



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Kiddushin Daf Nun Zayin

B'EGLAH ARUFAH

- **Q:** How do we know that an eglah arufah is assur b'hana'ah? **A:** In the yeshiva of **R' Yannai** they said, the pasuk refers to it with the verbiage of "kapparah", which is the same verbiage used in the pasuk regarding a korbon, and we therefore learn that the eglah arufah is like a korbon in that it is assur b'hana'ah.

TZIPOREI METZORA

- **Q:** How do we know that the birds of the metzora are assur b'hana'ah? **A:** In the yeshiva of **R' Yishmael** it was taught, we are taught about things that qualify a person (e.g. an asham of a metzora) and things that bring a kapparah (a regular asham) that are done inside the Beis Hamikdash, and we are taught about things that qualify (the birds of a metzora) and things that bring a kapparah (eglah arufah) that are done outside the Beis Hamikdash. Just like with regard to the things done inside, the items used to qualify is treated like the items used for kapparah, the same is with regard to the items used on the outside.
- We have learned, at what point do the birds of a metzora become assur b'hana'ah? **R' Yochanan** said from the time of shechita, because it is then that it becomes the bird of a metzora and therefore becomes assur, and **Reish Lakish** said from the time they are taken to be used, and he learns this from eglah arufa – just like eglah arufah becomes assur when it is still alive, so too the birds become assur when they are still alive.
 - **Q:** At what point does an eglah arufah become assur? **A:** **R' Yanai** said, I heard an answer but have forgotten it, but my colleagues have said that it becomes assur when it enters the rocky valley.
 - **Q:** If the eglah arufah doesn't become assur when it is taken for the process, the birds shouldn't become assur then either!? **A:** The eglah arufah has another defining event (i.e. when it is brought to the valley) after it is taken to be used in the process. The birds do not, and therefore they must become assur at the time that they are taken.
 - **Q:** **R' Yochanan** asked **Reish Lakish**, a Braisa says, the pasuk of "kol tzipor tocheilu" comes to teach that the metzora bird that is sent away is mutar, and the pasuk of "v'zeh asher lo tochlu meihem" teaches that the metzora bird that is shechted (the second bird is let go in the process) may not be eaten. According to **Reish Lakish** we don't need a pasuk to say that it is assur once it is shechted, because it was assur all along!? **A:** We would have thought that just like a korbon is assur, but then becomes mutar when it is shechted, the same should be for this bird. The pasuk is therefore needed to teach that it never becomes mutar.
 - **Q:** A Braisa says, if the bird was shechted and found to be a treifah (presumably because of something gone wrong in the shechita), he brings a new bird to pair up with the other existing bird, and the treifah is mutar b'hana'ah. Now, if you hold that the bird becomes assur while it is still alive, why is the treifah mutar b'hana'ah? **A:** The case is that the bird was found to be a treifah in its internal organs, which means that it was already a treifah when designated, and therefore it never became assur.
 - **Q:** A Braisa says, if the bird was shechted without first preparing the eizov, the eitz erez, and the red string (the other items needed for the metzora process), **R' Yaakov** says, although it does not fulfil the metzora's obligation, since it was designated for the mitzvah, it is assur. **R' Shimon** says, since it was not shechted properly it is mutar. Now, the machlokes is only regarding whether a shechita that is invalid has the status of a shechita or not. However, all agree that the bird does not become assur while it is alive!? **A:** Although this Braisa holds like **R' Yochanan**, there is another Braisa that says

like **Reish Lakish**, and therefore their machlokes is actually the same as a machlokes among Tanna'im.

- **Q:** The Gemara earlier quoted the Braisa that says, the pasuk of “kol tzipor tocheilu” comes to teach that the metzorah bird that is sent away is mutar, and the pasuk of “v'zeh asher lo tochlu meihem” teaches that the metzora bird that is shechted (the second bird is let go in the process) may not be eaten. Maybe we should reverse the teachings and learn that the shechted bird is mutar and the bird that is sent away is assur!? **A: R' Yochanan in the name of R' Shimon ben Yochai** said, we do not find that a live animal should become permanently assur.
 - **Q: R' Shmuel bar R' Yitzchak** asked, we find that animals designated for avodah zarah or ones that were worshipped as avodah zarah become permanently assur!? **A:** They are only assur to be used for a korbon, but they are mutar for regular eating. Therefore, it can't be that the bird that is sent away becomes assur even for regular eating.
 - **Q: R' Yirmiya** asked, an animal that was involved in bestiality becomes permanently assur!? **A: R' Yochanan in the name of R' Shimon ben Yochai** said, we find that most animals are not made permanently assur. Therefore, if the choice is to learn that the shechted bird or the live bird becomes permanently assur, we are going to learn that it is the shechted bird that becomes permanently assur.
 - In the yeshiva of **R' Yishmael** they taught that the pasuk says the bird should be sent “ahl pnei hasadeh”. This teaches that just as a field is mutar, so too the bird that is sent is mutar as well.
 - **Q:** That word “sadeh” is used for a different drasha!? **A:** The pasuk could have said “sadeh” and instead says “hasadeh”, which allows for both drashos to be made.
 - **Rava** said, it can't be that the bird sent away is assur, because the Torah wouldn't say to send this bird into the wild where people may then catch it and eat it, not knowing that it was a metzorah bird that was assur. Therefore, it must be that the bird sent away is mutar.

B'SAAR NAZIR

- **Q:** How do we know that the hair of a nazir is assur b'hana'ah? **A:** The pasuk refers to the hair as “kodesh” and teaches that it is assur like hekdesch.
 - **Q:** If so, why can't the hair be redeemed like hekdesch? **A:** The pasuk says “kadosh” and not “kodesh”, although it is spelled in a way that both of these can be read. This teaches that the hair is like hekdesch in some way but not in all ways. Therefore, it is assur like hekdesch, but cannot be redeemed.

B'PETER CHAMOR

- **Q:** Should we say that the Mishna does not follow **R' Shimon**? A Braisa says that **R' Yehuda** holds that a peter chamor is assur b'hana'ah, but **R' Shimon** holds it is mutar!? **A: R' Nachman in the name of Rabbah bar Avuha** said, the Mishna is discussing after the chopping of the neck (which must be done if the donkey is not redeemed), in which case everyone agrees that it is assur b'hana'ah.

BASAR B'CHOLOV

- **Q:** How do we know that the meat cooked in milk is assur b'hana'ah? **A:** The yeshiva of **R' Yishmael** taught, the pesukim say “lo sivashel gedi bachaleiv imo” three times. One teaches meat in milk is assur to eat, another teaches that it is assur b'hana'ah, and the third teaches that there is an issur to cook them together.
 - Our Mishna does not follow **R' Shimon ben Yehuda**, who says in a Braisa that meat in milk is mutar b'hana'ah, based on comparing it to meat of a treifah.

V'CHULLIN SHENISHCHATU B'AZARAH

- **Q:** How do we know that a chullin animal that was shechted in the Azarah is assur b'hana'ah? **A: R' Yochanan in the name of R' Meir** said, the Torah says “shecht what is Mine in My place, and shecht what is yours in your place, and just like shechting Mine in your place is assur b'hana'ah, so too shechting yours in My place is assur b'hana'ah”. However, with regard to the kares penalty, we learn that that only applies to a korbon that was shechted outside, not to a chullin animal that was shechted inside.
 - **Q:** If so, maybe we can't compare the korbon to the chullin animal to learn that it is assur b'hana'ah, because the korbon carries a kares penalty and the chullin animal does not!? **A: Abaye** said, we learn that a chullin animal is assur to be shechted in the Azarah

and is assur to be eaten if it is so shechted based on the extra pesukim of “ushchato”, “v’shachat oso”, and “v’shachat oso”. One teaches that it is assur if it was an unblemished or blemished animal, one teaches it is assur even if it was an undomesticated animal, and one teaches it is assur even if it was a bird. We then learn from the pasuk that says that a treifah is mutar b’hana’ah (“lakelev tashlichun oso”), that the treifah is mutar b’hana’ah, but the chullin animal shechted in the Azarah is assur b’hana’ah.

- **Mar Yehuda** asked **R’ Yosef** and **R’ Shmuel the son of Rabbah bar bar Chana**, in one Braisa **R’ Shimon** says that if a man is mekadesh a woman with chullin that was shechted in the Azarah she is mekudehseh. However, in a Mishna **R’ Shimon** says that chulin shechted in the Azarah must be burned!? They went to **Rabbah**, who explained that in the Braisa, the case is that the animal was found to be a treifah, and **R’ Shimon** says in another Braisa, that in that case, if the animal was shechted in the Azarah the meat would not be assur b’hana’ah.