

OVERVIEW of the Daf

1) Eggs from non-kosher birds (cont.)

The new source for the halacha that eggs from non-kosher birds are not kosher is unsuccessfully challenged.

2) Non-kosher birds

A Beraisa presents different opinions as to how to identify non-kosher birds.

Abaye explains the intent of one of the characteristics.

It is explained how the definition of Acherim could be explained according to R' Eliezer and Rabanan who disagree about a particular related issue.

3) Grasshoppers

Two definitions of the term ריבו given in reference to the size of the kosher grasshopper's wings are presented.

R' Pappa rules that both definitions must be met for a grasshopper to be kosher.

Three related Beraisas are cited, the last one being particularly long.

R' Achai challenges the application of the hermeneutical principle as applied by the Beraisa and consequently suggests an alternative meaning to the Tanna's statement. ■

REVIEW and Remember

1. What are the different characteristics of non-kosher birds?
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2. What is the status of a grasshopper that has not yet developed jumping legs?
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3. What does the term חגב teach?
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4. Why does R' Achai reject D'vei R' Yishmael's exposition?
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Today's Daf Digest is dedicated by Mr. & Mrs. Ronny Shabat
In loving memory of their brother

ר' יהודה דוד בן ר' שאול, ע"ה

Distinctive INSIGHT

The four types of permitted locusts

למינהו ארבע פעמים—להביא ציפורת כרמים ויוחנה ירושלמית והערצוביא ורזבנית

The verse (Vayikra 11:22) lists four specific locusts which are kosher: "You may eat these from among them: the *arbeh* according to its kind, the *sal'am* according to its kind, the *chargol* according to its kind, and the *chagav* according to its kind." Several lessons are derived in the Beraisa in the Gemara which analyzes and interprets this verse and its applications to determine which locusts and grasshoppers are the ones that are kosher, and which ones are excluded.

A group of Rabbanim in Morocco had determined that a certain breed of locust was precisely that which the Torah permitted the Jews to eat. Based upon this ruling, many people actually began to eat this creature. Rabbi Chaim ibn Eter, the author of the Or HaChaim, was once visiting the Moroccan city of Meknes, and after having researched the issue thoroughly, he discovered that the ruling to allow the consumption of this particular locust was originally based upon an emergency famine situation where locusts had at one time infested the area and had destroyed the crops. Due to the extreme hunger which ensued, the rabbis had temporarily been willing to rule that the people could rely upon those minority opinions which held that this creature could be consumed. Now, however, when the emergency had passed, Rabbi Chaim felt that one could no longer rely upon this leniency. Most people had forgotten the emergency nature of the original ruling and they considered this locust as being outright kosher. As people became informed of his opinion, they began to accept his ruling, and a heavenly sign appeared to support his view. Although that specific species of locust used to appear regularly in that area, from the moment he issued his statement, that locust ceased to appear, for without its being welcome by the sainted rabbi, it was never again available in that area. ■

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לעילוי נשמת
יצחק דוב בן שלמה

HALACHA Highlight

Eating grasshoppers nowadays

תלמוד לומר "חגב" ששמו חגב

Therefore the verse states, "חגב" to teach that it must be called chagav

A Beraisa teaches regarding kosher grasshoppers that even if one has a grasshopper that possesses all the characteristics of a kosher grasshopper it is not permitted to consume that grasshopper unless it is called חגב or one has a tradition that this grasshopper was called חגב. This ruling is codified in Shulchan Aruch¹ and Taz² adds that nowadays the custom is that we do not eat any grasshoppers even if we know that they are called חגב since we are not experts in the names of the different varieties of grasshoppers. Aruch HaShulchan³ adds that he is not familiar with any place that eats grasshoppers.

Although in the majority of places Jews refrain from eating any variety of grasshopper there are some Yemenite communities that rely upon the kosher characteristics of certain grasshoppers from amongst the known grasshoppers about which they retain a tradition. There

were also some Moroccan communities that continued to eat certain varieties of grasshoppers until Or Hachaim prohibited them from continuing to eat them as recorded in his work Pri Toar⁴. He relates that when he pronounced the prohibition against eating grasshoppers his injunction was accepted by all of the residents except one. That person saw in his dream that he was eating bugs and insects and it was pointed out to him that the cause for the dream must have been that he had eaten grasshoppers that day and he confirmed that he had indeed eaten grasshoppers that day.

Teshuvos Mishnah Halachos⁵ contends that even the Yemenites who have a tradition regarding the species of grasshoppers that are kosher may not eat them once they left Yemen. He argues that their tradition was in force only for Yemen but once they left that place they must adapt to the more widespread custom that grasshoppers do not have a tradition that permits their consumption. ■

¹ שו"ע יו"ד סי' פ"ה סעי' א'.

² ט"ז שם סק"א.

³ ערוה"ש שם סעי' ה'.

⁴ פרי תואר שם סק"א.

⁵ שו"ת משנה הלכות חט"ז סי' ח'.

STORIES off the Daf

Questions and Answers

"כל עוף הקולט מן האויר טמא..."

A certain bochur was feeling a bit hungry. He strode into a nearby shop and purchased a treat, walked into the street and quickly wolfed it down as he walked. He was in a rush to hear a shmuz from the famous mashgiach, Rav Eliyahu Lopian, ז"ל, and wanted to be on time.

When he arrived Rav Elya's words changed him forever. "In Chullin 65 we find an interesting halacha. Rabi Shimon ben Elazar says: any bird which catches food

thrown to it in the air is impure. The Gemara wonders how this can be a sign of impurity, since some pure birds also do this. Abaye explains that a bird which catches and eats the food in midair is impure. Rashi explains that an impure bird eats the food in midair without even placing it on the ground.

"We see from here that a bird's inability to hold back from bolting its food is a sign of impurity. The difference between a pure and impure bird is only in how they relate to food. The impure bird wolfs down its food immediately while the pure bird places the food on the floor before eating. This teaches about people who purchase favorite morsels in stores and cannot wait to

get home to eat them. Instead they eat in the marketplace. This inability to wait until they get home is a sign of impurity. As we find in Kid-dushin 40, that one who eats in the market is like a dog."¹ ■

¹ לב אליהו, בראשית, ע' רכ"א

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as a zechus

for a refuah sheleimah for

אברהם גרשון בן ציפי

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דינה חיה שרה בת שיינע מירה