

דף יומי • חלין • דף נ"ט

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

This daf opens with a fascinating discussion about various dangerous substances and food combinations, and the importance of yiras Shamayim and chochna in navigating such risks. We then transition into the main topic of the daf, which is the simanim, the identifying signs, of kosher animals, birds, grasshoppers, and fish. The Mishnah lays out these signs, and the Gemara immediately dives into a deep analysis of the simanim for kosher animals.

The Gemara engages in a classic lomdishe shakla v'tarya, questioning the Braisa's proposed rule about upper teeth as a sign for kosher animals. We explore the nuances of identifying kosher animals when their usual signs, like hooves or mouths, are mutilated, and the Gemara brings down the chiddush that Hashem Himself testified that only the camel has the unique combination of chewing the cud without being kosher.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 59A

STATEMENT

עיקרא דמרידתא.

The Gemara continues with the previous discussion about dangerous substances, stating that the root of the plant mentioned earlier is **the root of a bitter vegetable**.

STATEMENT

אמר רב יהודה: האי מאן דאכל תלתא תקלי חליתא אליבא ריקנא – מישתלח משכיה.

Rav Yehuda said: This one who eats three shekels of asafetida on an empty stomach, his skin sheds due to the intense heat it generates.

STATEMENT

אמר רבי אבהו: בדידי הוה עובדא, ואכלי חד תקלא חליתא, ואי לא דיתבי במיא – מישתלח משכאי, וקיימתי בעצמי "החכמה תחיה בעליה".

Rabbi Abbahu said: With me there was an incident, and I ate one shekel of asafetida, and if not that I sat in water, my skin would have shed. And I fulfilled in myself the verse: "Wisdom preserves the life of him that has it" (Koheles 7:12), because my wisdom saved me from harm.

STATEMENT

אמר רב יוסה: האי מאן דאכיל שיתסרי ביעי, וארבעי אמגוזי, ושב בוטיתא דפרחי, ושתי רביעתא דדובשא בתקופת תמוז, אליבא ריקנא – מתעקר תליא דליביה.

Rav Yosef said: This one who eats sixteen eggs, and forty nuts, and seven caper fruits, and drinks a revi'is of honey in the season of Tammuz, on an empty stomach, his heartstrings are uprooted. This combination of foods is extremely dangerous.

STATEMENT

הָהוּא פֶּר טַבָּיָא דְאַתָּא לְבִי רֵישׁ גָּלוּתָא, דְּהוּה (מפסק) [מפסקו] כִּרְעוּ בְּתַרְיִיתָא, בְּדָקִיָּה רַב בְּצוּמָת
הַגִּידִין וְאַכְשָׁרִיהּ.

The Gemara relates a story: A certain young deer that came to the house of the Reish Galusa, whose hind legs were cut. Rav inspected it at the convergence of the sinews in the thigh and declared it kosher.

QUESTION

סָבַר לְמִיכַל מִינֵיהּ בְּאוּמָצָא, אָמַר לֵיהּ שְׁמוּאֵל: לֹא חֵיִישׁ מָר לְנִיקוּרִי?

He thought to eat from it rare, meaning lightly roasted. Shmuel said to him: Is the Master not concerned for a snakebite? A snakebite can make an animal a tereifa, even if it was slaughtered properly.

QUESTION

אָמַר לֵיהּ: מַאי תְקַנְתָּא?

He said to him: What is the rectification? How can we check for a snakebite?

ANSWER

נוֹתְבִיהּ בְּתַנּוּרָא דְאִיהוּ בְּדִיק נִפְשִׁיהּ.

Shmuel replied: We shall set it in an oven, that it will inspect itself. The heat will reveal the snakebite.

STATEMENT

אוֹתְבִיהּ, נָפַל תִּלְחִי תִלְחִי.

He set it in the oven, and it fell off bit by bit. The meat separated from the bones, which is a sign of a snakebite.

STATEMENT

קָרִי שְׁמוּאֵל עָלֶיהָ דְּרַב: "לֹא יֵאָנֶה לְצַדִּיק כָּל אָוֶן".

Shmuel recited about Rav the verse: "No mischief shall befall the righteous" (Mishlei 12:21), because Rav was saved from eating forbidden food due to his righteousness.

STATEMENT

קָרִי רַב עָלֶיהָ דְּשְׁמוּאֵל: "כָּל רֹז לֹא אָנֵס לָהּ".

Rav recited about Shmuel the verse: "No secret causes you trouble" (Daniel 4:6), because Shmuel was so wise that he knew even this hidden matter of checking for a snakebite.

מִשְׁנָה MISHNAH

MISHNAH

מתני' סימני בהמה וחייה נאמרו מן התורה, וסימני העוף לא נאמרו, אבל אמרו חכמים: כל עוף הדורס – טמא, כל שיש לו אצבע יתירה וזפק וקורקנו נקלה – טהור.

The Mishnah begins by discussing the signs of kosher animals: The signs of a domesticated animal and a undomesticated animal were stated in the Torah, but the signs of a bird were not stated. But the Sages said: Any bird that claws its prey is non-kosher. Any bird that has an extra digit, and a crop, and its gizzard can be peeled, is kosher.

MISHNAH

רבי אלעזר ברבי צדוק אומר: כל עוף החילק את רגליו – טמא.

Rabbi Elazar son of Rabbi Tzadok says: Any bird that splits its feet when standing on a string, with two toes on each side, is non-kosher.

MISHNAH

ובחגבים, כל שיש לו ארבע רגלים, וארבע כנפים, וקוצוֹלִים, וכנפיו חופין את רובו.

And regarding grasshoppers, whose signs were also not explicitly stated in the Torah, any that has four legs, and four wings, and jumping legs, and its wings cover most of its body, is kosher.

MISHNAH

רבי יוסי אומר: ושמו חגב.

Rabbi Yosei says: And its name is a grasshopper. It must also be known by the name “grasshopper” to be kosher.

MISHNAH

ובדגים, כל שיש לו סנפיר וקשקשת.

And regarding fish, any that has a fin and a scale is kosher.

MISHNAH

רבי יהודה אומר: שני קשקשין וסנפיר אחד.

Rabbi Yehuda says: Two scales and one fin.

MISHNAH

ואלו הן קשקשין – הקבועין בו, וסנפירים – הפורח בהן.

And these are scales: Those that are fixed to it. And fins are those with which it swims.

גמרא GEMARA

BRAISA

גמ' תנו רבנן: אלו הן סימני בהמה – “כל בהמה מפרסת פרסה וגו'”, כל בהמה שמעלת גרה – בידוע שאין לה שיניים למעלה, וטהורה.

The Gemara begins its discussion of the Mishnah. The Rabbis taught in a Braisa: These are the signs of a domesticated animal: “Any animal that parts the hoof, etc.” (Vayikra 11:3). The Braisa then offers a general rule: Any animal that chews the

cud, it is known that it has no upper teeth, and it is kosher.

QUESTION

וּכְלָלָא הוּא? וְהָרִי גָמַל, דְּמַעֲלָה גֵרָה הוּא, וְאִין לֹו שִׁינַיִם לְמַעַלָּה, וְטָמֵא!

The Gemara asks: **And is this a principle? But behold, a camel, that it chews the cud, and it has no upper teeth, and it is non-kosher!** So this rule is not always true.

ANSWER

גָּמַל נִיבִי אֵית לִיהּ.

The Gemara answers: **A camel has tusks.** These are considered upper teeth, even though they are not incisors, and therefore the camel does not fit the description of “no upper teeth.”

QUESTION

וְהָרִי בֶן גָּמַל, דְּנִיבִי נָמִי לִית לִיהּ, וְתוּ, הָרִי שָׁפֹן וְאַרְנָבָת דְּמַעֲלָת גֵּרָה הִוּוּ וְיֵשׁ לְהוּ שִׁינַיִם לְמַעַלָּה, וְטָמֵאִין!

The Gemara asks further: **But behold, a young camel, that it also has no tusks, and furthermore, behold, a hyrax and a hare, that they chew the cud and they have upper teeth, and they are non-kosher!** So the rule is problematic from both sides.

QUESTION

וְעוֹד, שִׁינַיִם מִי כְּתִיבִי בְּאוֹרֵיתָא?

And furthermore, are teeth written in the Torah? The Torah only mentions chewing the cud and cloven hooves, not teeth.

RESOLUTION

אָלָא הָכִי קָאָמַר: כָּל בְּהֵמָה שְׂאִין לָהּ שִׁינַיִם לְמַעַלָּה – בְּיָדוּעַ שְׁהִיא מַעֲלָת גֵּרָה וּמַפְרֶסֶת פְּרָסָה, וְטָהוֹרָה.

Rather, this is what it is saying: **Any animal that has no upper teeth, it is known that it chews the cud and parts the hoof, and it is kosher.** The Braisa is not giving a sign for chewing the cud, but rather a sign that implies both chewing the cud and cloven hooves.

QUESTION

וְלִיבְדוּק בְּפִרְסוּתִיהּ!

The Gemara asks: **But let him inspect its hooves!** Why do we need to check its teeth if we can just check its hooves, which is a direct sign from the Torah?

ANSWER

כְּגוֹן שְׁהָיוּ פִּרְסוּתֵיהּ חֲתוּכוֹת, וְכַדְרַב חֲסָדָא, דְּאָמַר רַב חֲסָדָא: הָיָה מֶלֶךְ בַּמִּדְבָּר וּמָצָא בְּהֵמָה שְׁפִרְסוּתֵיהּ חֲתוּכוֹת – בּוֹדֵק בְּפִיהּ, אִם אֵין לָהּ שִׁינַיִם לְמַעַלָּה – בְּיָדוּעַ שְׁהִיא טָהוֹרָה, אִם לֹאוּ – בְּיָדוּעַ שְׁהִיא טָמְאָה, וּבְלִבְד שִׁפִּיר גָּמַל.

The Gemara answers: This is in a case **where its hooves were cut, and it is like Rav Chisda, as Rav Chisda said: If one was walking in the wilderness and found an animal whose hooves were cut, he inspects its mouth. If it has no upper teeth,**

it is known that it is kosher. If not, it is known that it is non-kosher. And provided that he recognizes a camel. This means he must be able to distinguish it from a camel, which is non-kosher even without upper incisors.

OBJECTION

גַּמַּל נִיבִי אֵיט לִיָּה!

The Gemara objects: **A camel has tusks!** So it would not be mistaken for an animal with no upper teeth.

RESOLUTION

אֶלָּא, וּבְלֶבֶד שִׁיכִיר בֶּן גַּמָּל.

Rather, the condition is: **And provided that he recognizes a young camel.** A young camel does not have tusks yet, so it could be mistaken for a kosher animal based on its teeth.

QUESTION

לֹא אָמַרְתָּ אֵיכָּא בֶּן גַּמָּל? אֵיכָּא נָמִי מִינָּא אַחֲרִינָא דְדָמִי לְבֶן גַּמָּל!

The Gemara asks: **Did you not say there is a young camel?** There is also another species that resembles a young camel! If we have to worry about a young camel, why not worry about other similar non-kosher animals that might also lack upper incisors?

ANSWER

לֹא סָלְקָא דַּעְתָּהּ, דְּתַנִּי דְּבִי רַבִּי יִשְׁמַעְאֵל: "וְאֵת הַגָּמָל כִּי מַעֲלָה גֵרָה הוּא", שְׁלִיט בְּעוֹלָמוֹ יוֹדֵעַ שְׂאִין לֵה דְּבָר מַעֲלָה גֵרָה וְטִמָּא אֶלָּא גַּמָּל, לְפִיכָּהּ פֻּרְט בּוֹ הַכְּתוּב "הוּא".

The Gemara answers: **It should not enter your mind**, as the school of Rabbi Yishmael taught: The verse states: "And the camel, because it chews the cud, it is unclean" (Vayikra 11:4). The Ruler of His world knows that there is nothing that chews the cud and is non-kosher except a camel. Therefore, the verse specified with it "it." The word "הוא" (it) emphasizes that only the camel has this unique combination of signs.

STATEMENT

וְאָמַר רַב חֲסִידָא: הָיָה מְהֵלָּה בְּדֶרֶךְ וּמָצָא בְּהֵמָה שְׁפִיָּה גְמוּם, בּוֹדֵק בְּפִרְסוֹתֶיהָ: אִם פִּרְסוֹתֶיהָ סְדוּקוֹת – בִּידוּעַ שֶׁהִיא טְהוֹרָה, אִם לֹא – בִּידוּעַ שֶׁהִיא טִמְאָה, וּבְלֶבֶד שִׁיכִיר חֲזִיר.

And Rav Chisda said: If one was walking on the road and found an animal whose mouth was mutilated, he inspects its hooves. If its hooves are cloven, it is known that it is kosher. If not, it is known that it is non-kosher. And provided that he recognizes a pig. He must be able to distinguish it from a pig, which is non-kosher even with cloven hooves.

QUESTION

לֹא אָמַרְתָּ אֵיכָּא חֲזִיר? אֵיכָּא נָמִי מִינָּא אַחֲרִינָא דְדָמִיָּא לְחֲזִיר!

The Gemara asks: **Did you not say there is a pig?** There is also another species that resembles a pig! Why only worry about a pig, and not other similar non-kosher animals?

ANSWER

לֹא סָלְקָא דַּעְתָּהּ, דְּתַנָּא דְּבִי רַבִּי יִשְׁמַעְאֵל: "וְאֵת הַחֲזִיר כִּי מִפְּרִס פִּרְסָה הוּא" – שְׁלִיט בְּעוֹלָמוֹ יוֹדֵעַ שְׂאִין לֵה דְּבָר שְׁמִפְּרִס פִּרְסָה וְטִמָּא אֶלָּא חֲזִיר, לְפִיכָּהּ פֻּרְט בּוֹ הַכְּתוּב "הוּא".

The Gemara answers: **It should not enter your mind, as the school of Rabbi Yishmael taught:** The verse states: “**And the pig, because it parts the hoof, it is unclean**” (Vayikra 11:7). **The Ruler of His world knows that there is nothing that parts the hoof and is non-kosher except a pig. Therefore, the verse specified with it “it.”** The word “it” (הוא) emphasizes that only the pig has this unique combination of signs.

STATEMENT

וְאָמַר רַב חֲסִידָא: הָיָה מִהֶלֶךְ בַּמִּדְבָּר, וּמָצָא בְּהֵמָה שֶׁפִּיָּה גָמוּם וּפְרָסוֹתֶיהָ חֲתוּכוֹת – בּוֹדֵק בִּבְשָׁרָהּ, אִם מִהֶלֶךְ שְׁתֵּי וָעֶרֶב – בְּיָדוּעַ שֶׁהִיא טְהוֹרָה, וְאִם לֹא – בְּיָדוּעַ שֶׁהִיא טְמֵאָה, וּבִלְבָּד שֶׁיִּכִּיר עֶרְוֹד.

And Rav Chisda said: If one was walking in the wilderness and found an animal whose mouth was mutilated and its hooves were cut, he inspects its flesh. If it has interwoven fibers, it is known that it is kosher. And if not, it is known that it is non-kosher. And provided that he recognizes an arvad. He must be able to distinguish it from an arvad, which is a non-kosher animal with interwoven fibers.

QUESTION

לֹא אָמַרְתָּ אִיכָּא עֶרְוֹד? אִיכָּא נָמִי מִינָּא אַחֲרִינָא דְדָמִיָּא לְעֶרְוֹד!

The Gemara asks: **Did you not say there is an arvad? There is also another species that resembles an arvad!** Why only worry about an arvad, and not other similar non-kosher animals?

ANSWER

גְּמִירֵי דְלִיכָּא.

The Gemara answers: **It is a tradition that there is not** another species that resembles an arvad in this way.

QUESTION

וְהִיכָּא בּוֹדֵק?

The Gemara asks: **And where does he inspect** the flesh for interwoven fibers?

ANSWER

אָמַר אַבְיִי, וְאִיתִימָא רַב חֲסִידָא: בְּכַנְפֵּי הָעוֹקֵץ.

Abaye said, and some say Rav Chisda: **In the wings of the tail.** This is the area where the interwoven fibers are most apparent.

STATEMENT

סִימְנֵי חֲתָה.

The Gemara now turns to the next part of the Mishnah, which discusses **the signs of an undomesticated animal.**

BRAISA

תָּנוּ רַבָּנֵינוּ: אֵלּוּ הֵן סִימְנֵי חֲתָה.

The Rabbis taught in a Braisa: **These are the signs of an undomesticated animal.**

QUESTION

חֲתָה בְּכָלֵל בְּהֵמָה הִיא לְסִימְנֵין!

The Gemara asks: **An undomesticated animal is included in a domesticated animal for signs!** The Torah gives the same signs for both, so why does the Mishnah list them separately?

ANSWER

אמר רבי זירא:

Rabbi Zeira said:

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EXPLANATION

להתיר חלבה, והכי קאמר: אלו הן סימני חיה שחלבה מותר – כל שיש לה קרניים וטלפים.

The Mishnah is coming to teach us that the signs are given **to permit its fat**, meaning, to identify it as a wild animal whose fat is permitted. **And this is what it is saying: These are the signs of a wild animal whose fat is permitted — any animal that has horns and cloven hooves.**

STATEMENT

רבי דוסא אומר: יש לה קרניים – אי אתה צריך לחזור על טלפים, יש לה טלפים – צריך אתה לחזור על קרניים, וקראש, אף על פי שאין לו אלא קרן אחת – מותר.

However, **Rabbi Dosa says: If it has horns, you do not need to search for cloven hooves**, because horns alone are a sufficient sign that it is a wild animal. But **if it has cloven hooves, you still need to search for horns**. And regarding the animal called a **keresh**, even though it has only one horn, its fat is permitted.

QUESTION

כלל הוא? ודרי עז, דיש לו קרניים וטלפים, וחלבו אסור!

The Gemara asks: **Is this a general rule? But behold, there is a goat, which has horns and cloven hooves, and its fat is forbidden!** A goat is a domesticated animal, and its fat is forbidden, even though it has both signs mentioned by the Mishnah.

ANSWER

כרוכות בעינן.

The Gemara answers: We require horns that are **layered**, meaning they have rings or layers, which a goat's horns do not have.

QUESTION

והרי שור, דכרוכות, וחלבו אסור!

The Gemara asks: **But behold, there is an ox, which has layered horns, and its fat is forbidden!** An ox is also a domesticated animal.

ANSWER

חרוקות בעינן.

The Gemara answers: We require horns that are **grooved**, which an ox's horns are not.

QUESTION

וְחָרִי עֵז, דְּחִרוּקוֹת, וְחֶלְבּוֹ אָסוּר?

The Gemara asks: **But behold, there is a goat, which has grooved horns, and its fat is forbidden?** Some goats have grooved horns.

ANSWER

מְפּוֹצָלוֹת בְּעֵינֵינוּ!

The Gemara answers: We require horns that are **branched!** A goat's horns are not branched.

QUESTION

וְחָרִי צִבִּי, דִּיאִין מְפּוֹצָלוֹת, וְחֶלְבּוֹ מוּתָר?

The Gemara asks: **But behold, there is a gazelle, whose horns are not branched, and its fat is permitted?**

ANSWER

חֲדוּרוֹת בְּעֵינֵינוּ.

The Gemara answers: We require horns that are **rounded**, not broad like those of a sheep. A gazelle's horns are rounded.

RESOLUTION

הֶלְכָּהּ, הִיכָא דְּמִפְּצָלָא – לֹא דִּינָא וְלֹא דִּינָא; הִיכָא דְּלֹא מִפְּצָלָא – בְּעֵינֵינוּ כְּרוּכוֹת, חֲדוּרוֹת, וְחִרוּקוֹת, וְהוּא דְּמִיבָלַע חִירְקֵיהּוּ.

Therefore, where it is branched — there is neither judgment nor judge, meaning, it is certainly a wild animal and its fat is permitted without further investigation. Where it is not branched — we require it to be layered, rounded, and grooved, and that its grooves are absorbed into one another. This means the grooves should not just be superficial, but deep and integrated into the horn's structure.

STATEMENT

וְחֵינּוּ סְפִיקָא דְּעֵיזָא כִּרְכוּז.

And this is the uncertainty regarding the karkoz goat. The Gemara now brings a story to illustrate this point.

STATEMENT

הָהִיא עֵיזָא כִּרְכוּז דְּהוּאִי בֵּי רִישׁ גְּלוּתָא, דְּעָקוּר מְלָא צָנָא דְּתִרְכָּא מִינָהּ.

There was a certain karkoz goat that was in the house of the Exilarch, from which they removed a full basket of fat after it was slaughtered.

STATEMENT

רַב אַחַאי אָסַר, רַב שְׁמוּאֵל בְּרִיהּ דְּרַבִּי אֲבָהוּ אָכַל מִינָהּ, קָרִי אֲנַפְשִׁיהּ: "מִפִּי אִישׁ תִּשְׂבַּע בִּטְנוֹ".

Rav Achai forbade the fat, considering the karkoz goat a domesticated animal. But Rav Shmuel, son of Rabbi Abbahu, ate from it. He read about himself the verse: "From the fruit of a man's mouth his belly shall be satisfied" (Mishlei 18:20), meaning, through his Torah learning, he knew the halacha that it was permitted.

RULING

שְׁלַחוּ מִתָּם: הֲלִכְתָּא כְּוֹתִיָּה דְשִׁמוּאֵל בְּרִיה דְרַבִּי אֲבָהוּ, וְהִזְהִירוּ בְרַבִּינוּ אַחַאי, שְׁמַאִיר עֵינֵי גוֹלָה הוּא.

They sent from there, from Eretz Yisrael: The halacha is in accordance with Rav Shmuel, son of Rabbi Abbahu, that the karkoz goat is a wild animal and its fat is permitted. But be mindful of our Rabbi Achai, for he enlightens the eyes of the exile. This means, even though the halacha is not like him, one should still show him respect and not eat the fat in his presence, because he is a great Torah scholar who illuminates the Diaspora with his Torah.

BRAISA

וְקֶרֶשׁ, אֵף עַל פִּי שְׂאִין לוֹ אֶלָּא קֶרֶן אַחַת, מוּתָר.

The Gemara returns to the statement in the Mishnah: And regarding a keresh, even though it has only one horn, its fat is permitted.

STATEMENT

אָמַר רַב יְהוּדָה: קֶרֶשׁ טַבָּיָא דְבֵי עֵילָאִי, טִגְרִיס אֶרְיָא דְבֵי עֵילָאִי.

Rav Yehuda said: The keresh is the gazelle of Bei Ila'ei, a specific region. The tigras mentioned by the Sages is the lion of Bei Ila'ei.

STATEMENT

אָמַר רַב כְּהֵנָא: תִּשְׁעָא אַמָּהָתָא הָוִי בֵּין אוּנָא לְאוּנָא דְאֶרְיָא דְבֵי עֵילָאִי.

Rav Kahana said: There are nine cubits between one ear and the other ear of the lion of Bei Ila'ei. This emphasizes its enormous size.

STATEMENT

אָמַר רַב יוֹסֵף: שִׁיתֶּסֶר אַמָּהָתָא הָוִי מִשְׁכִּיָּה דְטַבָּיָא דְבֵי עֵילָאִי.

Rav Yosef said: The hide of the gazelle of Bei Ila'ei is sixteen cubits long. This also highlights its immense size.

QUESTION

אָמַר לִיה קַיִסָר לְרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה: אֵלֶּהֶיכֶם כְּאֶרְיָה מְתִיל, דְּכָתִיב "אֶרְיָה שָׂאֵג מִי לֹא יִירָא", מַאי רַבּוּתִיָּה? פֶּרֶשָׁא קְטִיל אֶרְיָא!

The emperor said to Rabbi Yehoshua ben Chananya: Your God is compared to a lion, as it is written: "A lion has roared, who will not fear?" (Amos 3:8). What is His greatness? A cavalryman can kill a lion! The emperor was mocking, implying that if Hashem is compared to a regular lion, His power is not so great.

ANSWER

אָמַר לִיה: לֹא כְּהַאי אֶרְיָא מְתִיל, כְּאֶרְיָא דְבֵי עֵילָאִי מְתִיל.

He said to him: He is not compared to that lion that a cavalryman can kill. He is compared to the lion of Bei Ila'ei.

STATEMENT

אָמַר לִיה: בְּעִינָא דְמִיחֲזִית לִיה נִיחָלִי.

He said to him: I want you to show it to me.

STATEMENT

אמר ליה: לא מצית חזית ליה.

He said to him: You cannot see it.

STATEMENT

אמר ליה: איברא, חזינא ליה!

He said to him: Indeed, I will see it! The emperor insisted.

STATEMENT

בעא רחמי, אתעמר מדוכתיה, כי הוה מרחיק ארבע מאה פרסי, ניהם חד קלא, אפילו כל מעברתא, ושורא דרומי נפל.

Rabbi Yehoshua prayed for mercy, and the lion was uprooted from its place. When it was four hundred parasangs away from Rome, it roared one roar, and all the pregnant women miscarried, and the wall of Rome fell.

STATEMENT

אדמרחק תלת מאה פרסי, ניהם קלא אחרינא, נתור פכי ושיני דגברי, ואף הוא נפל מכורסיא לארעא.

When it was three hundred parasangs away, it roared another roar, and the molars and teeth of the men fell out, and even he, the emperor, fell from his throne to the ground.

STATEMENT

אמר ליה: במטותא מינה, בעי רחמי עליה דלהדר דדוכתיה.

He said to him: I beg of you, pray for mercy concerning it, that it should return to its place.

STATEMENT

בעא רחמי עליה, ואהדר ליה לאתריה.

Rabbi Yehoshua prayed for mercy concerning it, and he returned it to its place.

QUESTION

אמר ליה קיסר לרבי יהושע בן חנניה: בעינא דאיחזי לאלהיכו.

The emperor said to Rabbi Yehoshua ben Chananya: I want to see your God.

ANSWER

אמר ליה: לא מצית חזית ליה.

He said to him: You cannot see Him.

STATEMENT

אמר ליה: איברא

He said to him: Indeed, I will see Him!

SUMMARY

The daf begins with a discussion of dangerous foods and substances, including asafoetida and a specific combination of eggs, nuts, capers, and honey, highlighting the importance of caution and wisdom. We then learn a fascinating story about Rav and Shmuel regarding a deer with a snakebite, emphasizing Shmuel's sharp chochma. The Mishnah then introduces the simanim for kosher animals, birds, grasshoppers, and fish. The Gemara focuses on the simanim for animals, specifically the Braisa's statement about upper teeth. The Gemara challenges this rule with various examples like the camel, hyrax, and hare, and ultimately clarifies that the absence of upper teeth is a sign that implies both chewing the cud and cloven hooves, especially when the hooves are mutilated. The Gemara further refines this rule, stressing the need to distinguish from a young camel, and concludes with the chiddush from Rabbi Yishmael's school that Hashem Himself testified that only the camel chews the cud and is non-kosher. The daf concludes by discussing how to identify a kosher animal when its mouth is mutilated, by checking its hooves, provided one can distinguish it from a pig.

למעשה WHAT TO TAKE HOME

The Gemara today brings us a fascinating discussion about the signs of kosher animals, birds, fish, and even grasshoppers. The Torah gives us clear signs for animals, but for others, Chazal had to give us their own signs, based on the mesorah. And we see how much the Sages went into detail, even for a case where an animal's hooves were cut off, or its mouth was damaged, to make sure we can still identify if it's kosher or not. This is not just a dry halachic discussion; it's a profound lesson in how Hashem wants us to live.

Think about it: Hashem gave us a Torah that is so precise, so detailed, that it accounts for every possible scenario. Even in the wilderness, if you find an animal with its signs obscured, Chazal give you a way to figure it out. This teaches us that there is no situation in life where we are left without guidance. No matter how confusing or difficult a situation may seem, the Torah, through the wisdom of Chazal, provides a path, a way to navigate, a way to know what is right and what is wrong.

This should give us tremendous chizuk and bitachon. When we face a challenge, a nisayon, or a difficult decision, we might feel lost, like that animal with its signs cut off. But just as Chazal found a way to identify the kosher animal, so too can we find clarity in our lives. We just need to delve into the Torah, consult with our Rabbanim, and trust in the mesorah. Hashem has given us all the tools we need to live a life of kedusha and clarity.

So, the next time you feel unsure about a path in your avodas Hashem, remember this daf: there is always a sign, always a way to know. Seek out the Torah's guidance, and you will find your way.