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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

A certain Rabbi said to Rava: Perhaps the expression ‘among the creeping things’ includes the mouse which is half flesh and half earth, and the expression ‘that creep’ signifies all that creep, thus including the sea-mouse, and as for the expression ‘upon the earth’, it would be interpreted as follows: While upon earth it can render tamei, but if it went down into the sea it cannot render anything tamei? — He replied: Since you regard the sea as a place of tumah, then it is all one, whether here or there.¹

The Gemara asks: But isn’t the expression ‘upon the earth’ required to exclude a floating tumah where there is a doubt [concerning contact]?² For Rav Yitzchak bar Avdimi stated: The expression ‘upon the earth’ excludes a floating tumah concerning which there is a doubt!

The Gemara answers: ‘Upon the earth’ is written twice.

Our Rabbis taught: The toad after its kind, includes the ‘arod,³ the ben-nephilin,⁴ and the salamander.⁵

When Rabbi Akiva read this verse he used to say: How great are Your works, Hashem! You have creatures that live in the

sea and You have creatures that live upon the dry land; if those of the sea were to come up upon the dry land they would straightway die, and if those of the dry land were to go down into the sea they would straightway die. You have creatures that live in fire and You have creatures that live in the air; if those of the fire were to come up into the air they would straightway die, and if those of the air were to go down into the fire they would straightway die. How great are Your works, Hashem!

Our Rabbis taught: Every creature that is on the dry land is also to be found in the sea, except the weasel.

Rabbi Zeira said: Where is there proof for this from Scripture? Give ear, all you inhabitants of chaled (those who live in the world).⁶

Rav Huna the son of Rabbi Yehoshua said: The beavers around Naresh are not land [creatures].

¹ I.e., a breeding place for species that can render tamei. Since it has been established that the sea-mouse can render tamei, there is no sufficient reason, indeed it is illogical to limit such tumah to the time when it creeps upon the land.

² I.e., if a dead sheretz was floating upon the water and there arose a doubt as to whether or not it had come into contact with some object, even if the doubt arose in a private domain (in which case the established rule is that the state of doubt is resolved according to its more stringent aspect. i.e., tamei), the object remains tahor.

This is deduced from the strict interpretation of the expression ‘upon the earth’.

³ A species of lizard; a cross between a snake and a toad.

⁴ The skink, a type of lizard.

⁵ A creature which was created through sorcery that emerges from a fire fueled by myrtle wood.

⁶ ‘The world’ is expressed by the rare word chaled which is similar to the word for the weasel (choled). The world (chaled) is the specific habitation of the weasel (choled), for the latter is not to be found in the sea.

Rav Pappa said: Let there be a ban upon Naresh, its fat, its hide, and its tail!⁷

O Land, land, land, hear the word of Hashem. Rav Pappa said: Yet the inhabitants of Naresh would not hear the word of Hashem.

Rav Giddal said in the name of Rav: If an inhabitant of Naresh has kissed you then count your teeth.⁸ If a man of Nehar Pekod accompanies you it is because of the fine garments he sees on you.⁹ If a Pumbedisan accompanies you then change your place of lodging.¹⁰ Rav Huna bar Torasa said: I once went to Vaad¹¹ and saw a snake wrapped round a toad; after some days there came forth an arvad from between them. When I came before Rabbi Shimon the pious, [and related this to him,] he said to me: The Holy One, Blessed be He, said: They have produced a new creature which I had not created into my world, I too will bring upon them a creature which I had not created in my world.¹²

The Gemara asks: But hasn't a Master said: All creatures whose manner of copulation is the same and whose period of gestation is the same can bear young from each other and suckle each other, but all creatures whose manner of

copulation is not the same and whose period of gestation is not the same cannot bear young from each other nor suckle each other?¹³

Rav said: It was a miracle within a miracle.¹⁴

The Gemara asks: But this is a misfortune!¹⁵

The Gemara answers: It was a miracle within a miracle for the purpose of punishment.¹⁶

MISHNAH. Limbs¹⁷ or pieces of flesh which hang loose from the [living] animal are rendered tamei in respect of food tumah while they are in their place¹⁸ and require to be rendered susceptible to tumah.¹⁹ If the animal was slaughtered, they²⁰ have by the blood [of the slaughtering] become susceptible to tumah;²¹ these are the words of Rabbi Meir. Rabbi Shimon says: they have not become susceptible to tumah. If the animal died, the flesh requires to be rendered susceptible to tumah, and the limb is rendered tamei as a limb severed from the living creature, but is not rendered tamei as the limb of a carcass;²² these are the words of Rabbi Meir. Rabbi Shimon declares it tahor.

⁷ The inhabitants of Naresh, both great and small, all without exception are wicked, and should be excommunicated. The fat, the hide, and the tail, indicate the various sections of the community.

⁸ For they are all thieves and insincere in their profession of friendship.

⁹ He will steal it from you at the first opportunity.

¹⁰ That he may not rob you.

¹¹ The name of a certain place whose inhabitants used to engage in crossbreeding animals.

¹² Sc. the arvad, whose bite is deadly.

¹³ The periods of gestation of a snake and a toad differ greatly; with the latter it is six months, with the former seven years, consequently they cannot be crossed.

¹⁴ First that each should leave its own kind, and secondly that these two kinds should bear from each other.

¹⁵ God surely would not perform miracles for the purpose of chastisement.

¹⁶ To punish the wicked.

¹⁷ I.e., pieces consisting of bones, flesh and sinews. A limb entirely severed from the living animal renders tamei men and vessels like a carcass, whereas a piece of flesh entirely severed from the animal has no tumah whatsoever.

¹⁸ Although they are not severed from the animal and the animal while alive cannot contract or convey tumah, they are in this respect regarded as detached from the animal, provided they were expressly intended to serve as food (for a gentile), so as to contract tumah like ordinary foodstuffs and also to convey it.

¹⁹ By being moistened by water or one of the seven liquids at any time after they have been torn loose.

²⁰ The dangling limb and flesh.

²¹ For at the slaughtering the limbs and pieces of flesh are not regarded as having fallen off, so that although the slaughtering cannot render the limbs and flesh fit for food it can render them tahor that they be not neveilah, and at the same time it renders them susceptible to receive tumah by the moistening by the blood.

²² For at death the limbs and pieces of flesh are regarded as having fallen off before, i.e., from the living animal, and therefore the flesh

GEMARA: They are rendered tamei in respect of food tumah but not in respect of neveilah tumah.²³ Now what are the circumstances? If they can be restored²⁴ they should not be rendered tamei even in respect of food tumah, and if they cannot be restored they should be then rendered tamei also in respect of neveilah tumah! — In fact they cannot be restored, but with regard to neveilah tumah it is different, for the Merciful One says: And if there will fall, that is, they must absolutely fall away [from the body].²⁵ There was also taught [a Baraisa] to this effect: With regard to the limbs or the pieces of flesh which hang loose from the animal and are attached by a hairbreadth, I might have said that they should convey neveilah tumah, the text therefore states: And if there will fall, that is, they must absolutely fall away [from the body]; nevertheless, they are rendered tamei in respect of food tumah.²⁶

This supports Rabbi Chiya bar Ashi, for Rabbi Chiya bar Ashi said in the name of Shmuel: Figs which had shriveled up on the branch are rendered tamei in respect of food tumah, and he who plucks them on the Sabbath is liable to bring a chatas.²⁷

Shall we say that the following also supports him? It was taught: Vegetables, such as cabbages and pumpkins, which had shriveled up on the stem, are not rendered tamei in respect of food tumah. If they were cut down and dried, they

is entirely free from tumah, whereas the limbs convey tumah as limbs severed from a living animal but not as limbs severed from a carcass.

²³ I.e., the limb does not render men and vessels tamei.

²⁴ I.e., the flesh or the limb hanging from the body could be reset and bound up with the body so as to heal and recover completely.

²⁵ In order to be deemed tamei like neveilah.

²⁶ Though in respect of neveilah tumah they are considered attached to the animal.

²⁷ Thus although with regard to Sabbath the figs are regarded as still upon the tree, with regard to food tumah they are regarded as fallen off.

²⁸ Although they were intended to be dried and used as fuel, nevertheless so long as they are still moist they are rendered tamei in respect of food tumah.

are rendered tamei in respect of food tumah. 'If they were cut down and dried'. But this is unthinkable, for they are then like wood! Rabbi Yitzchak, however, explained that it means: If they were cut down in order to be dried.²⁸ Now this reasoning applies only to cabbages and pumpkins, for these no sooner have they become dry than they are uneatable: but other fruits [even though they shriveled up on the stem] are rendered tamei [in respect of food tumah]. And what are the facts [in the case of the shriveled-up cabbages and pumpkins]? If both they and their stems dried up, it is obvious;²⁹ it must be then that only they shriveled up but not their stems!³⁰ — [It is not so]. In fact both they and their stems had dried up, but it was necessary to teach that if one cut them down in order to dry them [they are still tamei in respect of food tumah].

Come and hear: If a branch of a tree broke off with fruits upon it they are regarded as plucked. If they³¹ had dried up they are regarded as attached, presumably as the one is regarded as plucked for all purposes,³² so the other is regarded as attached for all purposes! — Is this an argument? One means one thing, and the other another.³³

²⁹ For even with regard to the laws of Sabbath these vegetables would be regarded as plucked, consequently only these do not convey food tumah, since they are as wood, but other vegetables do. Hence it was unnecessary for the Baraisa to state these obvious rules.

³⁰ In which case with regard to the laws of Sabbath they would be regarded as unplucked, nevertheless with regard to tumah they are considered plucked and convey food tumah, thus supporting Shmuel's view.

³¹ In the case where the tree had not split but the fruits had dried upon the tree.

³² I.e., both as regards the laws of Sabbath and tumah, thus conflicting with Shmuel, who distinguishes between these laws.

³³ In other words, 'regarded as attached' has reference only to the laws of Sabbath but not to tumah, thus in agreement with Shmuel.