

דף יומי • חלין • דף ס"א

Elucidated Talmud • Statement and Proof • Navy & Gold Edition • with Rashi

THE SUGYA

In this daf, we dive deeper into the sugya of the signs of kosher and non-kosher birds, exploring the deep wisdom of the Torah's classifications. The Gemara analyzes the four signs of a kosher bird—having an extra digit, a crop, a gizzard that can be peeled, and not being a bird of prey that claws its food. We look at the contrast between the completely non-kosher nesher, which has none of these signs, and the completely kosher doves, which possess all four, and we seek to understand how the Sages derived the halachic status of birds that fall in between.

With great warmth and depth, the Gemara engages in a beautiful back-and-forth to determine how many signs a bird actually needs to be considered kosher mid'Oraisa. We examine the teachings of Rabbi Chiyya, who suggests that even a single kosher sign could be enough to permit a bird, provided it is not one of the twenty-four non-kosher species explicitly listed in the Torah. Through this, we learn to appreciate the precision of every single word and letter written by the Merciful One in the Torah.

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

BRAISA

מה נִשְׁר מִיּוֹחַד שְׂאִין לוֹ אֶצְבַּע יְתֵרָה וְזָפָק וְאֵין קוֹרְקָבָנוּ נִקְלָף וְדוֹרֵס וְאוֹכֵל – טָמֵא, אִם כָּל פִּיּוּצָא בּוֹ – טָמֵא.

Just as the eagle is unique in that it does not have an extra toe, or a crop, and its gizzard is not peelable, and it claws and eats its prey, and it is **tamei** (non-kosher), so too, any bird similar to it in having none of these signs is **tamei**.

BRAISA

תוֹרִין שְׂשִׁישׁ לָהֶן אֶצְבַּע יְתֵרָה וְזָפָק וְקוֹרְקָבָנוּ נִקְלָף וְאֵין דוֹרֵסִין וְאוֹכְלִין – טְהוֹרִין, אִם כָּל פִּיּוּצָא בָּהֶן – טְהוֹרִין.

And just as **turtledoves** and pigeons, which have an extra toe, and a crop, and a peelable gizzard, and do not claw and eat, are **tahor** (kosher), so too, any bird similar to them in having all four signs is **tahor**.

RESOLUTION

אָמַר אֲבַיִי: לֹא נֶאֱמַר פִּירוּשׁ מִדְּבַרֵּי תוֹרָה אֶלָּא מִדְּבַרֵּי סוֹפְרִים.

Abaye said: The Mishnah's statement that the signs of kosher birds were not stated in the Torah means that **their explanation** was not stated from the words of the Torah, but rather from the words of the Sages in the Braisa.

BRAISA

תָּנִי רַבִּי חִיָּיא: עוֹף הֶבֶא בְּסִימָן אֶחָד טְהוֹר, לְפִי שְׂאִין דּוֹמָה לְנֶשֶׁר.

Rabbi Chiyya taught in a Braisa: A bird that comes with even one kosher sign is tahor, because it is not similar to the eagle.

EXPLANATION

נֶשֶׁר דְּלִית לֵיהּ כָּלֵל – הוּא דִּלָּא תִּיכּוּל, הָא אֵיכָא דְּאִית לֵיהּ חַד – תִּיכּוּל.

It is only an eagle, which has no kosher signs at all, that you shall not eat; but where there is a bird that has even one sign, you may eat it.

QUESTION

וְלִילָף מִתּוֹרִין: מָה תּוֹרִין דְּאֵיכָא כּוּלְהוּ אֲרֻבָּעָה, אִף הֵכָא נִמִּי עַד דְּאֵיכָא כּוּלְהוּ אֲרֻבָּעָה?

The Gemara asks: **But let us learn from turtledoves: Just as turtledoves, where there are all four signs present, are kosher, so too here also, no bird should be kosher until there are all four signs present!**

ANSWER

אם כן, שָׁאֵר עוֹפוֹת טְמֵאִין דְּכֻתַּב רַחֲמֵנָא לָמָּה לִּי?

The Gemara answers: **If so, why do I need the other tamei birds that the Merciful One wrote in the Torah?** Since none of them have all four signs, they would already be forbidden by derivation from turtledoves.

OBJECTION

וְנִילָף מִיִּנְיָהּ: מָה הֵתָם תִּלְתָּא וְלָא אֶכְלִינּוּ, אִף כֹּל תִּלְתָּא וְלָא יִכּוּל, וְכָל שְׂכֵן תִּרִי וְחַד?

The Gemara objects: **But let us learn from them, the other non-kosher birds: Just as there, those birds have three kosher signs and we do not eat them, so too, any bird with three signs we should not eat, and all the more so one with two or one sign!**

ANSWER

אם כן, עוֹרֵב, דְּכֻתַּב רַחֲמֵנָא, לָמָּה לִּי? הֲשֵׁתָא דְּאִית לֵיהּ תִּלְתָּא לָא אֶכְלִינּוּ, דְּאִית לֵיהּ תִּרִי מִיבָעִיא?

The Gemara responds: **If so, why do I need the crow, which the Merciful One wrote as forbidden? Now, if a bird that has three signs we do not eat, is it necessary to mention a crow which has only two signs?**

OBJECTION

וְלִילָף מִעוֹרֵב: מָה הֵתָם תִּרִי לָא, אִף כֹּל תִּרִי לָא?

The Gemara objects: **But let us learn from the crow: Just as there, a bird with two signs is not eaten, so too, any bird with two signs should not be eaten!**

ANSWER

אם כן, פֶּרֶס וְעִזְנִיָּה דְּכֻתַּב רַחֲמֵנָא לָמָּה לִּי? הֲשֵׁתָא דְּאִית לֵיהּ תִּרִי לָא אֶכְלִינּוּ, דְּאִית לֵיהּ חַד מִיבָעִיא!

The Gemara responds: **If so, why do I need the peres and the ozniyah, which the Merciful One wrote? Now, if a bird that has two signs we do not eat, is it necessary to mention those which have only one sign?**

OBJECTION

וניגמר מפרס ועזניה?

The Gemara objects: **But let us learn from the peres and the ozniyah** that any bird with only one sign is forbidden!

ANSWER

אם כן, נִשְׁר דְּכֶתֶב רַחֲמָנָא לְמָה לִי? הֲשֵׁתָא דְּאִית לִיה חַד לָא אֲכָלִינוּ, דְּלִית לִיה כָּלִל מִיבְעִיא!

The Gemara responds: **If so, why do I need the eagle, which the Merciful One wrote?** Now, if a bird that has one sign we do not eat, is it necessary to mention the eagle, which has none at all?

EXPLANATION

אֵלָא נִשְׁר דְּלִית לִיה כָּלִל – הוּא דְּלָא תִּיכּוּל, הָא דְּאִית לִיה חַד – אֲכּוּל.

Rather, it must be that an eagle, which has no signs at all, is what you shall not eat; but that which has even one sign, you may eat.

OBJECTION

וְאֵלָא, טַעֲמָא דְּכֶתֶב רַחֲמָנָא נִשְׁר, הָא לָאו הֲכִי הָוָה אָמִינָא: לִילָף מִפְּרָס וְעִזְנִיָּה?

The Gemara objects: **But rather, is the reason** we eat a bird with one sign only **because the Merciful One wrote 'eagle'?** If not for this, would I have said: **Let us learn from the peres and the ozniyah** that a bird with one sign is forbidden?

INFERENCE

הָוָה לִיה פְּרָס וְעִזְנִיָּה שְׁנֵי כְּתוּבִין הִבְאִין כְּאַחַד, וּשְׁנֵי כְּתוּבִין הִבְאִין כְּאַחַד אִין מִלְּמַדִּין.

But the peres and the ozniyah would be two verses that come as one, and there is a rule that two verses that come as one do not teach a general rule to other cases!

ANSWER

גְּמִירִי, דְּאִיכָא בְּהָאִי לִיכָא בְּהָאִי, וְדְאִיכָא בְּהָאִי לִיכָא בְּהָאִי.

The Gemara responds: **It is learned as a tradition** that what is present in this one (the peres) is not present in that one (the ozniyah), **and what is present in that one is not present in this one.** Thus, they are not identical cases, and they would not be considered two verses that come as one.

OBJECTION

מְכַדִּי עֲשָׂרִים וְאַרְבָּעָה עוֹפוֹת טְמֵאִים הָווּ, אִי אֶפְשָׁר דְּחַד דְּאִיכָא בְּהִנָּה לִיכָא בְּהִנָּה, וְהָווּ לָהּ שְׁנֵי כְּתוּבִים הִבְאִים כְּאַחַד.

The Gemara persists: **Now, there are twenty-four tamei birds** in total. **It is impossible** that the one sign present in these (the peres and ozniyah) is not present in some of those other twenty-two birds. Therefore, they are indeed redundant, **and they would be two verses that come as one**, from which we could not derive a rule anyway!

ANSWER

גְּמִירִי: עֲשָׂרִים וְאַרְבָּעָה עוֹפוֹת טְמֵאִים הָווּ, וְאַרְבָּעָה סִימָנִין. תִּלְתָּא הֲדָרִי בְּכוּלָּהּ, עֲשָׂרִים מֵהֶם שְׁלֹשָׁה שְׁלֹשָׁה, וְתָרִי בְּעוֹרֵב, חַד בְּפָרָס וְחַד בְּעִזְנִיָּה, דְּאִיתִיה בְּהָא לִיתִיה בְּהָא.

The Gemara responds: **It is learned as a tradition:** There are twenty-four tamei birds, and four signs. Three of the signs go around among all of them: twenty of them have three signs each, and two signs are found in the crow, one unique sign

is found in the peres, and one unique sign is found in the ozniyah, such that what is present in this is not present in that.

EXPLANATION

מהו דְּתִימָא לִילִיף מִינֵיהּ – כְּתֵב רַחֲמָנָא "נֶשֶׁר", נֶשֶׁר דִּלִּית לִיהּ כָּלֵל הוּא דְלֹא תִיכּוּל, הָא אִיכָא דְאִית לִיהּ חֵד – אָכּוּל.

Lest you say: Let us learn from either of them to forbid any bird with only that sign, the Merciful One wrote 'eagle' to teach: An eagle, which has no signs at all, is what you shall not eat; but where there is a bird that has even one sign, you may eat it.

QUESTION

אַלֵּא, תוֹרִין דְּכְתֵב רַחֲמָנָא לָמָּה לִי?

The Gemara asks: But rather, why do I need the turtledoves that the Merciful One wrote as kosher, since we already know that any bird with even one sign is kosher?

ANSWER

אָמַר רַב עֻקְבָּא בַר חָמָא: לְקַרְבָּן.

Rav Ukva bar Chama said: They were mentioned to teach that they are fit for an offering on the Altar, but other kosher birds are not.

STATEMENT

אָמַר רַב נַחֲמָן:

Rav Nachman says:

SUMMARY

The Gemara establishes that while a neshar has none of the kosher signs and doves have all four, the Torah's explicit listing of twenty-four non-kosher birds teaches us how to evaluate birds with intermediate signs. Through a rigorous analysis of the list of non-kosher birds—including the crow, the peres, and the ozniyya—the Gemara demonstrates that we do not simply derive prohibitions from a single archetype. Instead, the unique inclusion of the neshar teaches that only a bird completely lacking kosher signs is automatically forbidden, while a bird with even one kosher sign may be permitted if it is not one of the forbidden species. Finally, the Gemara accounts for the distribution of these four signs among the twenty-four non-kosher birds, showing how the unique physical traits of the peres and the ozniyya prevent us from applying a sweeping prohibition to all birds with only a single kosher sign.

Look at how the Gemara painstakingly counts every single kosher sign of a bird, down to a single claw or the peeling of a gizzard. The Torah does not just give us a blanket label of "kosher" or "non-kosher"; it demands that we examine the fine details. In our own lives, we often look at ourselves or others in broad, sweeping strokes, labeling someone as a spiritual success or a failure. But the Aibershter looks at the details. Even if a person feels far from where they should be, a single kosher sign—one small mitzvah done with sincerity, one moment of holding back from anger, one minute of learning—is precious and pure in His eyes.

We see this clearly from the neshet, the eagle, which has absolutely no kosher signs at all. The Gemara teaches us that as long as a bird has even one single kosher sign, it is rescued from being completely like the neshet. This is a profound lesson in our own avodah. The yetzer hara wants you to believe that if you cannot be perfect, if you do not possess all four "signs" of a perfect, flawless Yid, then your efforts do not count. But the Torah reveals the opposite: a single kosher sign has the power to change your entire status.

Never underestimate the value of one small, positive step. You do not need to achieve complete perfection today to be beloved by Hashem. Just like the birds in our daf, having even one kosher sign makes all the difference in the world.

Today, find one small, specific area of your avodah—such as saying a single brachah slowly and with kavana, or giving a coin to tzedakah with a smile—and do it with the joy of knowing that this single "kosher sign" is infinitely precious to Hashem.