



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

### Chullin Daf Nun Tes

#### MISHNA

- The signs of a kosher beheima and chaya are stated in the Torah, but the signs of a kosher bird are not. However, the **Chachomim** have said that a bird that is "doreis" (it grabs its food in its claws and brings it to its mouth to eat – Rashi) is not kosher, and any bird that has an "extra toe", has a crop, and has a gizzard that can be peeled, is kosher. **R' Elazar the son of R' Tzadok** said, any bird that splits its toes (when it stands on a cord it puts two toes in front and two in back) is not kosher.
- With regard to grasshoppers, any kind that has 4 walking legs, 4 wings, 2 jumping legs, and whose wings cover most of its body, is kosher. **R' Yose** says, it must also be known by the name "chagav".
- With regard to fish, any type that has "snapir" and "kaskeses". **R' Yehuda** says, it must have two kaskasin and one snapir.
  - The kaskeses are the things that remain set on the fish – the scales. The snapir is what the fish uses to swim – the fins.

#### GEMARA

- A Braisa says, the following are the signs of a kosher beheima. The pasuk says "kol beheima mafreses parsah..." – the animal must have split hooves. The animal must chew its cud – and any animal that chews its cud definitely does not have upper front teeth, and is kosher.
  - **Q:** A camel chews its cud and has no upper front teeth, and yet it is not kosher!? **A:** It has two upper front teeth on the sides.
    - **Q:** A baby camel doesn't have even those upper front teeth, so why is it not kosher? Also, there are the "shafan" and "arneves" animals that chew their cud and yet do have upper front teeth and are not kosher!? Finally, no place in the Torah do we find a reference to the lack of upper front teeth as being a sign that an animal is kosher!? **A:** Rather, what the Braisa means is that any animal that does not have upper front teeth, definitely chews its cud and has split hooves and is therefore kosher.
  - **Q:** Why can't we simply look if the animal has split hooves and thereby know whether it is kosher? **A:** The Braisa's method of identification would be needed for a case where the animal's hooves were cut off, as **R' Chisda** said, that if one is traveling in the desert and sees an animal with its hooves cut off, he should examine its mouth – if it doesn't have upper front teeth it is definitely kosher, and if it does, it is definitely not kosher. This may be done as long as he can recognize a camel (since it is the one animal that doesn't have upper front teeth and is still not kosher).
    - **Q:** A camel does have upper front teeth on the sides!? **A:** **R' Chisda** meant, that he must be able to recognize a baby camel.
    - **Q:** We should be concerned for other baby animals that don't yet have their upper front teeth grown in!? **A:** This is not so, as the **Tana Divei R' Yishmael** said, the pasuk says "es hagamal ki maalei geira hu", which teaches that Hashem tells us, that there is no animal that chews its cud and is not kosher except for the camel.
  - **R' Chisda** also said, if one is traveling in the desert and sees an animal with its mouth damaged so that he cannot check its teeth, he should

examine its hooves – if it has split hooves it is definitely kosher, and if it does not, it is definitely not kosher. This may be done as long as he can recognize a pig (since it is the one animal that has split hooves and does not chew its cud and is therefore not kosher).

- **Q:** We should be concerned for other animals that have split hooves and are not kosher!? **A:** This is not so, as the **Tana Divei R' Yishmael** said, the pasuk says “*V'es hachazir ki mafris parsah hu*”, which teaches that Hashem tells us, that there is no animal that has split hooves and is not kosher except for the pig.
- **R' Chisda** also said, if one is traveling in the desert and sees an animal with its mouth damaged so that he cannot check its teeth, and its hooves cut off, he should examine its muscle – if it runs up-down and also side-to-side it is definitely kosher, and if it does not, it is definitely not kosher. This may be done as long as he can recognize a wild donkey (since it is the one animal whose muscle runs both ways and is yet not kosher).
  - **Q:** We should be concerned for other animals that have muscles that run in both ways and are not kosher!? **A:** We have a kabbalah that there is no exception to this rule except for the wild donkey.
  - **Q:** Which muscle is examined to see if it goes in both directions? **A:** **Abaye** or **R' Chisda** said, underneath the tailbone.

#### SIMANEI CHAYA

- A Braisa says, the following are the signs for a chaya. [**Q:** The signs of a kosher chaya are the same as those for a beheima!? **A:** **R' Zeira** said, the Braisa means to give the signs of what is a chaya for purposes of saying that its fats are mutar to be eaten]. The Braisa says, any animal that has horns and split hooves that are more pointed (as opposed to hooves that are rounded). **R' Dosa** says, if it has horns you don't have to even look if it has pointed hooves, but if it has pointed hooves you still must look to see if it has horns. With regard to the “keresh”, even though it only has one horn it is mutar as a chaya.
  - **Q:** A goat has split hooves that are pointed and has horns and yet it is a beheima and its fats are assur!? **A:** The horns of a chaya have layers, and a goat's horns do not (which is why it is not a chaya).
  - **Q:** An ox has horns that are layered and yet its fats are assur!? **A:** A chaya's horns have grooves, and an ox's horns do not.
  - **Q:** A goat's horns have grooves and yet its fats are assur!? **A:** A chaya's horns branch out, and a goat's horns do not.
  - **Q:** A “tzvi's” horns are not branched (Rashi says this clearly can't be referring to a deer and must be referring to a “shteinbak”, which is a similar animal that does not have branched horns) and yet its fats are mutar!? **A:** If the horns are rounded it is a sign for a chaya even if they are not branched.
  - Based on the above, if the animal has branched horns it is certainly a chaya and its fats are mutar. If the horns are not branched, in order to be a chaya the horns must be layered, rounded, and grooved in a way that the grooves are close to each other and go into each other.
    - These requirements of the chaya's horns are what leads to the question regarding the “karkuz” goat – whether it is a beheima or a chaya.
      - The Reish Galusa had a karkus goat. After it was sheched **R' Achai** said the fats were assur, but **R' Shmuel the son of R' Avahu** ate from the fats. They sent a message from EY that the halacha follows the view of **R' Shmuel the son of R' Avahu**, but you must be careful for the honor of **R' Achai**, because he “lights up the eyes” of galus.
  - **R' Yehuda** said that the keresh is the deer of Bei Illai, and that the “tigris” is the lion of Bei Illai.
    - **R' Kahana** said, there were 9 amos between the two ears of the lion of Bei Illai, and the deer of Bei Illai was 16 amos long.

- The Caesar said to **R' Yehoshua ben Chananya**, your God is compared by the pasuk to a lion. Why is that a great thing? Any warrior can kill a lion!? **R' Yehoshua** said, he is not compared to the regular lion – he is compared to the lion of Bei Illai. The Caesar demanded to see this lion. **R' Yehoshua** told him, you will not be able to stand seeing it. The Caesar continued to demand to see it. **R' Yehoshua** davened for it to come out of its place and it did. When it was 400 parsos away it let out one roar. This roar caused all the pregnant women of Rome to miscarry and all the walls to collapse. When it was 300 parsos away it again roared and caused all the men's teeth to fall out and caused the Caesar to fall off his throne onto the ground. He asked **R' Yehoshua** to daven that it return to its place. **R' Yehoshua** did so and it returned.
- The Caesar said to **R' Yehoshua ben Chananya**, I want to see your God. **R' Yehoshua** said, you are not capable of being able to see Him. The Caesar demanded that he show him God. **R' Yehoshua** put the Caesar in the sun in the height of summer and told him to look directly at the sun. The Caesar said that he is not able to do so. **R' Yehoshua** said, the sun is just one of the servants of Hashem and you say that you are not able to look at it. Clearly, you are not able to look at Hashem Himself!