Chullin 127 – Good Morning Raboisai

Eggs and Bones of Sheratzim

1️⃣ "HaTeme'im" – Including the Egg and Femur

👉 The Gemara continues with the extra hei in "haTeme'im."

The Beraisa darshens it to include:

- Beitzas hasheretz – the egg of a sheretz
- Kulis hasheretz – the femur of a sheretz.

However, the egg does not automatically transmit Tumah simply because it came from a sheretz.

2️⃣ The Egg Must Be Developed

👉 The Torah describes a sheretz as something developed.

Therefore, an egg only has this Tumah when:

- The embryo inside has developed – rikmah.

An undeveloped egg:

- Does not have this Tumah.

3️⃣ The Egg Needs an Opening

👉 Even when the sheretz has developed inside:

- The shell still separates a person from the Tumah.

Therefore, there must be:

- A small hole in the shell.

How large?

- Enough for a hair to enter.

Once a hair can pass through:

- It can reach the Tumah inside
- And provide contact for Maga.

This continues the principle from yesterday:

- Enclosed Tumah is different from accessible Tumah.

The Half-Mouse, Half-Earth Creature

4️⃣ How Much Must Have Developed?

👉 The Gemara returns to the unusual creature described in the Mishnah:

- Part mouse
- Part earth.

The Tumah applies when:

- A complete side has developed into the mouse.

If only a small portion has become flesh:

- It does not yet have the required status.

The Gemara discusses how this fits with Rebbe Yehudah, who extends Tumah even to:

- The earth directly opposite the flesh.

The Sea Mouse

5️⃣ Does an Achbar Yam Have Tumah?

👉 The Torah lists:

- Chuldah
- Achbar

Among the sheratzim.

The Gemara asks:

Does “achbar” include:

- A land mouse
- And an achbar yam – a sea creature known as a “sea mouse”?

Perhaps anything carrying:

- The name achbar

Should have Tumah.

6️⃣ “Al Ha’aretz” – Only a Land Species

👉 The Torah says:

- Al ha’aretz – on the land.

This excludes:

- A species whose natural habitat is the sea.

Therefore:

- An achbar yam is not included in Tum'as Sheretz.

📌 But What If a Land Mouse Falls Into Water?

That is different.

A regular land mouse:

- Remains a sheretz wherever it happens to be.

Its location in water:

- Does not remove its Tumah.

The exclusion is about:

- A species whose natural habitat is the sea.

A Floating Sheretz

7️⃣ Safek Tumah in Water

👉 The Gemara uses another appearance of “al ha’aretz” for the law of:

- Tumah tzafah – floating Tumah.

Normally:

- A safek Tumah in a reshus hayachid is tamei.

But if the sheretz is:

- Floating in water

And someone is unsure whether he touched it:

- The safek is tahor.

This is a special rule regarding:

- Floating Tumah.

What Does “BaSheretz” Include?

8️⃣ The Partly Formed Mouse

👉 The Gemara considers whether “baSheretz” comes to include:

- The unusual mouse which develops partly from earth.

One might have thought:

Only creatures that:

- Reproduce normally

Should be included.

The Torah teaches that:

- This creature can nevertheless have Tum'as Sheretz once sufficiently developed.

Creatures of Land, Sea and Fire

9️⃣ Different Creations for Different Environments

👉 The Gemara moves into an extraordinary discussion of Hashem's creations.

There are:

- Creatures whose natural environment is land
- Creatures whose natural environment is water
- And creatures associated with extreme heat/fire.

A creature suited to one environment:

- May die immediately when placed in another.

The Gemara highlights:

- The tremendous variety within creation.

🔟 Everything on Land Has a Counterpart in the Sea

👉 The Gemara teaches that:

- Many creatures found on land have corresponding creatures in the sea.

The major exception discussed is:

- The chuldah.

This is why the world is referred to with the expression:

- Yoshvei cheled

Because the chuldah is identified particularly with:

- Dry land.

The Beavers of Narash

1️⃣1️⃣ Not Considered Ordinary Land Creatures

👉 Rav Huna bar Rav Yehoshua says that:

- The beavers of Narash are not considered ordinary yishuv – land creatures.

They have a strong connection to:

- The aquatic environment.

This leads the Gemara into several sharp statements about:

- The people of Narash.

1️⃣2️⃣ The People of Narash

👉 The Gemara gives colourful warnings about the people of Narash and other places.

Among the expressions:

- If someone from Narash kisses you, check your teeth.
- If certain people accompany you, be careful of your belongings.

The point is:

- They had a reputation for dishonesty
- And one needed to be extremely cautious around them.

The Arod

1️⃣3️⃣ A Snake and Toad

👉 The Gemara discusses the arod, described as coming through an extraordinary combination involving:

- A snake
- And a toad.

Normally:

- Different species with different reproductive processes should not produce offspring together.

Rav calls this:

- Nes b'soch nes – a miracle within a miracle.

1️⃣4️⃣ Why Call a Dangerous Creature a Nes?

👉 The Gemara asks:

The arod is:

- Dangerous
- And can kill people.

Why call its creation:

- A miracle?

The answer:

- Nes b'soch nes l'puranus.

Its extraordinary creation can serve as:

- Punishment for reshaim.

The "miracle" refers to:

- The extraordinary nature of its creation
- Not that its effects are beneficial.

Rebbe Chanina ben Dosa and the Arod

1️⃣5️⃣ "It Is the Chet That Kills"

👉 The discussion recalls the famous incident involving:

- Rebbe Chanina ben Dosa
- And an arod.

After the dangerous creature died, the lesson was expressed:

- It is not the arod that kills
- It is the chet that kills.

The message is that:

- The ultimate danger is not merely the physical creature
- But a person's spiritual state.

New Mishnah – A Dangling Limb

1️⃣6️⃣ Eiver and Basar Meduldalin

👉 The Mishnah now introduces:

- A limb or flesh of a living animal
- Which is almost completely detached
- But remains hanging by a small connection.

This creates a fascinating halachic middle state.

On one hand:

- It is still attached.

On the other:

- It is almost entirely separated.

1️⃣7️⃣ It Can Receive Tum'as Ochlin

👉 While still hanging from the living animal:

- It can become tamei with Tum'as Ochlin.

For this it requires:

- Machshavah – intention to use it as food

- Hechsher – contact with the required liquid.

So for Tum'as Ochlin:

- We can treat the dangling piece as sufficiently independent.

1️⃣8️⃣ But It Is Not Yet Eiver Min HaChai

👉 Despite that:

- It is still attached to the animal.

Therefore:

- It does not yet have the full status of Eiver Min HaChai.

The Torah requires:

- Yipol – that it actually fall off.

As long as it remains attached:

- Even by a thread
- It has not completely separated.

📌 The Dichotomy

The same limb can therefore be:

- Detached enough for Tum'as Ochlin
- Yet attached enough not to be Eiver Min HaChai.

What Happens When the Animal Dies?

1️⃣9️⃣ Misah Osah Nefilah

👉 If the animal dies while the limb is still hanging:

- The death itself is treated as completing the separation.

The principle is:

- Misah osah nefilah – death creates the halachic “falling off.”

The dangling limb is therefore treated as:

- Eiver Min HaChai

Rather than simply becoming:

- Ordinary Neveilah flesh.

2️⃣0️⃣ Eiver Min HaChai, Not Neveilah

👉 The Mishnah therefore distinguishes:

- Tumah because of Eiver Min HaChai
- Tumah because of Neveilah.

The limb has its own status because:

- Halachically, its separation is associated with the animal's death.

Can the Limb Heal?

2️⃣1️⃣ The Gemara's Problem

👉 The Gemara asks:

What exactly is the condition of this dangling limb?

If it can:

- Heal and reconnect properly

Then why should it already:

- Receive Tum'as Ochlin?

But if it cannot heal:

- It seems effectively detached.

Why isn't it already:

- Eiver Min HaChai?

2️⃣2️⃣ "Ad Yipol" – It Must Actually Fall

👉 The answer is:

Even where:

- It will not heal

It remains attached until:

- It physically falls off.

The Torah teaches:

- Ad yipol – until it falls.

Therefore:

- It is not yet Eiver Min HaChai.

Nevertheless:

- Its almost-detached state allows it to be treated independently for Tum'as Ochlin.

The Same Idea With Fruit

2️⃣3️⃣ A Dried Fig Still Attached to the Tree

👉 The Gemara compares this to:

- A fruit that has completely dried out
- But remains attached to its tree.

This creates the same apparent contradiction.

For Tumah:

- It can be treated like detached food
- And receive Tum'as Ochlin.

Yet regarding Shabbos:

- Removing it from the tree is still considered detaching something from the ground.

So again:

- For one halachah it is detached
- While for another it remains attached.

2️⃣4️⃣ A Dried Vegetable on Its Stalk

👉 Reish Lakish discusses:

- A vegetable that has dried out while still attached to its stalk.

The Gemara considers whether:

- Its physical dryness
- Or the owner's intention to dry it

determines its status.

2️⃣5️⃣ Intention to Dry It Is Not Enough

👉 A major distinction emerges:

If the produce is:

- Still fresh and edible

But the owner merely intends:

- To dry it later

That machshavah alone does not make it:

- Halachically dried.

Its status is determined by:

- Its present condition.

2️⃣6️⃣ Dried Fruit With a Living Stem

👉 The Gemara considers a case where:

- The fruit itself has dried
- But its stem remains alive.

This closely resembles:

- The dangling limb of the animal.

The fruit itself can be treated as:

- Sufficiently detached for Tumah.

Yet because the stem remains alive:

- It retains an attachment to the tree.

Again we see:

- Different halachos can define “attached” and “detached” differently.

📌 **Key Chazarah**

- “HaTeme’im” includes the developed egg and femur of a sheretz.
- A sheretz egg requires development and an opening sufficient to access the Tumah inside.
- A sea mouse is excluded from Tum'as Sheretz because it is naturally a sea species; a regular land mouse remains tamei even if it enters water.
- A safek involving a floating sheretz is tahor under the special rule of Tumah tzafah.
- The partly earth, partly mouse creature is included in Tum'as Sheretz once sufficiently developed.
- The Gemara discusses the remarkable differences between creatures suited to land, water and other environments.
- The beavers of Narash are described as aquatic rather than ordinary land creatures, leading into the Gemara's sharp statements about the people of Narash.
- The arod is described as an extraordinary combination of species, a nes b'soch nes created as a possible punishment.
- The lesson of Rebbe Chanina ben Dosa is that ultimately it is the chet, not merely the dangerous creature, that kills.
- A dangling limb can receive Tum'as Ochlin while still not being Eiver Min HaChai.
- The Torah requires actual separation – ad yipol – before it receives the full status of Eiver Min HaChai.
- When the animal dies, misah osah nefilah – death completes the limb's halachic separation.
- A dried fruit still attached to a tree creates a similar middle state: detached enough for Tumah, yet attached for other halachos such as Shabbos.
- Merely intending to dry fresh produce does not make it halachically dried; its current physical state is what matters.

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