

OVERVIEW of the Daf

1) Chiltis (cont.)

R' Yehudah identifies "tiah."

The effect of chiltis on people is discussed together with a related incident.

R' Yosef mentions other foods that could be dangerous followed by another incident.

2) **MISHNAH:** The Mishnah teaches how to identify kosher and non-kosher varieties of birds, grasshoppers and fish.

3) Signs of kosher animals

A Beraisa discusses the signs of kosher animals.

On the second try the Gemara successfully challenges the Beraisa's assertion that any animal that chews its cud does not have upper front teeth.

The identifying feature of a kosher animal is revised.

The necessity to identify a kosher animal by its front upper teeth is unsuccessfully challenged.

R' Chisda offers a method of examination to determine whether an animal whose mouth was mutilated is kosher.

This teaching is unsuccessfully challenged.

R' Chisda offers a method of examination to determine whether an animal whose mouth was mutilated and whose hooves were severed is kosher.

This method is unsuccessfully challenged.

The location of this examination is identified.

4) Undomesticated animals

A Beraisa, following R' Zeira's explanation, discusses the identifying features of an undomesticated animal as opposed to a domesticated animal.

This distinction is challenged, revised and then finally summarized.

A related incident and subsequent ruling are presented.

5) Keresh and tigris

R' Yehudah identifies the keresh and tigris referenced in a previous Beraisa.

The size of these creatures is described.

A related incident is recounted.

The Gemara begins to recount another encounter between Caesar and R' Yehoshua ben Chananya. ■

Distinctive INSIGHT

Shmuel knew the secret

קרי רב עליה דשמואל כל רז לא אנס לך

A deer was brought to Rav for a ruling regarding its status, and Rav ruled that it was not a tereifah. Rav was planning on eating from its meat by salting it and roasting it, until Shmuel warned him that the deer might have been bitten by a snake and that its meat might still have the venom of the snake within it. Rav asked Shmuel how to check for this risk, and Shmuel informed him that if the meat is placed in an oven it would become evident if there was a problem. When the meat was placed into an oven, the meat fell apart piece by piece, thus indicting that the meat was tainted. Rav, who was spared eating the poisoned meat due to the alert warning of Shmuel declared about Shmuel's wisdom, "no secret is hidden from him."

Ben Yehoyada asks a number of questions about this incident and the response of Rav to it. While Shmuel's insight helped save Rav from eating something dangerous, if not fatal, we know that Shmuel was a very competent doctor. A doctor would be expected to be aware of dangers to health, and his advice to avoid possible risks was part of his profession. What, then, was Rav referring to when he said that Shmuel was privy to unknown secrets? Even his knowing that a poison would cause the meat to fall apart when heated is within the range of a doctor's knowledge.

Shmuel was a close confidant of Rav, and Shmuel knew that Rav only ate from meals that were for the sake of a mitzvah, but not from meals that were only elective (see later, 95b). Rashi, and the Eshkol, write that the reason for Rav's conduct was that he was suspicious that meat at an elective meal was not prepared properly. He was concerned that the halachos of removing the gid hanasheh, salting to remove blood, or the halachos of forbidden fats might not have been followed properly. Pesach Einayim (to Menachos 110b) explains that Rav was afraid of these prohibitions, but he never publicized his personal concerns. Instead, he excused himself by saying that he only ate at mitzvah occasions. Then, when asked to participate in a mitzvah affair, he would use a different excuse. In our case, when asked to join the honorable Reish Galusa, Rav had no excuse to refuse. He therefore asked to eat meat from a deer, where the fats are not forbidden. He then asked to have it roasted, where the salting and the blood would not be an issue. Shmuel realized that even this was uncomfortable for Rav, as Rav simply did not want to receive any benefit from anyone, and not only due to the possible prohibitions associated with the meat. Therefore, Shmuel suggested another excuse, albeit remote, that of the meat being poisoned with a snake's venom. Rav appreciated Shmuel's intervention, and he said, "Shmuel knows the secret." ■

*Today's Daf Digest is dedicated in memory of
 Colonel Henry Crown ob"m
 On the occasion of his yahrzeit*

*Today's Daf Digest is dedicated in memory of
 אבי מורי שמואל יצחק בן אריה
 Shmuel Yitzchak Backenroth, זצ"ל
 sponsored by his children*

HALACHA Highlight

Relying on a mesorah that a bird is kosher

כל עוף הדורס טמא

Any bird that claws is non-kosher

Shulchan Aruch¹ explains that the Torah does not enumerate the characteristics of kosher birds. The Torah merely lists species that are not kosher and all other species of birds are kosher. The Torah lists twenty-four species of birds that are not kosher. Theoretically, one who could identify the twenty-four non-kosher species is permitted to eat any other bird without having to confirm that it is a kosher variety. Shulchan Aruch then discusses how one who cannot positively identify the twenty-four species of non-kosher birds may determine whether a bird is kosher. After listing the characteristics of kosher birds he concludes that even if one finds a bird that seems to have the characteristics of a kosher bird one should not eat any bird that does not have a mesorah that it is a kosher bird. The concern is that the bird may claw and one will not necessarily know since this characteristic is not immediately obvious as are the other ones.

Shach² writes that once one has a mesorah about a particular bird it is unnecessary for one to check to see if it has other kosher characteristics. On the other hand if one discovers that a bird that has a mesorah claws or parts the toes of its

REVIEW and Remember

1. What are the physical characteristics of a kosher bird ?

2. How does one identify a kosher animal if one cannot examine its mouth or hooves. ?

3. How does one differentiate between a domesticated animal and an undomesticated animal ?

4. What happened when the Bei I'lai lion roared ?

feet one may not eat that bird since it must be assumed that the mesorah was mistaken. If one has a mesorah about a particular bird and one does not know that bird to claw he may rely upon the mesorah even if it does not have the other three kosher characteristics. In other words if one sees that the bird in question does not have a crop, an added toe nor can its gizzard be peeled one may eat the bird. The reason is that a bird need not have all of the kosher characteristics to be kosher and if there is a mesorah about a bird that it is kosher one may trust that the originator of the mesorah knew that this bird was not one of the twenty-four species of non-kosher birds listed in the Torah. ■

¹ שו"ע יו"ד סי' פ"ב סעי' א'
² ש"ך שם סק"ו. ■

STORIES off the Daf

The Blessing of Children

”מפרי פי איש שבע בטנו...”

A couple desperately wanted children and had waited for many years with no success. They approached Rav Chaim Kanievsky, shlit”a, for advice as to what they could do to help merit children, and he offered very specific advice. As he had with many other infertile couples, he recommended publishing the Torah novellae of others. In every case where he recommended this, the anguished couple had a child. When asked for a source for this advice, Rav Chaim pointed to a statement on today’s daf.

“In Chullin 59 we find that the Reish Galusa had a goat of Karkuz. Since

he held that it was a chayah, he stored up its chelev to eat. Rav Shmuel the son of Rav Avahu permitted it and said about himself the verse, ‘מפרי פי איש שבע בטנו.’ Although this literally means that due to his erudition he was able to eat the chelev, we can explain it in a different manner. Literally this can be read as, ‘From the fruit of a man, his belly was satiated.’ This hints to us that a couple who disseminates Torah by printing Torah novellae will have their belly filled with a new child.”¹

Interestingly, there have been cases where printing one’s own chiddushei Torah worked to the opposite extreme. Rav Dovid Moshe Rabinowitz, zt”l, was the only son-in-law of the Rebbe of Radomsk, zt”l. He had no children for many years but did have in his possession many reams of wondrous chiddushei

Torah that were never printed. He refused to print them for a personal reason.

The Radomsker Rebbe said of his son-in-law, “If he were to print these wondrous chiddushim, Hashem would count this like a child. It could therefore disrupt his chance to have children. Is it any wonder he refuses to print them?”

When the Pardes Yosef, zt”l, cited this story, he added, “We find that true chiddushim are considered one’s offspring in the verse, ‘זה ספר תולדות אדם’ — this is the book of the offspring of man.’ This can also be understood to mean that one’s sefer is likened to his offspring.”² ■

¹ דרך שיחה, לך לך, ע' נ"א
² פרדס יוסף, פרשת וילך ■

