



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

Chullin Daf Samach

- The Caesar said to **R' Yehoshua ben Chananya**, I want to prepare a meal for your God. **R' Yehoshua ben Chananya** said, you are not capable of doing so, even just for His entourage. The Caesar demanded that he be shown how to do so. **R' Yehoshua ben Chananya** told him to prepare a meal on the banks of the Revisa river. The Caesar prepared for 6 months of the summer and when he was done a wind came and blew everything into the river. He then prepared for the 6 months of winter, and the rain came and washed it all into the river. He asked why that was happening. **R' Yehoshua ben Chananya** told him, that is just part of the entourage that comes to prepare the place for God. The Caesar admitted that he was not capable of making this meal.
 - The daughter of the Caesar said to **R' Yehoshua ben Chananya**, the pasuk can be understood to suggest that your God is a carpenter, so go and tell Him to make for me the tool that is used to roll yarn. **R' Yehoshua ben Chananya** said, ok. He davened and Hashem gave her tzaraas. In Rome, people with tzaraas were made to sit in the market and roll yarn with this tool. **R' Yehoshua** passed by her and said, "God has given you what you asked for!" She said, "Tell Him to take back what He has given to me." **R' Yehoshua ben Chananya** said, "Our God gives, but does not take back."
- **R' Yehuda** said, an ox has a wide stomach, wide hooves, a large head, and a large tail. The opposite is true for a donkey.
 - **Q:** For what purpose was this taught? **A:** For commercial transactions – if someone is supposed to have sold an unspecified ox or donkey, he must deliver one with these characteristics.
- **R' Yehuda in the name of Shmuel** said, the ox that Adam brought as a korban had a single horn coming out of its forehead, as can be darshened from the pasuk "mshor par *makrin* mafris" (with "makrin" written in the singular form, which can be read as "mikeren").
 - **R' Yehuda** also darshened from this pasuk that this ox was created fully developed, already with its horns. This supports **R' Yehoshua ben Levi**, who said that everything created at the time of Creation was created in their fully mature state, acquiesced to their being created, and acquiesced to their physical characteristics.
 - **R' Chanina bar Pappa** darshened, that when Hashem told the trees to come forth "limineyhu" (each kind to be separate) the vegetation made a kal v'chomer and said – if Hashem wanted the species to be mixed, He would not have told the trees to come forth with each species separate, so we should do the same. Even more, Hashem said this to the trees, which don't normally grow mixed – how much more so this should apply to vegetation, which does grow mixed. Each species then sprouted forth separately. The Malach then said the pasuk "Yehi kivod Hashem l'olam...".
 - **Ravina** asked, if one grafts two different types of vegetation together, would he be oiver for klayim? On the one hand, the commandment of "limineyhu" was never said to them. On the other hand, Hashem agreed with their kal v'chomer.
- **R' Shimon ben Pazi** asked, one pasuk refers to the sun and the moon as "the two big lights" and another pasuk refers to the sun as being big and the moon as being small. The reason for this is, initially they were equal in size. The moon went to Hashem and said that there cannot be two kings in one kingdom. Hashem told the moon, you are correct, so make yourself smaller. The moon said, I came with a good argument, so why am I punished? Hashem said, so make yourself visible by day as well. The moon said, no one needs a candle during the day (so I am not needed by day). Hashem said, you will serve as the basis for the Jewish calendar. The moon said, the sun also does, because the calendar is still aligned with seasons! Hashem said, there will be

tzaddikim who will be called by your name (the moon was referred to as “katan” and there are tzaddikim referred to by that as well). The moon still felt bad. Hashem says to the Yidden, bring a kapparah for Me for having made the moon small. This is what **Reish Lakish** was referring to when he said that the mussaf of Rosh Chodesh is different in that it says “LaHashem”, because it is being brought on “behalf of Hashem” for a kapparah.

- **R’ Assi** asked, one pasuk seems to say that the vegetation was created on Tuesday, but another pasuk seems to say that they did not sprout until Friday? This teaches that they were created on Tuesday but did not emerge from the ground, because they needed the rain to come and bring them out. When Adam was created on Friday, he davened for the rain and that caused them to sprout. This teaches how much Hashem wants the tefillos of tzaddikim.
 - **R’ Nachman bar Pappa** had seeds that only grew after he davened for rain. He said, this is the idea of the teaching of **R’ Assi**.
- **R’ Nachman bar Rava** said, the “shesu’ah” is a species of its own, and has two backs and two spines. Now, Moshe was not an expert on animals. The fact that the pasuk refers to this rare animal proves that the Torah was given to us by Hashem.
 - **Reish Lakish** said, we find pesukim that seem to have no real purpose, but in fact they are essential. For example, the pasuk says that the nation known as the Avim were driven out of their land by the Kaftorim. The reason this is important to know, is that the Avim were descendants of Avimelech, who had made a treaty with Avrohom that neither would deal badly with the other’s descendants for a number of generations. That time period had not yet passed, and the Yidden would therefore not have been able to drive the Avim out. Therefore, Hashem sent the Kaftorim to drive them out and the Yidden then came and drove out the Kaftorim from EY. Another example is the pasuk that says that Sichon, king of Emor, conquered the land from Moav. That again was done so that the Yidden not have to start up with Moav, as the pasuk prohibits the Yidden from doing. Another example is the pasuk that says the Tzidonim would refer to Chermon as Siryon and Emor referred to it as Senir. This teaches that EY was so respected by the other nations that they would even name their cities after the mountains of EY. A final example is the pasuk that says that Yosef made the Egyptians move from their homes to other parts of Egypt. This teaches that he did so only so that his brothers not be looked at as people who were in galus, because in fact all Egyptians were in galus from their homes.