



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

Chullin Daf Samach Aleph

SIMANEI HA'OF LO NEMRU

- **Q:** A Braisa says, the Torah says that a “nesher” is a non-kosher bird. This teaches that just as a nesher does not have an extra toe, does not have a crop, does not have a gizzard that can be peeled, and it “claws and eats”, the same is true that all other birds with these characteristics are not kosher. On the other hand, the Torah says that “torin” birds are kosher. This teaches that just as torin have an extra toe, and have a crop, and have a gizzard that can be peeled, and don’t “claw and eat”, the same is true that all other birds with these characteristics are kosher. We see from this Braisa that the simanim for a kosher bird are learned from the Torah, which contradicts our Mishna!? **A: Abaye** said, the Mishna means that the signs were not stated explicitly in the Torah, but were rather learned by the **Rabanan** from the fact that the Torah says that the nesher is not kosher and that torin are kosher.
 - **R' Chiya** taught a Braisa that says, if a bird has even one of the signs of a kosher bird, it is a kosher bird, because it is not similar to the nesher. It is only a bird like the nesher – that has none of the kosher signs – that may not be eaten, but a bird with even one sign may be eaten.
 - **Q:** Why don't we instead learn from torin and say it is only birds like the torin birds – that have all 4 signs of a kosher bird – that may be eaten? **A:** If this were true there would be no reason for the Torah to list the other non-kosher birds that it lists, since none of them have all 4 signs!
 - **Q:** Why don't we learn from the other birds that are listed, that have 3 of the signs and yet may not be eaten. We can learn that any bird with only 3 of the signs – and certainly if it only has 1 or 2 of the signs – may not be eaten!? **A:** If that was true, the Torah would not have listed the “oreiv” bird, which only has two of the kosher signs. Since it did, it must be that a bird that has even less than 3 of the signs can be a kosher bird.
 - **Q:** Why don't we learn from the oreiv bird, that just as it has only two of the signs and may not be eaten, so too any bird that has only two of the sign may not be eaten? **A:** If that was true the Torah would not have listed the “peres” and “aznia” birds, which have only one of the kosher signs. Since it did, it must be that a bird that has even less than 2 of the signs can be a kosher bird.
 - **Q:** Why don't we learn from the peres and aznia birds, that just as they have only one of the signs and may not be eaten, so too any bird that has only one of the signs may not be eaten? **A:** If that was true the Torah would not have listed the nesher, which has none of the signs of a kosher bird. Since it did, it must be that a bird that has even one of the signs can be a kosher bird.
 - **Q:** It seems from the Braisa that the only way we know that a bird is not kosher if it lacks *any* of the signs is from the fact that the pasuk lists the nesher. If not for that we would learn from the peres and aznia that a bird with just one sign is not a kosher bird. But, that is not correct, because peres and aznia are two “pesukim” (words) that are teaching the same thing, and we have a rule that whenever two pesukim teach the same thing we cannot then learn from them to other contexts!? **A:** We have a kabbalah that the sign that the peres has is different than the sign that the aznia has. Therefore, they are not considered two pesukim that are teaching the same thing, and we could have learned to other contexts.
 - **Q:** The Torah lists 24 species of non-kosher birds. Certainly there is overlap among them which have the same kinds of signs of a kosher

bird. If so, there are definitely two that are teaching the same thing and should therefore not be able to teach to another context. If so, we again have the question – why did the Torah have to list the nesher, which has none of the signs – as a non-kosher bird? **A:** We have a kabbalah that 20 of the 24 listed birds have 3 of the signs, the oreiv has 2 of the signs, and the peres has one and the aznia has one. Between the peres and the aznia, one of them has a sign that none of the other 23 have. Therefore, we would be able to learn from that one to other birds and say that having that one kosher sign does not make it kosher. The pasuk therefore lists the nesher, to teach that only something like the nesher – that has none of the signs – is not kosher, but a bird that has at least one of the signs (other than those birds listed in the pasuk as being non-kosher) are kosher.

- **Q:** If so, why did the Torah have to write that torin – which have all 4 signs of a kosher bird – are kosher? **A: R' Ukva bar Chama** said, the torin are listed to teach that it is fit to be brought as a korban, not to teach that it may be eaten.