



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

Chullin Daf Tzaddik Beis

- The Gemara darshens a pasuk that describes the fight between Yaakov and the Malach and says that one was victorious and one wept, but leaves it unclear as to which party did which. From the pasuk "ki sarisa ihm elohim" we can learn that it was Yaakov who was victorious, and from the pasuk of "vayomer shalcheini" we can learn that it was the Malach who wept.
 - **Rabbah** darshens the pasuk where the Malach said "ki sarisa ihm elohim v'ihm anashim" to mean that the Malach gave a "remez" that there would be two categories of princes that would come from Yaakov – the Rosh Golah of Bavel, and the Nasi in EY. It was through this that the Malach also gave a remez that the Yidden would be going into galus.
 - The pasuk regarding the dream of the Sar Hamashkim says "uvagefen shlosa sarigim". **R' Chiya bar Abba in the name of Rav** said, this refers to the 3 wealthy and politically connected Yidden of every generation. Sometimes 2 are in Bavel and one is in EY, and sometimes it is the reverse. When they heard this drasha, the **Rabanan** looked at **Rabana Ukva and Rabana Nechemya**, the grandsons of **Rav**.
 - **Rava** said, this refers to the 3 Malachim of the goyim in every generation that present arguments in favor of the Yidden.
 - A Braisa says, **R' Eliezer** says "gefen" refers to the world, "shlosa sarigim" refers to Avrohom, Yitzchak, and Yaakov, "v'hee kiporachas alsah nitzah" refers to the "Imahos", "huvshilu ashkiloseha anavim" refers to the Shevatim. **R' Yehoshua** said to him, a person is shown the future in a dream, not the past! Rather, "gefen" refers to the Torah, "shlosa sarigim" refers to Moshe, Aharon, and Miriam, "v'hee kiporachas alsah nitzah" refers to the Sanhedrin, "huvshilu ashkiloseha anavim" refers to the tzaddikim of every generation. **R' Gamliel** said, we must come onto the drasha of **R' Elazar Hamodai**, who said that the dream all refers to one place. He explained, "gefen" refers to Yerushalayim, "shlosa sarigim" refers to the Beis Hamikdash, the King, and the Kohen Gadol, "v'hee kiporachas alsah nitzah" refers to the young Kohanim, "huvshilu ashkiloseha anavim" refers to the nesachim.
 - **R' Yehoshua ben Levi** said, the pasuk refers to the gifts that Hashem gave the Yidden. He explained, "gefen" refers to the Torah, "shlosa sarigim" refers to the well of water, the amud haanan, and the "mun", "v'hee kiporachas alsah nitzah" refers to the bikkurim, "huvshilu ashkiloseha anavim" refers to the nesachim.
 - **R' Yirmiya bar Abba** explained the pasuk as follows, "gefen" refers to the Yidden, "shlosa sarigim" refers to the 3 Yomim Tovim that the Yidden travel up to Yerushalayim "v'hee kiporachas" refers to the fact that it had reached the time for the Yidden to be fruitful and multiply, "alsah nitzah" refers to the fact that it had reached the time for the Yidden to be redeemed, and "huvshilu ashkiloseha anavim" refers to the fact that it had reached the time for the Mitzriyim to be punished. This is along the lines of **Rava**, who said that the pesukim there use the word "kos" three times, to refer to the punishment that the Mitzriyim got in the days of Moshe, in the days of Paroh Necho, and that they will get along with all other goyim in the future.
 - **R' Abba** told **R' Yirmiya bar Abba**, when **Rav** would darshen these pesukim, he darshened in the way that you darshened them.
 - **Reish Lakish** said, the Yidden are compared to a grapevine, the branches are the "baalei batim", the clusters are the talmidei chachomim, the leaves are the

ammei haaretz, the “knoknos” (which are useless) refer to the sinners. It is in line with this drasha that they sent from EY to Bavel that the “clusters” should daven for the well-being of the “leaves”, because without the food produced by the “leaves” the “clusters” could not survive.

- **R’ Yochanan in the name of R’ Shimon ben Yehotzadak** darshened a pasuk to mean that Hashem says that He acquired the Yidden by redeeming them on the 15th of Nisnon in the merit of the tzaddikim. The pasuk then makes reference to “30 se’ah” and “15 se’ah”. This refers to the 45 tzaddikim in whose merit the world exists. The pasuk is darshened to teach that 30 of them are in EY and 15 are in Bavel. The pasuk also makes reference to a “payment of 30” from the goyim. **R’ Yehuda** says this refers to the 30 tzaddikim of the goyim in whose merit the goyim exist. **Ulla** said, this refers to the 30 mitzvos Bnei Noach, of which they only keep 3 – that they don’t have same gender marriages, that they do not weigh and sell human meat in the market, and that they honor the Torah.

V'EINO NOHEIG B'OF

- **Q:** We see that a bird *does* have a “spoon” of flesh over the thigh!? **A:** It has, but it is not round.
- **Q:** **R’ Yirmiya** asked, if there is a bird that does have a round “spoon” or an animal that doesn’t have a round “spoon”, would we follow this particular creature, or does it stay in the category of its species? **TEIKU**.

V'NOHEIG B'SHLIL

- **Shmuel** said, when the Mishna says that the cheilev of a fetus is mutar, that is said according to all.
 - **Q:** This can’t be referring to the cheilev of the fetus itself, because we clearly find that **R’ Yehuda** argues with **R’ Meir** regarding the fats and the gid hanasheh of a fetus, and **R’ Elazar in the name of R’ Oshaya** explained that they argue in the case of a 9 month fetus that was found alive!? This also can’t be referring to the cheilev of the gid hanasheh (and that he means that all agree that it is mutar), because we clearly see that **R’ Meir and R’ Yehuda** argue with regard to how much of the fats of the gid hanasheh are assur!? **A:** He is referring to the fats of the gid hanasheh, and **Shmuel** agrees that according to **R’ Meir** this cheilev is only assur D’Rabanan, but all agree that D’Oraisa this cheilev is mutar. We see this from a Braisa as well, where the Braisa says that the gid hanasheh must be dug out of the flesh, which is the view of **R’ Meir**, and then says that its cheilev is mutar. Clearly, this must be referring to the halacha D’Oraisa and we see that **R’ Meir** holds that D’Oraisa this cheilev is mutar.
- **R’ Yitzchak bar Shmuel bar Marsa in the name of Rav** said, only the soft, edible offshoots of the gid hanasheh are assur D’Oraisa. **Ulla** said, although it is hard like wood and inedible, the Torah made it assur, but the offshoots are not assur D’Oraisa.
 - **Abaye** said, **Ulla’s** view seems correct, because **R’ Sheishes in the name of R’ Assi** said that the “threads” (nerves and vessels) found in cheilev are assur, but are not subject to kares (they are only assur D’Rabanan). We see that when the Torah says that cheilev is assur it does not mean to include the “threads”. Similarly we would say that when the Torah says that the gid hanasheh is assur, it does not refer to its offshoots.
 - We have learned, **R’ Sheishes in the name of R’ Assi** said, the “threads” (nerves and vessels) found in cheilev are assur, but are not subject to kares (they are only assur D’Rabanan), and the “threads” (nerves and vessels) found in a kidney are assur, but are not subject to kares (they are only assur D’Rabanan). With regard to the fats found inside the kidney there is a machlokes between **Rebbi and R’ Chiya** – one says it is assur and the other says it is mutar. **Rabbah** would dig the fats out, and **R’ Yochanan** would do so as well. **R’ Assi** would level it off and eat the fats that remained in the kidney.
 - **Abaye** said, **R’ Assi’s** view seems correct, because **R’ Abba in the name of R’ Yehuda in the name of Shmuel** said, that it is only the fats that are on the flanks that are assur, not the fats that are *in* the flanks (the fats covered by the meat). Similarly, with regard to the kidney we can say that it is only the fats on the kidney that are assur, not the fats in the kidney.

- **Q:** We find that **R' Abba in the name of R' Yehuda in the name of Shmuel** said, that the fats under the loins are assur. Now, since it is covered by the loins it should be mutar!? **A: Abaye** said, although it is covered by the loins in a dead animal, when the animal is alive and moving about there are times when this fat is not covered by the loins. That is why it is assur. **R' Yochanan** agreed with this as well.