most of its length or most of its circumference
- i ד"פ: therefore we require both a majority of its length and of its circumference
- c ברייתא: if it doesn't yet have these סימנים but will eventually grow them (like זחל) – כשר (per ר"א בר"י read of לא/לו (v. 1)
- II מיינהו: identifies the four species in v. 2, extending each to a similar kind via דבי רב
- III ברייתא דבי ר"י: identifies same four (although חרגול/סלעים have switched identifications based on region)
- a However: מין ארבה includes all without puffy chest; סלעים extends to puffy chest but w/o tail; חרגול extends to one with tail, then the common denominators of these three allow for a "long-headed" locust to be included, as long as it has the four סימנים outlined in the משנה
- i Challenge: a cricket has these four סימנים
- ii Answer: the final item – חגב – a generic name for locusts, generates requirement that it be known as a locust
- iii Suggestion: even if it has none of these סימנים, as long as it is called locust, should be מותר
- 1 Therefore: למינהו maintains requirement that any included locust have these four סימנים
- (a) Question: how could we have thought that just because it is called חגב it is permitted?
- (i) Answer: without סלעים, we wouldn't have considered it; once סלעים extends it (via אינו ענין...see below) to a locust with an elongated head, we would consider that the inclusion is liberal
- (b) Question (ר' אחאי): none of the four index locusts have an elongated head (should be 5th סימן)
- (i) And: if we only used ארבה and סלעים, חרגול would be superfluous
- (ii) answer: in that case, we would challenge and point that סלעים and ארבה have no tail
- (c) rather: סלעים is superfluous; as we could infer all from ארבה (no puffy chest) and חרגול (tail)
- (i) Therefore: סלעים was placed as an "extra" to extend to the long-headed locust (via אינו ענין...)
- b Analysis: point of dispute between two ברייתות: (whether we allow long-headed locust)
- i תנא דבי רב reads אשר לא/לו כרעים as כלל, and the list (including למינהו) as פרטים
- 1 כלל גלל ופרט is narrowly defined by פרט → must be similar in two ways (not long-headed, 4 סימנים)
- ii תדברי reads אשר לא/לו כרעים as כלל, the four named species as פרט and למינהו as כלל
- 1 כלל גלל ופרט: group defined as characteristically similar to the פרט → only need be similar in 1 way (4 סימנים)
- 2 Challenge: the first כלל (אשר לא/לו כרעים), which allows eating if there's 1 סימן, is dissimilar from the 2nd (למינהו), which requires all four סימנים
- (a) Answer: תדברי allows כללים dissimilar such as these to be matched
- (b) Note: this is the source for the universal application of this rule to תדברי's hermeneutics