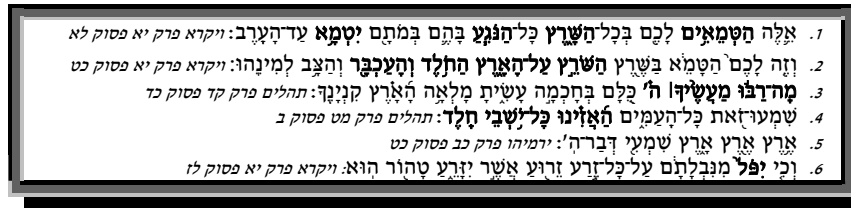


30.9.9

126b (ו משנה ו) → 127b (הא כדאיתא והא כדאיתא)



I שרצים of טומאה: משנה ו

- a Egg: of a שרץ that is at beginning of formation is טהור; if punctured at all – טמא
- i Source: v1 – הטמאים extends to egg and femur of a שרץ
- 1 But: only if formed, if not yet formed, not טמא per שרץ
 - 2 However: this is only if punctured (מגע is accessible) per הנוגע
 - 3 Note: the puncture can be as small as a hair's breadth
- b Mouse: half-flesh and half-dirt; if someone touches the flesh half – טמא; the dirt half – טהור
- i טמא – ד' יהודה if he touches the dirt half that faces the flesh
- ii דיב"ל only if the mouse formation covers his whole length
- 1 Note: some read ר' יהודה's comment as being on ר' יהודה's dissent
 - 2 Observation: if applied to רישא, certainly to סיפא; but if read as comment on סיפא, may not apply to רישא
- c Sources re עכבר – (v2) we might have included sea-עכבר (among שרצים), as it is called "עכבר"
- i Block: חולדה: עכבר – just as חולדה (weasel) grows on land, so too, only עכבר that grows on land
- ii Alternate read: just as חולדה refers to anything called חולדה, so too עכבר/w – even at sea
- 1 Therefore: text reads על הארץ – only on land
 - 2 If so: perhaps if the עכבר goes into the sea – not מטמא
 - (a) Answer: השורץ – wherever it crawls
 - (b) Alternative: perhaps השורץ teaches that only things that reproduce (משריץ) are טמא (dirt/flesh mouse טהור)
 - (c) Therefore: compared with חולדה – whatever is called "חולדה" is טמא; similarly, whatever is called "עכבר" טמא
 - (i) Alternate read: just as חולדה reproduces, so too with עכבר, excluding dirt/flesh mouse
 - (ii) Therefore: text says בשרץ
 - 3 Alternate suggestion (תלמיד לרבא): בשרץ includes dirt/flesh mouse; השורץ – includes sea-עכבר
 - (a) And: על הארץ means that is only generates טומאה while on land
 - (b) Response (רבא): once you've allowed for the sea to operate as a place of טומאה, why care where he is?
 - (c) Besides: על הארץ is needed to render טהור a case of שרץ מגע that is floating
 - (i) Answer: על הארץ is written twice
- d Tangent: ברייתא expanding on the "למינהו" צב – extends to various sea-creatures, including salamander
- i ד'ע: when studying this verse would declare v3, describing range of God's creatures
 - ii ברייתא: whatever exists on land has a parallel in the sea – except the weasel (v4)
 - iii Aggaditic excursus: about the vivarium at נרש (v5) and the wickedness of the people there and at נהר פקוד

II טומאת אבר מן החי ובשר מן החי: משנה ז

- a If: a limb or flesh are hanging from an animal – they generate טומאת אוכלים *in situ* and require טומאה הכשר
- i Observation: טומאת נבילה implies no טומאת אוכלים;
- 1 But: if the limb can heal – no טומאת אוכלים; if it cannot, should have נבלה
 - 2 Answer: cannot heal, but no טר"נ per פול (v6) – i.e. has to fall off of the body of the animal
 - 3 Yet: has טומאת אוכלים, per שמואל: figs that dry up on tree, already have טר"א (yet are מחוברים re: שבת)
 - (a) Support: vegetables that dried up while in ground – e.g. squash – no טר"א;
 - (i) But: if he picked them and dried them out – then טר"א (correction: picked with intent to dry out)
 - (b) Note: תוספתא that refers to dried out fruit as תלושין – doesn't mean for all matters (e.g. שבת) – only for טר"א
- b If: the animal was subsequently slaughtered,
- i ד'מ: the שחיטה דם is sufficient לטומאה
 - ii ד'ש: not מוכשר
- c If: the animal died (w/o שחיטה), the meat requires הכשר
- d The limb: has טומאת אבר מן החי, but not טומאת נבילה per ר"מ
- i טהור ד'ש