

30.3.21

66a (סיים הפרק) ב67 → (משנה ז) ובדגים

1. וְכֹבֵעַ נֶחֱשֶׁת עַל רֹאשׁוֹ וְשָׂרִיִּן קִשְׁקָשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשָּׂרִיִּין חֲמִשָּׁת אֲלָפִים שְׁקָלִים נֶחֱשֶׁת: שְׁמֵרָא יז, ה
2. ה' חָפֵץ לִמְעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיִאָדֹר: יְשַׁעְיָהוּ מ, כ
3. אֵת זֶה תֹאכְלוּ מִכָּל אֲשֶׁר לֹא סִנְפִיר וְקִשְׁקָשֶׁת בְּמִים בְּיָמִים וּבְנִחְלִים אַתֶּם תֹּאכְלוּ: וִיקְרָא יא, ט
4. וְכָל אֲשֶׁר אֵין לוֹ סִנְפִיר וְקִשְׁקָשֶׁת בְּיָמִים וּבְנִחְלִים מִכָּל שָׂרֵץ הַמִּים וּמִכָּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בְּמִים שֶׁקֶץ הֵם לָכֵן: וִיקְרָא יא, י
5. וְזֶה לָכֵן הִטָּמָא בְּשָׂרָא שֶׁשָּׂרֵץ עַל הָאָרֶץ הַחֲלָד וְהַעֲכָבֵר וְהַצֵּב לְמִינֵהוּ: וִיקְרָא יא, כט
6. וְשֶׁקֶץ יִהְיוּ לָכֵן מִבְּשָׂרָם לֹא תֹאכְלוּ וְאֵת נִבְלָתָם תִּשְׂקֹצוּ: וִיקְרָא יא, יא
7. כָּל הַחַיָּה עַל הָאָרֶץ וְכָל הַחַיָּה עַל הָאָרֶץ עַד כָּל מִרְבֵּה רִגְלָם לָכֵל הַשָּׂרֵץ הַשָּׂרֵץ עַל הָאָרֶץ לֹא תֹאכְלוּם כִּי שֶׁקֶץ הֵם: וִיקְרָא יא, מב
8. גְּאֻזָּה אִפִּיקִי מְגֻנִים סָגוּר חוֹתֵם צָר: אִיּוֹב מא, ז
9. תַּחֲתֵינוּ חֲדָדִי חֲרָשׁ יִרְפֵּד חֲרוּץ עָלֵי טִיט: אִיּוֹב מא, כב

- I 21 (קשקשת) and scales (סנפיר) of fish – fins סימנים the משנה 21
- a יהודה must have at least two scales and one fin
- b מותר – whether the fish has not yet developed the סימנים or loses them when taken out of water – ברייתא
- c טמא – if it has scales, it has a fin, but having a fin doesn't insure that it has scales; if it doesn't – נדה: וט
- i Question: why did the תורה list fins, if they are insufficient for סימנים and superfluous if there are scales
- ii Answer1: if it only listed קשקשים, we may have thought them to be the fins
- 1 Question: with both written, how do we know that קשקשת is the "garment"?
- (a) Answer: v. 1 – גלית is described as wearing קשקשים (if so, סנפיר is again not needed...)
- iii Answer2: v. 2 – enhance תורה by writing more (i.e. סנפיר is truly unnecessary)
- d טמא לית & עשה for eating ברייתא v. 3 (which fish may be eaten) implies v. 4 (others may not) & vice-versa – to set an עשה
- II Continuation of ברייתא במים – we might have thought that just as the text permitted (fish w/o סימנים) explicitly and implicitly, just as it permitted explicitly it was only in כלים, so too with implicit permission
- a How do we know: to expand the permission to cisterns, caverns etc.?
- b Answer: תאכלו מכל אשר במים
- i Analysis: where did the תורה permit fish w/o סימנים in כלים?
- 1 Answer: v. 3 – where it specifies rivers and seas – only there are סימנים required
- (a) Challenge: perhaps the opposite is the case – in כלים, they may not be eaten even if they have סימנים
- (b) Rejection: v. 4 forbids only fish w/o סימנים – and only in rivers and seas → in כלים, all is permitted
- 2 Suggestion: why not read במים as a general statement, "rivers and seas" as specific → שבפרט אין בכלל אלא מה שבפרט
- (a) Therefore: סימנים unneeded in channels etc.
- (b) Rejection: 2nd mention of מים (even though sequenced כלל, פרט) makes כלל וכלל includes channels
- (c) Hermeneutic: channels have flowing water, akin to rivers; but cisterns do not and are exempted
- (i) Suggetsion: why not have פרט extend to cisterns etc. and exclude כלים?
- (ii) Rejection: if so, תאכלו is unnecessary (i.e. כלים were never legitimate options for inclusion)
- 3 כללים, we employ רבוי ומיעוט (more expansive) → include channels, exclude cisterns
- (a) Suggestion: why not include cisterns and use מיעוט to exclude כלים (same answer as above)
- (b) Suggestion: why not invert, including cisterns and excluding channels?
- (i) Answer: per מתניה בן יהודה – channels are more similar to rivers; cisterns are "stopped up" like כלים
- c Question: which text is "explicit" and which is "implicit"?
- i Dispute דב אחא/רבינא suggests v. 3 as explicit as it states what may be eaten "in rivers etc."
- 1 Other: suggests v. 4, as without v. 4, we wouldn't know that any fish found in כלים are permitted (as above)
- III Related rulings to issue of eating המים שרץ
- a דב הונא do not strain date mead at night through wood, as date-worms may come in; violation of v. 5
- i Challenge: even if he doesn't strain it, should be violation as it may have moved to the wall and back in
- 1 Answer: that is how it grows (not considered "moving out");
- 2 Proof: from permission to drink from cisterns, even though שרצים may have moved from wall and back
- ii support for דב הונא – v. 5 is understood to include vermin that were strained → without straining, permitted
- b שמואל if a cucumber got wormy while in ground, carries a violation of v. 5
- i Proposed support: one ברייתא excludes bugs in fruit, another includes worms in trees; we assume both are in fruit
- 1 And: permit that which came in after harvesting, prohibit those in fruit
- 2 Rejection: both are in ground; if in fruit – permitted; if in tree – prohibited

- c *Related questions: to שמואל's ruling (all unresolved – תיקו)*
- i *לב יוסף*: what if the worm left the fruit and then died
 - 1 *What if*: only part of the worm left the fruit
 - 2 *What if*: it only went into the "air" – not on the ground (על הארץ)
 - ii *לב אשי*: what if the worm went on top of the date?
 - 1 *What if*: it went atop the seed
 - 2 *What if*: it went from date to date?
 - iii *Parasites: ר' שישא בריה דרב אידי*
 - 1 *Version1*: they are prohibited, as they enter the animal from elsewhere
 - (a) *Challenge (לב אשי)*: if so, they should be found near the rectum
 - 2 *Version2*: they are permitted, as they are "home-grown"
 - (a) *Support (לב אשי)*: that's why they're not found near rectum
 - 3 *הלכה*: they are prohibited – as to לב אשי's challenge, they come through mouth/nose while animal is asleep
 - iv *Maggots: in meat – אסור; in fish – מותר*
 - 1 *Story*: רבינא would have his mother "hide" the fish maggots (disgusted him to see) and ate
 - 2 *Challenge (to רבינא)*: why is this not a violation of v. 6?
 - (a) *Answer*: in case of animal, it is אסור (along with its maggots); becomes permitted via שחיטה, which doesn't affect איסור on maggots
 - (i) *But*: fish are permitted by gathering (no שחיטה needed) → maggots were never אסור
- d v7: interpreted to include snakes, earthworms and its kind, scorpions, beetles and their kind, centipedes and their kind
- e *ברייתא (ר' יוסי בן דורמסקית)*: the Leviathan is טהור, per v. 8 (scales) and v. 9 (fins)