

Chullin – Simanim

פרק ט – העור והרוטב

דף קכז – Daf 127

1. מה רבו מעשיך ה' – creatures which live in the sea, land, etc.

A Baraisa *darshens* the phrase "הצב למינהו" – *the toad according to its variety* to allude to several other species, including the "סלמנדרא", a creature created through sorcery from a fire of הדסים. When Rebbe Akiva reached this *passuk*, he would marvel: 'מה רבו מעשיך ה' – *how wondrous are Your works, Hashem!* – *You have creatures which grow up in the sea*, and *creatures which grow up on dry land*. If the sea creatures were to go up onto dry land, or the land creatures were to descend into the sea, they would immediately die. You have creatures which grow up in fire (the סלמנדרא), and creatures which grow up in the air. If those which live in fire were to rise into the air, or those of the air were to descend into fire, they would immediately die. Rebbe Akiva concluded: 'מה רבו מעשיך ה'!

2. A dangling אבר and בשר are susceptible to טומאת אוכלין

The next Mishnah states: האבר והבשר המדולדלין בבהמה – *the limb and the meat which dangle from an animal* מטמאין – *transmit food tumah in their place* (even while still attached), but require הכשר with liquid before becoming *tamei*. [Had they been fully detached, they would be אבר מן החי and בשר מן החי, respectively; אבר מן החי is an independent source of *tumah*.] If the animal dies, the formerly dangling בשר requires הכשר, but the אבר is now *metamei* as אבר מן החי, but is not *metamei* as נבילה (the next Daf will explain the practical difference between the two). Rashi explains that מיתה עושה ניפול – *death effects falling off*, i.e., considering the dangling limb as if it fell off just before the animal's death. The Gemara clarifies that if the dangling אבר and בשר are מעלין ארוכה – *able to regenerate*, they would not even be susceptible to טומאת אוכלין. Although the Mishnah's case must therefore be a case where they can no longer regenerate, the אבר is still not *metamei* as אבר מן החי, because a *derashah* requires עד שיפול – *until it falls off* completely.

3. Shriveled, attached figs are considered detached re: *tumah*, but attached re: Shabbos

The Gemara observes that although a dangling אבר is still considered attached to the animal insofar as it is not *metamei* as אבר מן החי, it can nevertheless contract and transmit food *tumah*, and is considered detached in this regard. This supports a similar distinction stated by Rav Chiya bar Ashi in Shmuel's name: תאנים שצמקו באיביהן – *figs which shriveled on their branches* are *metamei* (i.e., and are considered detached), והתולש מהן בשבת, *but one who detaches them on Shabbos is liable to bring a korban chatas* (because regarding Shabbos, they are considered attached).

Siman – Cookies

The baker who made **cookies** with **creatures from the sea, land, air, and fire on them** to try and console the man whose animal had a dangling limb that became טמא טומאת אוכלין, warned him **not to learn from this that dangling is called detached and take off a dangling fig on Shabbos**.



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3 things to remember

1. מה רבו מעשיך – creatures which live in the sea, land, etc.
2. A dangling אבר and בשר are susceptible to אוכלין טומאת
3. Shriveled, attached figs are considered detached re: *tumah*, but attached re: Shabbos

