

30.3.21

66a (משה ז) [ובדגים] → 67b (סיום הפרק)

1. וְכֹבֵעַ נְחֹשֶׁת עַל רֹאשׁוֹ וְשָׂרְיוֹן קִשְׁקָשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשָּׂרְיוֹן חֲמִשָּׁת אֲלָפִים שְׁקָלִים נְחֹשֶׁת: שְׂמֵרָא ז', ה

2. ה' חֲפֵץ לְמַעַן צְדָקוֹ יִגְדִיל תּוֹרָה וְיִאָדֹר: ישעיהו מב, כא

3. אֵת זֶה תֹאכְלוּ מִכָּל אֲשֶׁר לֹא אֲשֶׁר לֹא סִנְפִיר וְקִשְׁקֶשֶׁת בְּמִים כָּל אֲשֶׁר לֹא סִנְפִיר וְקִשְׁקֶשֶׁת בְּמִים בְּיָמִים וּבְנֹחָלִים אִתְּם תֹאכְלוּ: ויקרא יא, ט

4. וְכָל אֲשֶׁר אֵין לוֹ סִנְפִיר וְקִשְׁקֶשֶׁת בְּיָמִים וּבְנֹחָלִים מִכָּל שָׂרֵץ הַמַּיִם וּמִכָּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בְּמִים שְׂקֵץ הֵם לָכֵם: ויקרא יא, י

5. וְזֶה לָכֵם הַטָּמֵא בְּשָׂרָא שְׂרָץ עַל הָאָרֶץ הַחֹלֵד וְהַעֲכָבֵר וְהַצֵּב לְמִינֵהוּ: ויקרא יא, כט

6. וְשֵׂקֶץ יִהְיֶה לָכֵם מִבְּשָׂרָם לֹא תֹאכְלוּ וְאֵת נִבְלָתָם תִּשְׂקֹצוּ: ויקרא יא, יא

7. כָּל הַחֹלֵץ עַל גְּחוּן וְכָל הַחֹלֵץ עַל אֲרָבֶעַ עַד כָּל מַרְבֵּה רִגְלָיִם לְכָל הַשָּׂרֵץ הַשָּׂרֵץ עַל הָאָרֶץ לֹא תֹאכְלוּם כִּי שְׂקֵץ הֵם: ויקרא יא, מב

8. גְּאֻזָּה אֲפִיקֵי מְגָנִים סְגוּר חוֹתֵם צָר: איוב מא, ז

9. תַּחֲתֵינוּ חֲדָדֵי חֶרֶשׁ יִרְפָּד חֲרוּץ עָלֵינוּ טִיט: איוב מא, כב

- I 2z the fish – fins (סנפיר) and scales (קשקשת) סימנים משנה ז
- a יהודה: must have at least two scales and one fin
  - b בריתא: whether the fish has not yet developed the סימנים or loses them when taken out of water – וותר
  - 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 – גדה: 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 שריון (if so, סנפיר is again not needed...)
      - iii Answer2: v. 2 – enhance תורה by writing more (i.e. סנפיר is truly unnecessary)
    - d בריתא: v. 3 (which fish may be eaten) implies v. 4 (others may not) & vice-versa – to set an עשה & לית for eating טמא
- II Continuation of בריתא – 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
        - (a) Therefore: סימנים unneeded in channels etc.
        - (b) Rejection: 2<sup>nd</sup> 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) Suggestion: 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 with sequenced כללים, we employ ומיעוט רבוי (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 יהודה בן יהודה – מתתיה בן יהודה are more similar to rivers; cisterns are "stopped up" like כלים
    - c Question: which text is "explicit" and which is "implicit"?
      - i Dispute אהא רבינא זב אחא רבינא: one 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 זב 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 זב 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 בריתא 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 (רב אשי)*: if so, they should be found near the rectum
  - 2 *Version2*: they are permitted, as they are "home-grown"
    - (a) *Support (רב אשי)*: that's why they're not found near rectum
  - 3 *הלכה*: they are prohibited – as to רב 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)