



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

Chullin Daf Pey Daled

- Yaakov the “min” (heretic) said to **Rava**, we pasken that a chaya is included in the category of beheima with regard to the kosher signs that are required. We should similarly say that a beheima is included in the category of chaya with regard to the requirement for kisuy hadam!? **Rava** said, it is for this reason that the pasuk says regarding the blood of a beheima, “ahl haaretz tishpichenu kamayim” – just like water does not have to be covered, the blood of a beheima does not need to be covered.
 - **Q:** Based on this, one should be able to be toivel in the blood of a beheima and become tahor!? **A:** The pasuk regarding a proper mikvah says “ach mayan ubor mikvei mayim yihiyeh tahor”. It is only these bodies of water that act to make tahor as a mikvah, but nothing else.
 - **Q:** Maybe this only comes to exclude other items that are not referred to by the pasuk as water, but blood of a beheima, which is referred to as water, can be used as a mikvah? **A:** By the pasuk mentioning “mayan mayim” and “bor mayim” it creates two exclusions – one to exclude items that are not referred to as water, and the other to exclude even blood.
 - **Q:** Maybe one comes to exclude liquids other than those referred to as water, which are flowing, and the other comes to exclude liquids other than water that have gathered and are stagnant, but blood, which is referred to as water, is included? **A:** The pasuk has 3 exclusionary terms – mayan mayim, bor mayim, and mikvei mayim.
- A Braisa says, the pasuk regarding kisuy hadam says “asher yatzud” (who will catch). This teaches that an animal that is caught from the wild requires kisuy hadam. How do we know that even a chaya or bird that remains captured under its own will – like geese and chickens – are also included? The pasuk therefore says “tzeid”, which comes to include any chaya or bird. Why then does the pasuk say “asher yatzud”? The pasuk is teaching that one should only eat meat as if he needs to first catch the animal before he can shecht it and eat it (i.e. he should not eat meat regularly so as not to impoverish himself).
 - A Braisa says, the pasuk says “ki yarchiv Hashem Elokecha es gevulcha...” (when Hashem will broaden your boundaries – i.e. when He gives you wealth and you desire meat). The Torah is teaching that the proper way to act is that a person should only eat meat when he has a strong desire to do so. The pasuk says “v'zavachta mibkarcha umitzoncha”, which teaches that one should not go out and buy meat, but should rather take from his own animals (only if he has enough to spare from his own animals). The pasuk says “mibkarcha umitzoncha” which teaches that one should not eat all of his animals, only some of them. Based on this **R' Elazar ben Azarya** said, if a person has a maneh he should eat vegetables; if he has 10 maneh he should eat fish; if he has 50 maneh he should eat meat; and if he has 100 maneh he may eat whatever he wants every day.
 - **Q:** When are the people with less than 100 maneh supposed to eat the suggested foods (only the one with 100 maneh is told to eat it “every day”)? **A:** These fancier foods are only to be purchased for Shabbos.
 - **Rav** said, we should listen to the words of the elder (**R' Elazar ben Azarya**).
 - **R' Yochanan** said, **Rav** was from a very healthy family and could therefore live on such meager nourishment. However, people like us should spend even his last perutah on food so that he be properly nourished.
 - **R' Nachman** said, people like us should even borrow to buy food for proper nourishment.

- The pasuk says “let lambs be your clothing”, which teaches that one should buy sheep so that he can make clothing with its wool. The pasuk says “flocks are the barter of a field”. This teaches that one should sell his field to buy flocks, and not sell flocks to buy fields. The pasuk says “let the milk of goats be sufficient”. This teaches that a person should be satisfied with the milk of the goats that he owns (and should not shecht them for their meat). The pasuk says “for your food, for the food of your household”. This teaches that your food comes before the food of your household. The pasuk says “and life to your naaros”. **Mar Zutra the son of R’ Nachman** said, this teaches that one should act with restraints when he is young, and teaches that a person should not accustom his children to eat meat and drink wine.
 - **R’ Yochanan** said, if one wants to become wealthy he should invest in small animals. **R’ Chisda** darshened this from a pasuk as well.
 - **R’ Yochanan** also said, it is better to drink a cup from sorcerers, than to drink a cup of lukewarm water. However, that is only if the water is in a metal keili, but if it is earthenware, it is not a problem. Even if it is in a metal keili, it is only a problem if no other ingredients were put into the water. Even if there are no other ingredients in the water, it is only a problem if the water was not first brought to a boil.
 - **R’ Yochanan** said, if someone inherited alot of money and wants to lose it, he should wear linen clothing, use glass keilim, and hire workers and not supervise them.
 - He is referring to Roman linen (which is very expensive and very fragile), white glass (which is also very fragile), and was referring to workers who would drive the oxen in the fields (which had great risk of ruining of the crops if not done carefully).
- **R’ Avira** darshened – sometimes in the name of **R’ Ami** and sometimes in the name of **R’ Assi** – a pasuk to teach that a person should always eat and drink less than what he can afford, should dress in accordance with what he can afford, and honor his wife and children with more than he can afford, for they are dependent on him, and he is dependent on Hashem.
- **R’ Eina** darshened at the entrance to the Reish Galusa, if one shechts for a deathly ill person on Shabbos he must do kisuy hadam. **Rabbah** strongly disagreed, based on the Braisa where **R’ Yose** says that if one shechted a kvi on Yom Tov he is not to cover its blood, based on a kal v’chomer – if regarding milah, where a definite obligation overrides Shabbos, a safek will not override Yom Tov, then regarding kisuy hadam, where even a definite obligation will not override Shabbos, so a safek will not override Yom Tov! The **Chachomim** said to him, this can be disproved from the obligation of shofar outside of the Beis Hamikdash, which does not override Shabbos even for a definite obligation and yet overrides Yom Tov even for a safek obligation! **R’ Elazar Hakapar Beribi** said we can refute the kal v’chomer another way as well. Milah may be different, because it does not apply to the nights of Yom Tov, whereas kisuy hadam does, and maybe that is why it can override Yom Tov! **R’ Abba** said, this is one of the things regarding which **R’ Chiya** said I have no refutation, and yet **R’ Elazar Hakapar Beribi** gave a refutation. Now, the Braisa clearly says that kisuy hadam does not override Shabbos. Presumably, this must be talking about where one shechted for an ill person!? Don’t say this is referring to where one was oiver Shabbos and shechted, because the Braisa compares the shechita on Shabbos to milah on Shabbos, and just as milah may be done on Shabbos, it is talking about a shechita that may be done on Shabbos!? Clearly we see that **R’ Eina** is incorrect!
 - **Q:** What is the safek regarding shofar that is referred to in the Braisa? It can’t refer to where it is a safek if it is Rosh Hashanah, because shofar blowing overrides when it is definitely Rosh Hashanah, so it definitely overrides where it is only a safek! **A:** Rather, it refers to blowing on Rosh Hashanah for someone who is a safek whether he is a man or a woman. **R’ Yose** does not agree with this refutation, because he holds that a woman may blow the shofar on Rosh Hashanah, and therefore this is not comparable to the case of a kvi, where it is a safek chaya or beheima.
 - **Ravina** said, another refutation of the comparison to kisuy hadam is that shofar overrides even Shabbos in the Beis Hamikdash, whereas kisuy hadam never overrides Shabbos.

- **Q:** The Braisa says that the mitzvah of milah does not apply on Yom Tov nights, which is why it can't be compared to kisuy hadam which does apply to Yom Tov nights. Now, milah doesn't just not apply to Yom Tov nights, it does not apply to *any* nights!? **A:** Rather, he was saying that milah is different in that it does not apply to nights the way it does by day. This is different than kisuy hadam, which applies equally to nights and days.