



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

Chullin Daf Samach Gimme!

- **R' Yehuda** said, the “shalach” (one of the birds listed in the pasuk as being non-kosher) is the bird that draws fish from the sea. The “dachifas” (another non-kosher bird listed in the pasuk) is the bird whose beauty is tied to its head (its crest lies flat against its head when it is not open).
 - A Braisa also explains the dachifas in this way and then says that this is the bird that brought the “shamir” worm that was used for building of the Beis Hamikdash.
- **Ameimar** said, the “lakanei” and “batnei” birds are mutar to eat, but with regard to the “shakna’ei” and “batna’ei”, they may be eaten in a place where the custom is to eat them, but not in a place where the custom is not to eat them.
 - **Q:** If they may be eaten they should be eaten everywhere? Why is this subject to custom? **A:** These birds have only one kosher sign and are similar to the peres and azniya. Therefore, the places in which the peres and azniya were not found allowed these other birds to be eaten (there was no concern that they would be confused with the non-kosher peres and azniya). However, the places in which the peres and azniya were found did not allow these other birds to be eaten.
- **Abaye** said, the “ku’ei” and “kaku’ei” are assur, but the “kaku’asa” is mutar. However, in EY they gave malkus to one who ate the kaku’asa, and would call that bird the “tachvasa”.
- A Braisa says, the “tinshemes” (another non-kosher bird listed in the pasuk) is the “ba’us” of the birds (the bird that calls out at night – Rashi). Maybe instead say that this refers to the “ba’us” of the sheratzim (since there is a “tinshemes” that is listed as one of the tamei sheratzim as well)? We use one of the 13 methods of drasha – davar halameid mei’inyano –and say that since the subject matter of the pasuk is birds, this tinshemes must refer to a bird as well.
 - There is another Braisa regarding sheratzim that is similar to this one. The Braisa says, the “tinshemes” (one of the tamei sheratzim listed in the pasuk) is the “ba’us” of the sheratzim. Maybe instead say that this refers to the “ba’us” of the birds? We use one of the 13 methods of drasha – davar halameid mei’inyano –and say that since the subject matter of the pasuk is sheratzim, this tinshemes must refer to a sheretz as well.
 - **Abaye** said, the ba’us of the birds is the “kipuf” and the ba’us of the sheratzim is the “kupidai”.
- **R' Yehuda** said, that the “ka’as” (another non-kosher bird listed in the pasuk) is the “kuk” bird, and the “racham” bird is the “shrakrak” bird.
 - **R' Yochanan** said it is called the racham, because when it comes, “rachamim” comes to the world (it comes when it will rain).
 - **R' Bibi bar Abaye** said, this is only when it sits on something and makes a “shrakrak” sound. And, we have a kabbalah that if it sits on the ground and yells, this means that Moshiach is coming.
 - **R' Ada bar Simi** asked **Mar bar R' Idai**, we once found it to be sitting in a plowed field and yelling and a stone then came and fell on it and killed it!? He answered, that bird was a liar (Moshiach was in fact not about to come) and that is why it was killed.
- A Braisa says, when the pasuk listing the non-kosher birds says “oreiv” it refers to the oreiv bird. When it says “eis kol oreiv” it refers to the “deep oreiv”. When it says “limino” it comes to include the oreiv that comes with the heads of a yonah bird.
 - **Q:** Saying that “oreiv” refers to the oreiv bird is not helpful to explaining what it is!? **A:** Rather, the Braisa means that “oreiv” refers to the common black oreiv that we are familiar with.
 - The “deep oreiv” refers to the white oreiv (with white spots that appear “deeper” than the surrounding darker colors).

- **R' Pappa** said, the “oreiv that comes with the heads of a yonah bird” does not mean that it leads the group of yonah birds, rather it means that its head resembles that of a yonah.
- A Braisa says, when the pasuk listing the non-kosher birds says “haneitz” it refers to the neitz bird. When it says “limineihu” it comes to include the “bar chirya”, which **Abaye** identifies as the “shurinka”.
- **R' Yehuda** said, the “chasida” listed in the pasuk as a non-kosher bird is the white “daya” bird. It is called the “chasida”, because it does kindness with the other birds by sharing its food. The “anafa” bird is the “hot tempered daya”. It is called “anafa” because it gets angry at the other birds.
- **R' Chanan bar R' Chisda in the name of R' Chisda in the name of R' Chanan the son of Rava in the name of Rav** said, there are 24 types of non-kosher birds. **R' Chanan the son of R' Chisda** asked **R' Chisda**, in Vayikra there are only 20 types listed, and in the Devarim there are only 21 types listed!? Even if you say that in Vayikra there is the “da’ah” bird that is not mentioned in Devarim, when that is added to the 21 of Devarim there are still only 22 types!? **R' Chisda** said, your mother’s father (**R' Chanan the son of Rava**) said in the name of **Rav**, the pesukim say “leminah”, again “leminah”, “limino”, and “limineihu”, which refer to another 4 types, which bring the total to 24.
 - **Q:** Based on this answer there should be 26 – the 21 of Devarim and the “da’ah” are 22, plus these 4 brings the total to 26!? **A: Abaye** said, the “da’ah” listed in Vayikra and the “ra’ah” listed in Devraim are actually one and the same. This must be the case, because Chumash Devarim in meant to be more inclusive, so it would not leave out something taught on the list in Vayikra. Rather, it must be that the da’ah and ra’ah are one and the same.
 - **Q:** This reduces the total by one, but still leaves a total of 25!? **A: Abaye** said, the “aya” and the “daya” that are mentioned are actually the same bird. This reduces the total to 24.
 - **Q:** If they are one, why are they both listed in the pasuk in Devarim? **A:** It is as **Rebbi** says in a Braisa, that this bird is known by both of these names. If the Torah would have only referred to it by one of its names someone who refers to it by the other name would claim that it is kosher. Therefore, the Torah wrote both of its names.
 - **Q:** A Braisa says, the reason that the lists of the non-kosher animals and birds were repeated in Devarim after having already been taught in Vayikra: regarding the animals it was because of the “shisu’ah” (which is listed in Devarim, but not in Vayikra) and regarding the birds it was because of the “ra’ah” (which is listed in Devarim, but not in Vayikra). Now, presumably just as in the case of the animals the “shisu’ah” is an addition to the list, the same is true regarding the “ra’ah”!? **A:** The shisu’ah is being added, but the ra’ah is mentioned only to explain and clarify that the da’ah also goes by the name of ra’ah.
 - This argues on **R' Avahu**, who says that the ra’ah is another name for the aya (which would mean that the ra’ah, da’ah, aya, and daya are all the same) which means there are only 23 kinds of birds listed.
 - A Braisa says, **Isi ben Yehuda** said, there are 100 kinds of non-kosher birds in the East, and they are all types of aya birds.
 - **Avimi the son of R' Avahu** taught a Braisa that says, there are 700 kinds of non-kosher fish, and 800 kinds of non-kosher grasshoppers, and an uncountable number of birds.
 - **Q:** We have learned that there are only 24 kinds of non-kosher birds!? **A:** The Braisa means that the number of kosher birds are uncountable.
 - A Braisa says, **Rebbi** said, Hashem knew that there are more non-kosher animals than kosher animals, so He only listed the kosher ones. Hashem knew that there are more kosher birds than non-kosher birds, so He only listed the non-kosher ones.
 - **Q:** This seems obvious!? **A:** He teaches us what **R' Huna in the name of Rav** (in the name of **R' Meir**) said, that a person should always teach to his talmidim in a concise manner.

- **R' Yitzchak** said, a kosher bird may be eaten based on a tradition that this bird is kosher. A hunter is believed to say that he has a kabbalah from his rebbi that the bird he presents to us is kosher.
 - **R' Yochanan** said, this is only if the rebbi is known to have been an expert in knowing the 24 non-kosher birds and their names.
 - **Q: R' Zeira** asked, does this refer to his teacher in hunting or his teacher of Torah? **A:** From the fact that **R' Yochanan** said that the teacher must be an expert in identifying the birds it is clear that he is referring to a hunter, because a rebbi of Torah would be unfamiliar with identifying the various species. SHEMAH MINAH.