

Chullin – Simanim

פרק א – הכל שוחטין

דף ז – 7 Daf

1. השתא בהמתן של צדיקים וכו': The story of Rebbe Pinchas ben Yair's donkey

The Gemara related three incidents in which Rebbe Zeira did not accept that a צדיק could have eaten forbidden foods: *if even regarding the animals of righteous people, Hashem does not bring a pitfall through them*, *is it not certain that the same would hold true for righteous people themselves?* The background story for this principle is presented: Rebbe Pinchas ben Yair was traveling to perform שבויין, and upon reaching the Ginai River, he demanded that it split for him to pass. Rebbe Pinchas prevailed over the river's objections, and compelled it to split for a Jew carrying wheat to make *matzah* for Pesach, and for an Arab escort. Rav Yosef commented that Rebbe Pinchas was as great as Moshe, who split the ים סוף. They reached an inn, and his donkey refused to eat the barley given to it, despite their attempts to sift it. Rebbe Pinchas suggested that *maaser* may not have been removed, and when they removed it, the donkey ate it. Rebbe Pinchas said: *this poor creature is going to fulfill its Master's will, אותה – and you feed it?! טבל!*

2. גדולים צדיקים במיתתן יותר מבחייהן – The story of the שקר נביא coming back to life by touching Elisha's bone

Rebbe went out to greet Rebbe Pinchas ben Yair and asked him to dine with him. Although Rebbe Pinchas consented, events led to his avoiding it, which was against his practice. Rebbe wept and said: if during צדיקים's lifetimes, Hashem fulfills their will to this extent, how much more so after their deaths! This is based on Rebbe Chama bar Chanina's principle: *the righteous are even greater in death than they are in life*. This is derived from the incident in which a false prophet's body was thrown near Elisha, and it came back to life when it touched Elisha's bones, whereas during Elisha's lifetime, an entire process was required to bring a child back to life. [The false prophet's resurrection could not have been merely to fulfill Eliyahu's *berachah* that Elisha should have a "double portion" of Eliyahu's spirit (and resurrect a second person), because the man did not live long enough to go home. Instead, that was fulfilled when he healed Naaman's צרעת, because a מצורע is like a dead person.]

3. עולה are ordained from Heaven, and atone like an יסורין

Rebbe Chanina said that the *passuk* "אין עוד מלבדו" – *there is none beside Him* includes even כשפים – *sorcery*, which cannot harm someone unless it was decreed upon him. A woman once attempted to take dust from under Rebbe Chanina's feet to perform sorcery against him. He told her she would be unsuccessful, because the Torah says "אין עוד מלבדו". Rebbe Chanina said: *a person does not stub his toe down below on Earth unless they first [decreed] it upon him from Above*, as the *pesukim* say: *מה' מצעדי גבר – by Hashem are a strong man's footsteps established*, and *ואדם מה יבין דרכו* – *and what does a man understand about his path?* Rebbe Elazar said: *דם ניקוף מרצה כדם עולה* – *the blood of stubbing (one's toe) atones like the blood of an olah*. Rava gives three qualifications: *בגודל ימין* – *this applies to stubbing the right big [toe]*, with which he walks with greater force, *ובניקוף שני* – *and to the second stubbing* before the first has healed, both of which make the injury more painful, *והוא דקאזיל לדבר מצוה* – *and only if it occurs when he is going to perform a matter of a mitzvah*.

Siman – כלי זין (Gun/Armed Guards)

The armed guards who escorted the donkey belonging to a *tzadik* through a split river and were shocked that the donkey refused to eat טבל, had a good laugh when some menacing **armed guards** couldn't even hurt the big toe of the boy revived from the dead by touching the grave of a Navi, because it wasn't decreed from above that he should suffer.



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3 things to remember

1. The story of Rebbe Pinchas ben Yair's donkey
2. גדולים צדיקים במיתתן יותר – מביא שקר coming back to life by touching Elisha's bone
3. יסורים are ordained from Heaven

