

דף יומי • חזקוני • דף ס"ב

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

THE SUGYA

In this daf, we continue our deep dive into the simanim (kosher signs) of birds, focusing on how a person's expertise in their names affects whether a bird with only one or two signs may be eaten. We learn about the specific non-kosher birds, like the orev (crow) and its various sub-species, that we must be able to identify, and we explore the fascinating machlokes between Rabbi Eliezer and the Rabbis regarding the zarzir and the white senunit.

The Gemara also guides us through the halachos of which birds are fit for the altar as doves or pigeons, and which are kosher for the purification of a metzora. We then move into identifying specific kosher and non-kosher species of birds and grasshoppers, including the famous 'eight uncertain cases' where the gizzard can only be peeled with the help of a knife, leaving us with a halachic doubt.

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

דף יומי DAF 62A

STATEMENT

הָיָה בָּקִי בָּהֶן וּבְשִׁמוֹתֵיהֶן – עוֹף הַבָּא בְּסִימָן אֶחָד טָהוֹר,

If **one was expert in them and in their names**, then a bird that comes with **one kosher sign is kosher**, because he can be sure it is not the peres or the ozniyah, which have only one sign.

STATEMENT

לֹא הָיָה בָּקִי בָּהֶן וּבְשִׁמוֹתֵיהֶן – בְּסִימָן אֶחָד טָמֵא,

But if **he was not expert in them and in their names**, then a bird found with **one sign is non-kosher**, since it might be the peres or the ozniyah.

STATEMENT

בְּשָׁנֵי סִימָנִין טָהוֹר, וְהוּא שִׁפְיֵר עוֹרֵב.

If he finds a bird **with two signs**, it is **kosher**, and **this is** provided **that he recognizes a crow**, which is the only non-kosher bird with exactly two signs.

QUESTION

עוֹרֵב וְתוֹ לֹא?

The Gemara asks: Must he recognize only the **crow and nothing more**? Are there no other non-kosher birds with two signs?

OBJECTION

וְהִתְנַחֵא: "עוֹרֵב" – זֶה עוֹרֵב, "לְמִינוֹ" – רַבִּי אֶלִיעֶזֶר אָמַר: לְהֵבִיא אֶת הַזְּרִיר.

But isn't it taught in a braisa: The verse states "orev" — this is the well-known crow; "after its kind" — Rabbi Eliezer says: This is written to include the zarzir, which is another type of crow, to teach that it is non-kosher.

OBJECTION

אָמְרוּ לוֹ לְרַבִּי אֱלִיעֶזֶר: וְהֵלֵא אֲנָשִׁי כְּפַר תְּמַרְתָּא שְׁבִיהוּדָה הֵיוּ אוֹכְלִים אוֹתָן מִפְּנֵי שֵׁשׁ לָהֶן זָפָק!

They said to Rabbi Eliezer: But do not the people of Kefar Temarta in Yehudah eat them, because they have a crop, which is a kosher sign?

ANSWER

אָמַר לָהֶם: אַף הֵן עֲתִידִין לִיתֵן אֶת הַדִּין.

He said to them: They too are destined to give judgment in the future for their transgression, as it is indeed non-kosher.

STATEMENT

דָּבָר אַחֵר: "לְמִינֵהוּ" לְהַבִּיא סְנוּנִית לְכַנָּה, דְּבָרֵי רַבִּי אֱלִיעֶזֶר.

Another explanation of the verse: "after its kind" is written to include the white senunit, teaching that it is non-kosher; these are the words of Rabbi Eliezer.

OBJECTION

אָמְרוּ לוֹ: וְהֵלֵא אֲנָשִׁי גְלִיל הָעֶלְיוֹן אוֹכְלִים אוֹתוֹ, מִפְּנֵי שֶׁקֶרְקֶכְנוּ נִקְלָף!

They said to him: But do not the people of the Upper Galil eat it, because its gizzard can be peeled, which is a kosher sign?

ANSWER

אָמַר לָהֶם: אַף הֵן עֲתִידִין לִיתֵן אֶת הַדִּין.

He said to them: They too are destined to give judgment in the future for their transgression. In any event, we see there are other non-kosher birds with two signs.

RESOLUTION

אֶלָּא עוֹרֵב וְכָל מִין עוֹרֵב.

Rather, Rav Nachman meant: He must recognize the crow and every kind of crow.

RULING

אָמַר אַמֵּימָר: הַלְּכֶתָּא, עוֹף הַבָּא בְּסִימָן אֶחָד – טָהוֹר, וְהוּא דִּלָּא דָּרִיס.

Ameimar said: The halacha is that a bird that comes with one sign is kosher, and this is provided that it does not claw its food.

QUESTION

אָמַר לִיהֵא רַב אָשִׁי לְאַמֵּימָר: הָא דָּרֵב נַחְמָן מַאי?

Rav Ashi said to Ameimar: What about that statement of Rav Nachman, who said that one must be an expert in all non-kosher birds to eat a bird with only one sign?

ANSWER

אָמַר לֵיהּ: לֹא שָׁמִיעַ לִי, כְּלוּמַר לֹא סְבִירָא לִי.

He said to him: I did not hear it, meaning to say, I do not agree with it.

EXPLANATION

מַאי אֵיכָא? מִשּׁוּם פֶּרֶס וְעִזְנִיָּה? לֵיתְנָהוּ בִּישׁוּב.

For **what is there** to worry about? Is it **because of the peres and the ozniyah**, which have only one sign? They are **not found in settled areas**, so we do not need to worry about them.

STATEMENT

אָמַר רַב יְהוּדָה: עוֹף הַמְסֵרֵט – כָּשֶׁר לְטָהָרֵת מְצוֹרָע,

Rav Yehuda said: The scratching bird is fit for the purification of a metzora, which requires kosher birds,

EXPLANATION

וְזוֹ הִיא סְנוּנִית לְכַנָּה שֶׁנֶּחֱלָקוּ בָּהּ רַבֵּי אֱלִיעֶזֶר וְחֲכָמִים.

and this is the white senunit about which Rabbi Eliezer and the Sages disputed in the braisa.

STATEMENT

אָמַר אַמֵּימַר: בְּחִינָא כְּרִסָּה – כּוּלֵּי עֲלָמָא לֹא פְּלִיגֵי דְשַׂרְיָא,

Ameimar said: Regarding the senunit whose belly is white, everyone agrees that it is permitted to be eaten;

STATEMENT

כִּי פְּלִיגֵי – בְּדִירוּקָא כְּרִסָּה, רַבֵּי אֱלִיעֶזֶר אָסֵר וְרַבְּנָן שְׂרוּ, וְהִלְכְּתָא כְּרַבֵּי אֱלִיעֶזֶר.

when they dispute, it is regarding the one whose belly is yellow; Rabbi Eliezer prohibits it and the Rabbis permit it, and the halacha is like Rabbi Eliezer to prohibit it.

STATEMENT

מָר זוּטְרָא מְתַנֵּי הֵכִי: בְּדִירוּקָא כְּרִסָּה, כּוּלֵּי עֲלָמָא לֹא פְּלִיגֵי דְאַסִּיר.

Mar Zutra teaches this matter as follows: Regarding the senunit whose belly is yellow, everyone agrees that it is prohibited;

STATEMENT

כִּי פְּלִיגֵי בְּדַחֲיוּרָא כְּרִסָּה, רַבֵּי אֱלִיעֶזֶר אָסֵר וְרַבְּנָן שְׂרוּ, וְהִלְכְּתָא כְּרַבְּנָן דְשְׂרוּ.

when they dispute, it is regarding the one whose belly is white; Rabbi Eliezer prohibits it and the Rabbis permit it, and the halacha is like the Rabbis who permit it.

QUESTION

בְּשָׁלָמָא לְמָאן דְאָמַר בְּחִינָא כְּרִסָּה פְּלִיגֵי – הֵיִינוּ דְקִתְנֵי "זוֹ הִיא סְנוּנִית לְכַנָּה",

The Gemara asks: Granted, according to the one who says they dispute regarding the one whose belly is white, that is why it is taught in the braisa: "This is the white senunit";

QUESTION

אָלָא לְמֵאן דְּאָמַר בְּדִירוּקָא פְּלִיגִי, מַאי יִזוּ הִיא סְנוּנִית לְכַנָּה?"

but according to the one who says they dispute regarding the one with the yellow belly, what is the meaning of "this is the white senunit"?

ANSWER

לְאַפּוּקֵי דְבִתֵּי דְּאוּפְמִתֵּי.

The Gemara answers: It is called "white" to exclude the house senunit, which is black.

STATEMENT

אָמַר רַחְבָּהּ, אָמַר רַבִּי יְהוּדָה: תָּסִיל פָּסוּל מִשּׁוּם תּוֹרִין, וְכֹשֶׁר מִשּׁוּם בְּנֵי יוֹנָה,

Rachava said that Rabbi Yehuda said: A young tasil is unfit as a dove, which is fit only when mature, but is fit as a pigeon, which is fit only when immature, because it is a type of pigeon;

STATEMENT

דְּאֲצִיפֵי וְתוֹרִין שֶׁל רַחְבָּהּ כְּשֶׁרִין מִשּׁוּם תּוֹרִין, וּפָסוּלִין מִשּׁוּם בְּנֵי יוֹנָה.

a datzifi bird and the doves of Rachava are fit as doves, but are unfit as pigeons, because they are types of doves.

OBJECTION

מִתִּיב רַב דָּנִיֵּאל בַּר רַב קַטִּינָא: כָּל הָעוֹפּוֹת

Rav Daniel bar Rav Katina raised an objection from a Mishnah: All birds...

צְמוּד ב' DAF 62B

OBJECTION

פּוֹסְלִין בְּמֵי חֲטָאת חוּץ מִן הַיּוֹנָה מִפְּנֵי שְׁמוּצָצֶת,

All birds disqualify the water of purification by drinking from it, except for the pigeon, because it sips the water directly and none drips back from its mouth,

OBJECTION

וְאִם אֵיתָא לִיתְנֵי חוּץ מִיּוֹנָה וְתָסִיל!

and if it is so that the tasil is a type of pigeon, let the Mishnah teach: Except for the pigeon and the tasil!

ANSWER

אָמַר רַבִּי זֵירָא: זֶה מוּצֵץ וּמְקִיא, וְזֶה מוּצֵץ וְאֵינוֹ מְקִיא.

Rabbi Zeira said: This one, the tasil, sips and spits some back, and that one, the pigeon, sips and does not spit back.

STATEMENT

אָמַר רַב יְהוּדָה: הֵנִי פּוֹפְשָׁנִי צוּצְיָנִי כְּשֶׁרִים לְגַבֵּי מִזְבֵּחַ, וְהֵן הֵן תּוֹרִין שֶׁל רַחְבָּהּ.

Rav Yehuda says: These tzutzeyanei doves are fit for sacrifice on the altar, and they are the very same doves of Rechava mentioned earlier.

OBJECTION

מִיתִיבִי: "אֶזוֹב", וְלֹא אֶזוֹב יוֹן, וְלֹא אֶזוֹב כּוֹחֵלִי, וְלֹא אֶזוֹב רוֹמִי, וְלֹא מִדְּבָרִי, וְלֹא כָּל אֶזוֹב שֶׁיֵּשׁ לוֹ שֵׁם לְוִי.

The Gemara raises an objection from a Mishnah: The Torah requires 'hyssop' for the purification of a leper, and not Greek hyssop, and not stibium hyssop, and not Roman hyssop, and not desert hyssop, and not any hyssop that has an accompanying modifier in its name. Thus, tzutzeyanei doves should likewise be unfit because of their modifier!

ANSWER

אָמַר אַבַּיִי: כָּל שֶׁנִּשְׁתַּנָּה שְׁמוֹ קודֶם מִתֵּן תּוֹרָה, וְהִקְפִּידָה תּוֹרָה עָלָיו, יֵשׁ לוֹ שֵׁם לְוִי – פָּסוּל.

Abaye said: Any item whose name was modified before the giving of the Torah, and concerning which the Torah was particular when naming it, if it has an accompanying modifier now, it is unfit,

ANSWER

וְהָנִי לֹא נִשְׁתַּנָּה שְׁמוֹ קודֶם מִתֵּן תּוֹרָה.

and the name of these doves was not modified before the giving of the Torah, so they remain fit.

ANSWER

רָבָא אָמַר: הָנִי כּוֹפְשֵׁי צוּצְיָנִי, בְּאַתְרֵיהּ סְתָמָא קָרִי לְהוּ.

Rava said an alternative answer: These tzutzeyanei doves, in their own place, people call them simply doves, without any modifier.

STATEMENT

אָמַר רַב יְהוּדָה: הָנִי כְּרֹזֵי דְבֵי חִילְפֵי שְׁרוּ, וְדְבֵי כְּרֵבֵי אֶסְרִי.

Rav Yehuda says: These grasshoppers found among the shrubs are permitted, and those found among the cabbages are forbidden.

STATEMENT

אָמַר רַבִּינָא: וּמִלְקִינֵן עֲלֵיהּ מְשׁוּם שְׁרָץ הָעוֹף.

Ravina said: And we flog those who eat them on their account, due to the prohibition of winged swarming things.

STATEMENT

וְאָמַר רַב יְהוּדָה: צְרָדָא – שְׂרִי, בְּרָדָא – אֶסִיר, וְסִימְנִיהּ "בַּר מִינֵיהּ", מְרָדָא – סְפָקָא.

And Rav Yehuda says: The tzarda bird is permitted, the barda is forbidden, and your mnemonic to remember which is forbidden is 'except for it' (bar mineih), and the marda is an uncertainty.

STATEMENT

אָמַר רַב אָסִי: שְׁמוֹנֶה סְפִיקוֹת הֵן: חוּבָא, חוּגָא, סוּגָא, וְהַרְנוּגָא, תוּשְׁלֵמִי, וּמְרָדָא, כּוֹחִילָנָא, וּבַר נַפְתָּא.

Rav Asi says: There are eight uncertain cases: The chuva, chuga, suga, and harnuga, tushelemi, and marda, kuchilna, and bar nappacha.

EXPLANATION

מאי ספיקיניהו? עופות טהורים קורקבנו נקלה, וטמאין אין קורקבנו נקלה, והני קורקבנו נקלה בספינא.

What is their uncertainty? The gizzard of kosher birds can be peeled by hand, and the gizzard of non-kosher birds cannot be peeled, but the gizzard of these eight birds can be peeled only with a knife.

QUESTION

והא ההיא בר אווזא דההוּה בי מר שמואל, דלא הוה קא מקלה קורקבניה, ואותביה בשמא, וכיון דרפי איקליה!

The Gemara asks: But wasn't there a certain duck in the house of Mar Shmuel whose gizzard could not be peeled, and they set it in the sun, and once it softened it could be peeled? Why not do the same here?

ANSWER

התם, כי רפי איקליה בידא. הכא, אף על גב דרפי, לא מקליה אלא בספינא.

The Gemara answers: There, when it softened it could be peeled by hand. Here, even though it softened, it cannot be peeled except with a knife.

STATEMENT

אמר אביי: תרנגולא דאגמא חד משמונה ספיקות הוא, והיינו מרדו.

Abaye says: The swamp rooster is one of the eight uncertain cases, and this is the mardu mentioned above.

STATEMENT

אמר רב פפא: תרנגולא דאגמא אסירא, תרנגולתא דאגמא שריא, וסימניה – "עמוני ולא עמונית".

Rav Pappa says: The swamp rooster is forbidden, but the swamphen is permitted, and your mnemonic is: 'An Ammonite man is forbidden to enter the assembly, but not an Ammonite woman'.

STATEMENT

דרש מרימר: תרנגולתא דאגמא אסירא, חזיוה דדרסה ואכלה, והיינו גירותא.

Mareimar taught: The swamphen is forbidden, because they saw that it claws its prey and eats it, and this is the giruta bird.

STATEMENT

אמר רב: שבור אנדרפטא – שרי, פירוז אנדרפטא – אסיר, וסימניה – פירוז רשיעא.

Rav says: The shavor anderafta bird is permitted, but the piruz anderafta is forbidden, and your mnemonic is: Piruz the Evil.

STATEMENT

אמר רב הונא: בונא – שרי, פרוא – אסיר, וסימניה – פרואה אמגושא.

Rav Huna says: The bunya bird is permitted, the parva is forbidden, and your mnemonic is: Parva'a the Sorcerer.

STATEMENT

אמר רב פפא: מרדו זגיד ואכיל – שרי, סגיד ואכיל – אסיר, וסימניה: "לא תשתחוה לאל אחר".

Rav Pappa says: The mardu bird that reclines and eats is permitted, but the one that bows and eats is forbidden, and your mnemonic is: 'You shall bow down to no other god'.

STATEMENT

אמר שמואל: שתא חמרא – אסירא, וסימניה: "שתויי יין פסולי לעבודה".

Shmuel says: The wine drinker bird is forbidden, and your mnemonic is: 'Those who drank wine are unfit for service' in the Beis HaMikdash.

STATEMENT

ואמר שמואל: מזגא חמרא – אסירא,

And Shmuel says: The wine pourer bird is forbidden,

SUMMARY

The daf begins by clarifying that a bird with two signs is kosher only if the person can recognize a crow, which Rav Nachman explains includes all its sub-species. Ameimar rules that a bird with one sign is kosher as long as we know it does not claw its food, since the only non-kosher birds with one sign (the peres and ozniyah) do not live in settled areas. We then analyze the status of the senunit (swallow) and the tasil, determining their suitability for sacrifices and purification rituals. Finally, Rav Yehuda and Rav Asi identify various kosher and non-kosher birds and grasshoppers, concluding with the eight species of birds whose kashrus remains doubtful because their gizzards can only be peeled with a knife.

In our sugya, we find a sharp and sobering exchange. Rabbi Eliezer rules that certain birds, like the zarzir and the white senunit, are non-kosher. When the Sages object that the Jews of Kefar Temarta and the Upper Galil have a tradition of eating them because they possess kosher signs, Rabbi Eliezer responds with trembling words: "They too are destined to give judgment in the future for their transgression."

This is a profound lesson in our personal avodah. It is so easy for a person to look around and say, "But everyone in my circle does this!" or "This is how we have always done it in our town." We comfort ourselves with the crowd, assuming that if a practice is common, it must be correct. But Rabbi Eliezer teaches us that when it comes to the truth of Torah and the will of the Aibershter, there is no safety in numbers. A popular mistake remains a mistake, and a compromise of the ratzon Hashem is not sweetened just because an entire village participates in it.

We must develop the spiritual courage to look past social norms and ask: "What does Hashem actually want from me?" Our personal accounting after one hundred and twenty years will not be graded on a curve based on what our neighbors were doing. We will stand before the Master of the World as individuals.

Today, choose one area of halacha or middos where you have been lax simply because "everyone else does it", whether it is speaking lashon hara in social settings, checking your phone during davening, or being lenient in business honesty. Stand strong and do what is right, even if you are the only one in the room doing so.