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Chullin Daf 66

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Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Grasshoppers

The *Gemora* asks: What is the practical difference between the *Tanna* of *Toras Kohanim* and the *Tanna* of the school of Rabbi Yishmael?

The *Gemora* answers: It is regarding the long-headed species (of grasshopper). The *Tanna* of *Toras Kohanim* expounds as follows: *Which has leaping legs* is a generalization; ‘*arbeh*’, ‘*sol’am*’, ‘*chargol*’, and ‘*chagav*’, and ‘*according to its kind*’ (which is written after each of them) are specifications; we therefore have a generalization followed by a specification, in which case the scope of the generalization is limited to that which is specified. Accordingly, those of the same kind (as those mentioned) are included, but those not of the same kind are not included; we include all those that resemble those specified in every respect. [They must have the four characteristics mentioned (i.e., 1. Four walking legs; 2. Four wings; 3. Two leaping legs; 4. Wings that cover the majority of their body), and that they are not long-headed.]

The *Tanna* of the school of Rabbi Yishmael on the other hand, expounds as follows: *Which has leaping legs* is a generalization; ‘*arbeh*’, ‘*sol’am*’, ‘*chargol*’, and ‘*chagav*’, are specifications; ‘*according to its kind*’ (which is written after each of them) is a further generalization; we therefore have a generalization-specification-generalization, which include such things as are similar to the particulars specified; and accordingly, we include all that are similar to those specified even in one respect only (so it can be kosher with the four characteristics, even though it has a long head).

The *Gemora* asks: The first generality and the second are incomparable! The first generalization - *which has leaping legs* – teaches us that grasshoppers that have leaping legs may be eaten, but grasshoppers that do not have leaping legs may not be eaten, while the second generalization (according to its kind) includes only grasshoppers that share all four characteristics!?

The *Gemora* answers: The *Tanna* of Rabbi Yishmael’s school taught that we can derive a generalization-specification derivation in this manner, and indeed, the dictum which is expressed elsewhere in the *Gemora* - that the *Tanna* of the school of Rabbi Yishmael expounds verses of this kind by the principle of ‘general propositions and specifications’ emanates from here.

The *Gemora* explains why we would have thought that if it goes by the name of *chagav*, it is kosher even though it does not have the four kosher characteristics of a grasshopper.

The *Gemora* asks: Why is it that in one *braisa*, the *sol’am* is identified with the *rashon*, and the *chargol* with the *nippol*, and in the other *braisa*, the *sol’am* is identified with the *nippol*, and the *chargol* with the *rashon*?

The *Gemora* answers: Each *Tanna* designates them by that which it is recognized in his locality. (66a)

Characteristics of a Fish

The *Gemora* cites a *braisa* (regarding the kosher characteristics of a fish): If a fish has no fins and scales now,



but it will grow them later on, such as the *sultanis* and the *afyan* (small fish from the sardine family), it is permitted. If it has them now, but it will shed them when it goes out of the water, such as the *akunas*, *apunas*, *kesiftias*, *achshiftias* and *atunas*, it is permitted.

The *Gemora* cites a *Mishna* which was taught elsewhere: All fish that have scales also have fins, but there are some that have fins but no scales. Those that have fins and scales are kosher, but those that have fins and no scales are nonkosher.

The *Gemora* asks: But consider that we rely upon scales, the Torah then should have stated scales only (as the kosher characteristic) and not fins!

The *Gemora* answers: Had the Torah only stated scales and not fins, I might have thought that *kaskeses* (the word for scales) meant fins, and even nonkosher fishes would have been permitted; the Torah therefore stated fins as well as scales.

The *Gemora* asks: But even now that the Torah states fins as well as scales, from where do we know that the term *kaskeses* means the scales that cover the fish like a coat (perhaps it means the fins)?

The *Gemora* answers: It is because it is written: *And he was wearing a coat of kaskasim.*

The *Gemora* asks: If so, the Torah did not need to state fins at all but only scales!

Rabbi Avahu said, and so it was taught in the school of Rabbi Yishmael: He expands the Torah and glorifies it. [Although it was not necessary, the Torah wanted to make certain that one would not eat fish unless it had fins and scales.]

The *Gemora* cites a *braisa*: Since the Torah permits fish with the kosher characteristics, we know that fish without the kosher characteristics are forbidden. And since the Torah

forbids fish without the kosher characteristics, we know that fish with the kosher characteristics are permitted. The *braisa* asks: Why did the Torah need to write both? The *braisa* answers: This forbids eating nonkosher fish with a positive and a negative commandment. (66a – 66b)

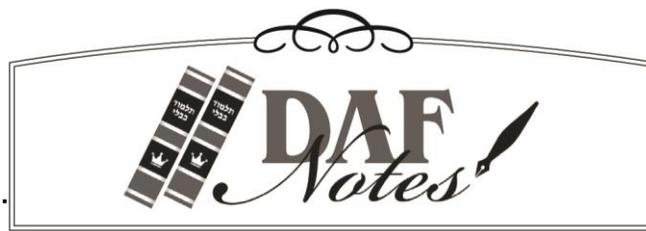
Water Sheratzim

The *braisa* continues: [The Torah (Vayikra 11:9-12) discusses the laws of water creatures in two different ways. The first verse states that a water creature that grows in the oceans or rivers must have fins and scales to be permitted to be eaten. The next verse forbids any water creature that does not have fins and scales, if it grows in the oceans or rivers. From both of these verses it may be inferred that water creatures that grow only in utensils are permitted even if they do not have fins and scales.] The *Gemora* calls one of these verses “*mefurash*” - “explicit permission,” and the other one “*stam*” - “implicit permission.” [At the end of the *sugya* the *Amoraim* argue as to which verse is termed explicit and which is termed implicit.]

The *braisa* asks: What do we learn from “*you may eat all that is in water...*”? It answers: In two places the Torah permitted fish without the the kosher characteristics, once explicitly, and once *stam* (not explicitly). The *braisa* suggests: The explicit permission was for water *sheratzim* (without the kosher characteristics in water) in vessels. Perhaps also the other verse permits this! The *braisa* states that the verse, “*you may eat all that is in water...*” permits bending down and drinking water from a pit or cave (even if it contains larvae).

The *Gemora* asks: Which verse permits these water *sheratzim* in vessels?

The *Gemora* answers: “*This you will eat, among all that is in water... (in seas and rivers)*” - in seas and rivers, we may eat only fish with the kosher characteristics, but in vessels, we



may eat water *sheratzim* even without the kosher characteristics.

The *Gemora* suggests: Why don't we rather say that in vessels, we may not eat even fish with the kosher characteristics?

The *Gemora* rejects that: "Any fish that does not have fins and scales, in seas and rivers..." - in seas and rivers, we may not eat fish without the kosher characteristics, but in vessels, we may eat them.

The *Gemora* asks: We should say that "in water" is a generalization, and "in seas and rivers" is a specification. A generalization-specification includes only the specification, i.e. seas and rivers, but not ponds and canals (*there, all fish are permitted*)!

The *Gemora* answers: The Torah gives another generalization "in water" (so we expound a generalization-specification-generalization, which is expounded differently, as the *Gemora* will explain).

The *Gemora* asks: The two generalizations come together, and the specifications are after them! [*This is not an ordinary generalization-specification-generalization!*]

Ravina answers: It is as they said in the West: If two generalizations are written next to each other (*and then a specification follows them*), insert the specification between them, and expound them as a generalization-specification-generalization. (66b – 67a)

INSIGHTS TO THE DAF

Who said Sardines are Permitted?

The *Mishna* in *Avodah Zarah* explains that *Chazal* forbade eating a type of fish called *teris terufah* as the gentiles sold them in a crushed mixture and there was the suspicion that

they contained non-kosher fish. *Chazal* also forbade eating a fish known as *chilak* as it is always accompanied by similar non-kosher fish and since they are caught together, it is hard to distinguish between them.

The Turkish *sardilash*: The author of *Sedei Chemed* (*Ma'areches Daled, os 4*) mentions that in his location in Turkey people would eat *sardilash* – i.e., sardines – sold in big barrels without fear of the suspicion that characterized *teris terufah*. But once he saw that the *Tiferes Yisroel* warned against sardines and herring pickled in barrels, he stopped eating them. Still, the author of *Levush Mordechai* (§148) mentions that in 5672 (1912) people ate canned sardines. The author of *Lev Yehudah* also mentions that during the mass migration to America before the First World War people were lenient and ate sardines because of the great difficulty in getting kosher meat and milk and because the prohibition was unclear.

The author of *Chelkas Ya'akov* (Respona, 30-31) explains that eating sardines is not forbidden as a result of our *Mishna* as we must forbid only those varieties mentioned by *Chazal* (see *ibid*, who proves so from our *sugya*). In addition, our *sugya* explains that it is allowed to buy *chilak* from an expert who sees to separate it from the fish that accompanies it as the accompanying fish impairs its taste and he is worried about his livelihood if it becomes known that he sells poor-tasting fish. The firms that sell sardines also see that no other fish are mixed with them and there is therefore no fear of eating them.

The obstacle to *kashrus* in big sardine factories: Nonetheless, HaGaon Rav Moshe Sternbuch (*Teshuvos Vehanhagos*, II, 382) remarks that big factories do not care if a non-kosher fish gets mixed in with their thousands of sardines as one fish does not harm the taste of the sardines. In addition many different types of oil and additives are used nowadays and one should therefore only buy sardines with a reliable *hechsher* (*HaKashrus* by Rav Fuchs, Ch. 11, halachah 14; see *ibid*, that even if the can advertises "natural fish oil,"

it could be that it is produced from non-kosher fish; or that there are materials produced from a hog's pancreas).

Specifications, Generalizations, Limitations and Extensions

Generalization and a specification – only the specifics mentioned are included.

Specification and a generalization – everything is included.

Generalization, specification and a generalization – other cases must resemble the specifications mentioned at least in one way.

Specification, generalization and a specification - other cases must resemble the specifications mentioned in two ways.

Limitation and extension – everything except for one thing is included.

Extension and limitation - other cases must resemble the limitations mentioned.

Extension, limitation and extension - everything except for one thing is included.

Limitation, extension and limitation – there is no such type. (Hame'or)

DAILY MASHAL

Eating Fish on Shabbos

The *Gemora* cites a *braisa* (regarding the kosher characteristics of a fish): If a fish has no fins and scales now, but it will grow them later on, such as the *sultanis* and the *afyan* (small fish from the sardine family), it is permitted. If it has them now, but it will shed them when it goes out of the

water, such as the *akunas*, *apunus*, *kesiftias*, *achshiftias* and *atunas*, it is permitted.

The Sefer Magid Devarav l'Yaakov says that this can be the rational as to why we eat fish on Shabbos.

We find that on Shabbos even an ignorant person is afraid to lie and that is why he is trustworthy regarding ma'asros. Shabbos is an elevated time for all and everyone receives an extra soul. However, the extra neshamah is removed after the Shabbos. A person might therefore say that there is no remnant from the sanctity of Shabbos. It is therefore the custom to eat fish on Shabbos to demonstrate that this is not the case. Just as fish remain kosher on account that they had the necessary signs beforehand (although they shed them afterwards); so too a person remains with purity and holiness during the week on account of the levels attained on the Shabbos.