

OVERVIEW of the Daf

1) *Keresh and tigris*

Additional discussions between R' Yehoshua ben Chananya and Caesar are recounted.

2) *Contrasting animals*

R' Yehudah explains how to differentiate between a bull and a donkey.

The practical relevance of this is identified.

3) *Creation*

Two teachings of R' Yehudah related to the bull offered by Adam HaRishon are presented.

A teaching of R' Chanina bar Pappa regarding creation is recorded.

Ravina asks whether according to R' Chanina bar Pappa one violates a prohibition if he grafts two types of herbage together and the inquiry is left unresolved.

R' Shimon ben Pazi relates the story behind the size of the moon.

R' Assi teaches that herbage was created on the third day but did not appear until Adam HaRishon prayed for rain and then they sprouted.

A related incident is recounted.

4) *Non-kosher creatures*

R' Chanan bar Rava describes the shesua.

R' Chisda commented about R' Chanan bar Rava's choice of words.

Another teaching is presented in which R' Chisda again reacted positively to the choice of language.

It is noted that Rav disagrees with the identity of the Avim in the previous teaching and a Beraisa is cited that supports Rav's understanding.

Reish Lakish notes that there are many verses that appear unnecessary until one analyzes them further. ■

REVIEW and Remember

1. Why is it important to know the characteristics of an ox and a donkey?

2. In what state were the animals created?

3. What descriptive term is associated with the righteous?

4. What's an example of a verse that seems unnecessary but teaches a great lesson?

Gemara GEM

The ox brought by Adam HaRishon as an offering

ואמר רב יהודה שור שהקריב אדם הראשון קרן אחת היתה לו במצחו שנאמר ותיטב לה' משור פר מקרין מפריס

The ox which Adam HaRishon brought as a korban had one horn on its forehead. Why did Adam HaRishon specifically offer an ox with one horn instead of a regular ox? What is the significance of his offering?

HaKosev in Ein Yaakov (Chulin 60a) quotes Rashba who explains that when Adam HaRishon sinned by partaking of the forbidden fruit of the Eitz HaDa'as (Tree of Knowledge), he did so because he strayed from what he knew he was supposed to do, instead following the knowledge in his heart. In order to show that he was no longer going to follow his personal desires, and instead be solely committed to doing the will of God, he brought an offering which had only one horn coming out of the middle of the animal's head. One horn coming out of the middle of the head showed that he was going to go in the one straight logical way, that of God, and not deviate to another path due to his desires. Rashba continues that this concept was also apparent in the building of the Mishkan, in which the skins of techashim were used to cover the Mishkan, as we find (Shemos 26:14): "And you shall make a Cover for the Tenth-spread of red-dye ram skins, and a Cover of tachash skins above." The techashim also had only one horn, as we see in the Gemara (Shabbos 28b). Their usage in the Mishkan was to cover the entire Mishkan and make it into one unit. This similarly showed that Bnei Yisrael recanted and did teshuvah from their sin of the Golden Calf, in which it seemed that they held more than one God (see Maharsha in Chullin ibid. who expresses a similar thought).

Iyun Yaakov in Avoda Zara (8a) mentions that it was apparent to Adam HaRishon to bring this animal as a Korban, as it only had one horn. The reason it only had one horn is that it was directly created by God (as opposed to animals which were born later which usually have two horns). Adam realized that he must bring this animal as his atonement. We know that the concept of an offering is that it is brought as an atonement and that it is in place of the person who sinned.

Adam HaRishon understood that just as he was created directly by God without parents, it was fitting for him to bring an offering which was created directly by God. ■

HALACHA Highlight

The necessity to have a tradition to eat a bird

סימני העוף לא נאמרו

The signs of a kosher bird were not recorded in the Torah

The Mishnah (59a) declared that the signs of a kosher bird were not recorded in the Torah. As a result, people relied on their knowledge of the identity of the 24 non-kosher species of birds. When people lost track of the precise identity of the non-kosher birds it became necessary to rely upon one's tradition of which birds are kosher. Rambam¹ writes that it is necessary for one to have a tradition in order to be able to eat a bird. Although the Gemara provides characteristics by which one could identify kosher birds, these characteristics are only beneficial for those who know the 24 species of non-kosher birds and their subcategories. He also remarks that a hunter is believed to say that his hunting teacher identified a particular bird as kosher if that hunter is known to be an expert in these matters. Rosh² explains that nowadays that we are not experts in identifying the 24 spe-

cies of non-kosher birds we have to be concerned that any particular bird may be the type that claws. The Gemara relates that there was a period in which it was assumed that a swamp hen was kosher and they later observed that it claws.

Rosh³ rules that if one originates from a place that does not have a tradition about a particular bird and he is visiting a place that has a tradition about that bird he is able to eat the bird in the place that has the tradition even though he will return home. The reason is that in his home town they do not rule that the bird is non-kosher; they merely lack a tradition to permit consumption of the bird. Therefore, one may rely on someone else's tradition as long as there is no proof that a bird is prohibited. This position of Rosh is codified in Shulchan Aruch⁴ and then he adds in the name of Rabbeinu Yeruchum that one who leaves a place that has a tradition that a particular bird is kosher and arrives at a place that does not have a tradition he may continue to eat the bird in accordance with the tradition of his home town. ■

¹ רמב"ם פ"א מהל' מאכלות אסורות ה"ו.
² רא"ש פ"ג סי' נ"ט.
³ רא"ש שם סי' ס'.
⁴ שו"ע יו"ד סי' פ"ב סעי' ג'. ■

STORIES off the Daf

Questions and Answers

"בקומתן נבראו... בצביותן נבראו"

Many people wonder about scientific evidence which seems to contradict the Torah. For example, there are stars so far away that their light cannot reach us without travelling for ten thousand years. How can one say that creation is only six thousand years old if the light that we are seeing has already traveled ten thousand years?

The Tiv HaParshah gives an excellent answer based on a statement on today's daf. "In Chullin 60 we find that everything created in the six days of creation was created in its full stature, with its consent and in its beauty. The Gemara explains this from the verse, 'ויכלו שמים וארץ וכל צבאם,' Don't read it as צבאם, read it instead as צביונם, their full beauty and form.' This

means that everything was formed to look as though it was completely formed. The stars and the light emanating from them were created at the same time. Why question how things appear when the Talmud writes that everything was created completely formed?"¹

Yet it is surely strange that people who feel drawn to such questions and doubt their innate emunah are actually applying a subtle double standard in their world view. In the words of the Otzar Hayirah, zt"l, "In the Yerushalmi we find that no one can live without emunah. We could never even make a close friend, since we might be betrayed and how can we trust him? And marriage would certainly be ruled out by every thinking person since when we marry we leave ourselves open to being hurt. How can we do so if we cannot trust another person? The same is true with any investment. How can we invest without using our innate capacity to trust along with our intellect to de-

termine what to invest? We could never even plant seeds or a tree, since perhaps it will be destroyed. Why waste good grain for what may fail? But when it comes to emunah there is only intellect. If one applied the same standards he could not even buy a new car, or step into an airplane, let alone take a job or do anything more risky at all. The reason for this tendency is the natural desire of our lower selves to be unrestrained. This is what works against us, the yetzer is always patiently trying to convince us to employ what is no less than a double standard."² ■

¹ ט"ב הפרשה, פרשת בראשית
² אוצר היראה, אמונה ■

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