

דף יומי • חלין • דף ס"ה

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

THE SUGYA

We begin this daf by wrapping up our discussion on the signs of kosher and non-kosher birds. The Gemara analyzes the unique way the Torah writes the name of the non-kosher bat ya'anah, showing how the scribal layout of the words teaches us that even its egg is prohibited. From there, we delve into a series of Braisos that offer practical ways to identify kosher birds, including the way they catch their food, how they split their feet on a cord, and whether they dwell with non-kosher species.

Next, the Gemara transitions to the halachos of kosher grasshoppers, as outlined in the Mishnah. We learn the physical requirements for a grasshopper to be kosher, such as having four legs, four wings, and two jumping legs, as well as wings that cover most of its body. The Gemara clarifies what constitutes "most of its body" and discusses species that are kosher even if they have not yet grown these features but are destined to do so later.

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

עמוד א' DAF 65A

STATEMENT

בְּתַרְתִּי תִּיבּוֹת, שְׁמַע מִינָּה תִּרִי שְׁמוֹת נִינְהוּ.

Since the Torah writes the name of the bat ya'anah **into two words**, **conclude from it** that **they are two** distinct **names**, which teaches that the egg is prohibited as well.

QUESTION

אֵלָּא מַעַתָּה "אֶת כְּדֹרְלֹאֵמֶר" דְּפָסֵק לְהוּ סִפְרָא בְּתַרְי, הֲכִי נָמִי דְּתַרִי שְׁמִי נִינְהוּ?

The Gemara asks: **If that is so**, what about the name "**Chedorlaomer**" which the scribe splits in **two** so that it appears as Chedor Laomer? Is it **also true there that they are two names**? But he is clearly only one person!

ANSWER

אָמְרִי: הֵתָם בְּשֵׁתִי תִיבּוֹת פָּסִיק לְהוּ, בְּשֵׁנִי שִׁיטִין לֹא פָּסִיק לְהוּ, אֲבָל הָכָא אֲפִילוּ בְּשֵׁנִי שִׁיטִין נָמִי פָּסִיק לְהוּ.

They say in response: **There**, with regard to Chedorlaomer, the scribe splits them into two words, but he may not split them **into two lines** if the first half falls at the end of a line. **But here**, with regard to bat ya'anah, he may split them even into two **lines**, which shows they are completely separate names.

BRAISA

אֲבָל אָמְרוּ חֲכָמִים: כָּל עוֹף. תִּנָּא, רַבֵּן גַּמְלִיאֵל אוֹמֵר: דּוֹרֵס וְאוֹכֵל – בְּיָדוֹעַ שְׁהוּא טָמֵא, יֵשׁ לוֹ אֲצַפַּע יִתְרָה וְזָפֶק וְקִרְקָנָו נִקְלָף – בְּיָדוֹעַ שְׁהוּא טָהוֹר.

The Mishnah stated: **But the Sages stated that any bird** that claws its prey and eats it is non-kosher. **It is taught** in a Braisa: **Rabban Gamliel says:** A bird that **claws and eats is certainly non-kosher**. If it has an extra digit, and a crop, and its gizzard can be peeled, it is certainly kosher.

BRAISA

רבי אלעזר ברבי צדוק אומר: מותחין לו חוט של משיחה, אם חולק את רגליו, שתיים לכאן ושתיים לכאן – טמא, שלש לכאן ואחת לכאן – טהור.

Rabbi Elazar, son of Rabbi Tzadok, says: One stretches a line of cord for it; if it splits its feet on the line, with two digits **here** and **two** digits **there**, it is **non-kosher**. If it places **three** digits **here** and **one** digit **there**, it is **kosher**.

BRAISA

רבי שמעון בן אלעזר אומר: כל עוף הקולט מן האויר – טמא.

Rabbi Shimon ben Elazar says: Any bird that catches food out of the air is **non-kosher**.

OBJECTION

ציפרתא נמי מקלט קלטה!

The Gemara objects: But **the tziparta also catches** food out of the air, and yet it is kosher!

RESOLUTION

אמר אביי: "קולט ואוכל" קאמרי.

Abaye said: They are speaking only of a bird that **catches and eats** its food in the air. The tziparta, however, lands before eating what it has caught.

BRAISA

אחרים אומרים: שכן עם טמאים – טמא, עם טהורים – טהור.

The Braisa concludes: **Others say:** If a bird **dwells with non-kosher** birds, it is **non-kosher**; if it dwells **with kosher** birds, it is **kosher**.

QUESTION

כמאן? ברבי אליעזר, דתנא: רבי אליעזר אומר: לא לחנם הלה זרזיר אצל עורב, אלא מפני שהוא מינו.

The Gemara asks: **In accordance with whose** opinion is this? Is it **in accordance with Rabbi Eliezer**, as it is taught in a Braisa: **Rabbi Eliezer says:** It was not for naught that the zarzir went to dwell with the crow, but because it is of its same species?

ANSWER

אפילו תימא רבנו, שכן ונדמה קאמרינו.

The Gemara rejects this: **You may even say** that the opinion of "Others say" is like **the Rabbis**, who disagree with Rabbi Eliezer and deem the zarzir kosher. For **we say** a bird is non-kosher only when it both **dwells** with a non-kosher bird **and resembles** it, whereas the zarzir does not resemble the crow.

EXPLANATION

ובחגבים, כל שיש לו כו'. מאי רובו? אמר רב יהודה אמר רב: רוב ארכו, ואמרי לה: רוב הקיפו.

The Mishnah states: **And with regard to grasshoppers, any grasshopper that has four legs, and four wings, and two jumping legs, and whose wings cover most of its body, is kosher.** The Gemara asks: **What is considered "most of its body"?** Rav Yehuda said that Rav said: **Most of its length. And some say that he said: Most of its circumference.**

RULING

אמר רב פפא: הלכה בעיני רוב ארכו, ובעיני רוב הקיפו.

Rav Pappa said: Therefore, to satisfy both versions, we require most of its length, and we also require most of its circumference.

BRAISA

תנו רבנן: אין לו עכשיו ועתיד לגדל לאחר זמן, כגון הזחל – מותר.

The Rabbis taught in a Braisa: If a grasshopper has no wings or jumping legs now, but is destined to grow them after a time, such as the zchal, it is permitted.

BRAISA

רבי אלעזר ברבי יוסי אומר: "אשר לא כרעים" – אף על פי שאין לו עכשיו ועתיד לגדל לאחר זמן.

Rabbi Elazar, son of Rabbi Yosei, says: The verse states: "Which have [lo] no jointed legs," written with an alef meaning "not," to teach that even though it does not have them now, but is destined to grow them after a time, it is kosher.

EXPLANATION

מאי זחל? אמר אביי: אסקרא.

The Gemara asks: **What is the zchal?** Abaye said: It is called askara in Aramaic.

BRAISA

תנו רבנן: "את אלה מהם תאכלו את הארבה וגו'". ארבה – זה גובאי, סלעים – זה רשון, חרגול – זה נפול, חגב – זה נדיאן.

The Rabbis taught in a Braisa: The verse states: "These of them you may eat: The arbeh..." The arbeh is the govai; the solam is the rashon; the chargol is the nippul; and the chagav is the nadyan.

BRAISA

מה תלמוד לומר "למינו" "למינהו" "למינהו" "למינהו" ארבע פעמים? להביא ציפורת כרמים, ויוחנא ירושלמית, והערצוביא, והרזבנית.

Why must the verse state "after its kind," "after its kind," "after its kind," "after its kind," four times? To include the vineyard bird, and the Jerusalem yochana, and the artzuveya, and the razbanit, which are also kosher.

BRAISA

דבי רבי ישמעאל תנא: אלו כללי כללות, ואלו פרטי פרטות. "ארבה" – זה "גובאי", "למינו" להביא

The school of Rabbi Yishmael taught: These appearances of "after its kind" are generalizations, and these species mentioned explicitly are details. "Arbeh" is the govai, and "after its kind" comes to include other similar species.

עמוד ב' DAF 65B

EXPLANATION

ציפורת כרמים.

This refers to the **vineyard bird**, which is a kosher species of grasshopper.

BRAISA

אין לי אלא הבא ואין לו גפחת.

The Braisa continues: **I have only** derived that a grasshopper **which comes** before us **and does not** have a **smooth forehead**, like the arbeh, is kosher.

QUESTION

הבא ויש לו גפחת מניין?

But one **which comes and has a smooth forehead, from where** do we know that it is kosher?

ANSWER

תלמוד לומר "סלעם" – זה ניפול, "למיניהו" – להביא את האושפך.

The verse states: "**Solam**" to include a species; **this is the nippul** grasshopper, which has a smooth forehead. And the word "**after its kind**" written by solam serves **to include the ushkaf**, which also has a smooth forehead.

QUESTION

ואין לי אלא הבא ואין לו גפחת. הבא ויש לו גפחת, הבא ואין לו זנב, הבא ויש לו זנב מניין?

And **I have only** derived that a grasshopper **which comes and does not** have a **smooth forehead**, or **which comes and has a smooth forehead**, is kosher. Furthermore, we only know of those that come and have no tail, since neither the arbeh nor the solam has a tail. But one **which comes and has no tail**, or one **which comes and has a tail, from where** do we know that it is kosher?

ANSWER

תלמוד לומר "חרגל" – זה רשון, "למיניהו" – להביא את הפרספת ואת השחלנית.

The verse states: "**Chargol**" to include a species; **this is the rashon** grasshopper, which has a tail. And the word "**after its kind**" written by chargol serves **to include the karsefet and the shachlanis**, which also have tails.

QUESTION

ואין לי אלא הבא ואין לו גפחת. הבא ויש לו גפחת, הבא ואין לו זנב, הבא ויש לו זנב, הבא ואין ראשו ארוך, הבא וראשו ארוך מניין?

And **I have only** derived that a grasshopper **which comes and does not** have a **smooth forehead**, or **which comes and has a smooth forehead**, or **which comes and has no tail**, or **which comes and has a tail**, is kosher. Furthermore, we only know of

those whose heads are not long, since none of those mentioned so far have long heads. But one **which comes and its head is not long**, or one **which comes and its head is long, from where** do we know that it is kosher?

ANSWER

אמרת: הרי אתה דן בנין אב משלשתו, לא ראי ארבה כראי חרגול, ולא ראי חרגול כראי ארבה, ולא ראי שניהם כראי סלעם, ולא ראי סלעם כראי שניהם.

You shall say in response: Behold, you can derive a paradigm from the three of them through a common denominator. The aspect of the arbeh, which has no smooth forehead and no tail, is not like the aspect of the chargol, which has both. And the aspect of the chargol is not like the aspect of the arbeh. And the aspect of both of them is not like the aspect of the solam, which has a smooth forehead but no tail, and the aspect of the solam is not like the aspect of both of them.

PROOF

הצד השווה שבהן – שיש לו ארבע רגלים, וארבע כנפים, וקוצוֹלִים, וכנפיו חופין את רובו; אך כל שיש לו ארבע רגלים, וארבע כנפים, וקוצוֹלִים, וכנפיו חופין את רובו.

The common denominator among them is that they have four legs, and four wings, and jumping legs, and their wings cover most of their body. So too, any grasshopper that has four legs, and four wings, and jumping legs, and its wings cover most of its body is kosher, even if its head is long.

QUESTION

והלא הצרצור הזה יש לו ארבע רגלים, וארבע כנפים, וקוצוֹלִים, וכנפיו חופין את רובו, יכול יהא מותר?

The Braisa asks: But does not this tzartzur (cricket) have four legs, and four wings, and jumping legs, and its wings cover most of its body? Might one think it should be permitted as kosher?

ANSWER

תלמוד לומר "חגב", ששמו חגב.

The verse states: "Chagav" to teach that its name must be chagav, which excludes the tzartzur.

QUESTION

אי שמו חגב, יכול אין בו כל הסימנים הללו?

The Braisa asks: If its name must be chagav, might one think that any grasshopper called chagav is kosher even if it does not have all of these signs?

ANSWER

תלמוד לומר "למינהו" – עד שיהא בו כל הסימנים הללו.

The verse states: "After its kind" to teach that it is not kosher until it has all of these signs.

OBJECTION

כריה רב אחאי: מה להנה, שפן אין ראשון ארוה?

Rav Achai refutes this derivation: What is unique about these three grasshoppers, the arbeh, chargol, and solam, that allows them to be kosher? It is that their heads are not long! Perhaps a grasshopper with a long head is indeed invalid.

OBJECTION

וכי תימא: כיון דשׁוּוּ בְּאַרְבַּע סִימָנִין מִיִּיתֵינן וְלֹא פָּרְכִינן – אִי הָכִי, חֲרָגוֹל נָמִי דְשׁוּוּ לָהּ, לֹא לִיכְתוּב וְתִיתִי מֵאַרְבֶּה וְסָלָעַם!

And if you say: Since they are equal in the four signs of legs, wings, jumping legs, and body coverage, we bring and include all others with these signs and we do not refute the derivation based on other differences—if so, chargol also, which is equal to them in these four signs, let the Torah not write it, and let it be derived from arbeh and solam!

EXPLANATION

אָלֹא, אֵיכָא לְמִפְרָר: מָה לְהִנָּה שְׂכֹן אִין לָהּ זָנָב.

Rather, you must agree that the Torah had to write chargol because without it, there is a refutation: What is unique about these, the arbeh and solam? It is that they have no tail, whereas the chargol has a tail.

OBJECTION

הָכִי נָמִי אֵיכָא לְמִפְרָר: מָה לְהִנָּה שְׂכֹן אִין רֹאשֵׁן אַרְוֹךְ?

If so, here too there is a refutation regarding the long-headed grasshopper: What is unique about these three? It is that their heads are not long!

RESOLUTION

אָלֹא אָמַר רַב אַחַאי: סָלָעַם יִתִּירָא הוּא, לֹא לִיכְתוּב רַחֲמָנָא "סָלָעַם", וְתִיתִי מֵאַרְבֶּה וּמִחֲרָגוֹל,

Rather, Rav Achai said that the derivation is as follows: The word "solam" is redundant. Let the Merciful One not write "solam" and let it be derived from arbeh and chargol.

EXPLANATION

דְּמַאי פְּרַכְתָּ? מָה לְאַרְבֶּה דְּאִין לֹא גַבְחַת – הָרִי חֲרָגוֹל דִּישׁ לֹא גַבְחַת,

For what can you refute? If you say: What is unique about the arbeh is that it does not have a smooth forehead—behold, there is the chargol which has a smooth forehead.

EXPLANATION

מָה לְחֲרָגוֹל דִּישׁ לֹא זָנָב – הָרִי אַרְבֶּה דְּאִין לֹא זָנָב,

And if you say: What is unique about the chargol is that it has a tail—behold, there is the arbeh which has no tail.

RESOLUTION

סָלָעַם דְּכֻתְּב רַחֲמָנָא לָמָּה לִּי? אִם אֵינִי עֲנִין לְגוֹפֵי – תִּנְהוּ עֲנִין לְרֹאשׁוֹ אַרְוֶה.

If so, why do I need "solam" which the Merciful One wrote? If it is not needed for its own matter, since it could be derived from the others, apply its matter to a long-headed grasshopper to teach that it is kosher.

SUMMARY

The daf concludes the discussion on birds with various Braisos, clarifying that a bird is non-kosher if it catches and eats its food in mid-air, or if it dwells with and resembles non-kosher birds. We then learn the signs of kosher grasshoppers, with Rav Pappa concluding that their wings must cover most of both the length and circumference of their bodies. Finally, the Gemara expounds on the Torah's verses regarding grasshoppers, explaining that species like the zachal are kosher because they will

eventually grow wings and jumping legs, and utilizing a common denominator (binyan av) from the arbeh, solam, and chargol to include various other kosher species with different physical traits, such as a smooth forehead or a tail.

למעשה WHAT TO TAKE HOME

The Gemara brings down a powerful rule of nature from the Braisa: "It was not for naught that the zarzir went to dwell with the crow, but because it is of its same species." Even when we cannot clearly see a bird's inner characteristics, we can know exactly what it is by looking at who it chooses to associate with. A bird that chooses to dwell with the non-kosher reveals its own true nature.

This is a profound lesson in our own avodah. We often think we can remain completely unaffected by our surroundings, telling ourselves that we can hang out with the wrong crowd or put ourselves in spiritually damaging environments while keeping our neshama pure and untouched. But Chazal are teaching us a fundamental truth about the human nefesh: your environment is a mirror of your inner self, and it silently shapes who you are.

If you want to know where you truly stand, look at your "zarzir"—look at the friends you seek out, the places you go, and the environments you choose when nobody is forcing you. To grow in yiras Shamayim, we must actively place ourselves in environments of Torah and chesed, surrounding ourselves with people who inspire us to be better.

Today, make a conscious choice to elevate your surroundings. Spend five minutes speaking with someone who inspires you spiritually, or choose a clean, Torah-focused environment for your learning or davening.