



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chullin Daf Nun Zayin

NISHTABRU RAGLEHA

- There was a basketful of birds with broken legs that were brought to **Rava** for a ruling. He checked each one to make sure that the "tzumas hagidin" (the place on the leg where 16 sinews come together, and a severing of a majority of any one of these makes the bird a treifa) were intact and then ruled that they were kosher.
- **R' Yehuda in the name of Rav** said, if a front leg of an animal becomes dislocated it is kosher. If the thighbone of a bird becomes dislocated it is a treifa. If the wing of a bird is dislocated it is a treifa, because we are concerned that it punctured the lung. **Shmuel** and **R' Yochanan** said, if the wing is dislocated we have to examine the lungs (but it is not automatically a treifa). **Chizkiya** said, a bird doesn't have lungs. **R' Yochanan** said it has lungs, and they are like a rose petal in between the wings.
 - **Q: Chizkiya** can't mean that a bird doesn't have lungs, because we see that they do. He also can't mean that a punctured lung doesn't make a bird into a treifa, because **Levi** taught a Braisa that says that all the treifos of an animal apply to a bird as well!? **A:** Rather, he means that a bird's lungs do not become at risk through a fall or when the bird is put into a fire. **R' Chana** explained, the reason is because the ribs of the bird protect the lungs very well.
 - **Q:** From the fact that **R' Yochanan** responded to **Chizkiya** that a bird "has lungs, and they are like a rose petal in between the wings", it must be that he knew that **Chizkiya** said it doesn't have lungs at all!? **A:** In EY they said in the name of **R' Yose the son of R' Chanina**, that from the words of **Beribi (Chizkiya)** we see that he did not eat much chicken (he wasn't familiar with the anatomy of birds).
 - **R' Huna in the name of Rav** said, the dislocation of the thighbone of a bird does not make it a treifa. **Rabbah the son of R' Huna** asked **R' Huna**, the **Rabanan** of Pumbedisa said that **R' Yehuda in the name of Rav** said it is a treifa!? He answered, every river has its own flow (every community has its own custom and that is why **Rav** did not change the custom there, but **R' Yehuda** understood **Rav's** inaction as saying that he actually held it was a treifa, when in fact he held it was kosher).
 - **R' Abba** saw **R' Yirmiya bar Abba** examining the tzumas hagidin of a bird. He said to him, **R' Huna in the name of Rav** said that a dislocated thighbone of a bird does not make it a treifa (and that is like it has been removed), so certainly if only the tzumas hagidin are severed it would not be a problem!? **R' Yirmiya** said, I know the Mishna that says, if an animal's back leg is cut below the joint it is kosher, but if it is severed above the joint it is a treifa, and also if the tzumas hagidin were removed it is a treifa. **Rav** said on this Mishna that the same rules apply to a bird. That is why I am checking the tzumas hagidin. **R' Abba** asked, if so, the two rulings of **Rav** are contradictory!? **R' Yirmiya** remained quiet. **R' Abba** said, maybe there is a difference between a dislocation and an actual severing. **R' Yirmiya** said, that is not your own teaching – this distinction was taught by **Rav** himself!
 - When **R' Abba** went up to EY he met **R' Zeira** who was saying that **R' Huna in the name of Rav** said, a dislocated thighbone makes a bird into a treifa. **R' Abba** said to him, after you went to EY we went to speak to **R' Huna** and he said that a dislocated thighbone does *not* make a bird into a treifa! **R' Abba** then proceeded to tell **R' Zeira** the entire exchange that he had with **R' Yirmiya bar Abba** which shows that he too said that **Rav** said such a bird would be kosher. **R' Zeira** said, **R' Chiya bar Ashi in the name of Rav** said that the bird would be a treifa. **R' Yaakov bar Idi in the name of R' Yochanan** said this as well that the

bird would be a treifa. But, **R' Yaakov bar Idi** said that **R' Chanina in the name of Rebbi** said that the bird would be kosher.

- The Gemara says we do not pasken like any of these lenient rulings. Rather, we follow the halacha as shown in the following story. **R' Yose ben Nehorai** asked **R' Yehoshua ben Levi**, how large can a hole in the kaneh be without the animal becoming a treifa? He answered, the Mishna clearly says up to the size of an Italian issar. He asked, we had a sheep in our neighborhood that had a hole that size and they put a patch of reeds on it and it healed!? **R' Yehoshua ben Levi** said, you can't rely on that. For we find that although it is well established that a dislocated thighbone of a bird makes it a treifa, **R' Shimon ben Chalafta** had a chicken with this condition and they put a splint on it and it healed. Clearly we must say that it lived for the time, but died before 12 months passed. We will have to say the same thing with this sheep (that it died before 12 months passed). We see from here that the halacha is that a bird with a dislocated thighbone is a treifa.
 - It was said about **R' Shimon ben Chalafta** that he would do things to prove or disprove theories (he would experiment). He once did something to disprove **R' Yehuda's** view that when the layer of covering close to the bird is removed it is a treifa. To disprove this he removed this layer from a chicken and then put it in a warm oven and wrapped it in the leather used by coppersmiths to catch the copper dust (the leather and the copper dust made this into a warm covering). The result was that the chicken lived and grew back an even thicker layer of feathers than it had originally.
 - **Q:** Maybe **R' Yehuda** holds that a treifa can temporarily get better before it dies, and that is what happened to this chicken?
A: It would not get better in the thing that made it a treifa to begin with, and here he proved that new and thicker feathers grew.
 - **Q:** What did **R' Shimon ben Chalafta** do that earned him this reputation? **A:** **R' Mesharshiya** said, it was the following story. The pasuk in Mishlei says that ants have no king and yet they don't steal from each other. **R' Shimon ben Chalafta** wanted to test if this was so. He went to an anthill during the summer and put a garment over it for shade. He saw one ant come out and recognize the shade, so **R' Shimon ben Chalafta** marked that ant. The ant went back into the hole and signaled to the others that there was shade and that they should come out. When they came out **R' Shimon ben Chalafta** removed the garment making it sunny again. All the other ants converged on the one that told that it was shady and killed it. **R' Shimon ben Chalafta** said, it must be that there is no king, because the ants didn't ask any other ant permission before taking the law into their own hands.
 - **R' Acha the son of Rava** said to **R' Ashi**, this does not prove anything. It may be that the king had signaled with them to kill the ant. It may also be that the king previously gave permission to kill any ant that acts in this way. It may also be that this colony was between kings. Rather, we should rely on the wisdom of Shlomo, who said that ants have no king.
 - **R' Huna** said, the identifying sign that something is a treifa is that it cannot live for 12 months.
 - **Q:** A Braisa says, a sign that an animal is a treifa is that it cannot have offspring. **R' Shimon ben Gamliel** says, if the condition gets progressively better it is not a treifa, but if it gets progressively worse it is a treifa. **Rebbi** said, if it cannot live for 30 days it is a treifa. They said to him, we find many treifos that can even live 2 or 3 years! Now, **R' Huna's** view is not mentioned in this Braisa!? **A:** It is actually a matter of machlokes

among Tanna'im, for we find another Braisa where **R' Shimon ben Elazar** says that some treifos can make it through the summer and others can make it through the winter, but suggests that no treifos can make it through the entire year.

- **R' Acha bar Yaakov** said, the halacha is that a treifa can have offspring, and a treifa can get progressively better (and therefore, having offspring or getting progressively better does not prove that it is not a treifa).