



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

Chullin Daf Mem Hey

- **R' Yehuda in the name of Rav** said, if the kaneh had a number of holes like a sifter, the holes combine to create a majority (which would thereby make it a treifa).
 - **Q: R' Yirmiya** asked, a Braisa that discusses holes in the skull says that the holes combine to reach the size needed to make a treifa for a piece of the skull missing. Here too, we should say that the many small holes in the kaneh should combine to the size of an issar (which is the size that if missing would make it a treifa), and should make it a treifa even if the majority of the circumference of the kaneh is not cut!? **A: R' Yirmiya** forgot what was said by **R' Chelbo in the name of R' Chama bar Gurya in the name of Rav**, that when holes are created by a missing piece of the kaneh, they are combined and measured for the issar measurement. When the holes are punctures, but don't have a piece of the kaneh missing, they are combined and measured based on the majority of the circumference.
 - **Rabbah bar bar Chana in the name of R' Yehoshua ben Levi** said, if a narrow strip of the skin running down the kaneh was removed, if it can all combine to the size of an issar it becomes a treifa (even though it is actually much narrower than an issar).
 - **R' Yitzchak bar Nachmeini** asked **R' Yehoshua ben Levi** regarding the halacha of a kaneh that had many small holes like a sifter, and **R' Yehoshua** responded just as **R' Chelbo** said.
 - **Q:** What is the halacha regarding a bird that has many small holes in its kaneh? **A: R' Yitzchak bar Nachmeini** said that **R' Elazar** explained to him that we cut around the area of the holes, leaving it slightly attached to the kaneh as a flap, and we then fold this flap over the kaneh – if it can cover the majority of the opening of the kaneh the bird is a treifa, and if it cannot it is not a treifa.
 - If an animal's kaneh was cut and formed a door-like flap, if it is wide enough for an issur to fit into it, it is a treifa.
 - If the kaneh was split down its length, **Rav** said, even if only a set of three rings at the top and three rings at the bottom remain intact, the animal is kosher. When this was repeated to **R' Yochanan** he disagreed and said that if even the most minute amount was left intact at the top and at the bottom, it is kosher. They told **R' Yochanan** that **R' Yonason** said as he had said.
- **R' Chiya bar Yosef** taught a Braisa in front of **R' Yochanan** that said, the entire neck of the animal is valid for shechita – from the large ring (that fully encircles the kaneh) all the way until where the kaneh reaches the lower sections of the lungs.
 - **Rava** said, when the Braisa says "lower section" it means the upper section, which is the "lower section" when the animal is hanging from its feet. **Rava** said it must be this way, because I hold that the area valid for shechita is the area of the kaneh that enters the neck when the animal bends its head to graze, but not when it is forced to do so beyond that by a person. Clearly then, the "lower section" refers to the "upper section", because the kaneh near the truly lower section of the lungs never makes it into the area of the neck.
 - **Q: R' Chanina (or R' Chananya)** asked, what if the animal forces itself to stretch more than usual? Would any part that enters the neck be valid for shechita?
TEIKU.
 - **R' Yochanan and Reish Lakish** were sitting and said, if the shochet forces the simanim into the neck from lower down in the chest and shechts at that point of the simanim, the shechita is passul. Also, if the kaneh got a hole below the area of the beginning of the breast, it has the status of a hole in the lung.

- A Braisa says, the breast (which must be given to the Kohen as a present when an animal is shechted) is the area that faces the ground, from the neck to the keres. Two ribs are cut off on the two sides and the entire piece is given to a Kohen.

NIKAV KRUM SHEL MOACH

- **Rav and Shmuel** both say that a hole in the outer membrane makes the animal a treifa even if there is no hole in the inner membrane. **Others** say that it is only a treifa if there is also a hole in the inner membrane.
- **R' Shimon ben Pazi in the name of R' Yehoshua ben Levi in the name of Bar Kappara** said, all the matter in the skull is considered to be "moach" (brain). All matter beyond that point is considered to be the spinal cord.
 - **Q:** What is considered to be the end of the skull? **A: R' Yitzchak bar Nachmeini** said, **R' Yehoshua ben Levi** explained to me that there are two things that look like beans in that area. From the "beans" and inward is considered to be brain, and from the "beans" and outward is considered to be spinal cord. However, I am not sure regarding the matter opposite the "beans" themselves, but logically would say that it is considered to be brain as well.
 - **R' Yirmiya** examined a bird and found two bean-like pieces near the skull as well.

NIKAV HALEIV L'BEIS CHALALO

- **R' Zeira** asked, does this even refer to a hole that goes into the small chamber of the heart or only a hole that goes into the large chamber of the heart? **Abaye** said to him, our Mishna said that **R' Shimon** said a hole that penetrates into the "beis hasimponos" (the bronchial tubes) makes the animal a treifa. This was explained in the name of **Rav** to mean that the hole penetrates into the primary (large) bronchial tubes. The same would seem to be true for the heart as well!
 - The Gemara says that **Abaye's** proof is not correct. Regarding the lungs **R' Shimon** said "beis hasimponos" (using the plural), which suggests the area where all the bronchial tubes empty into – which are the primary bronchial tubes. Regarding the heart the Mishna says "beis chalalo" (using the singular), which may even refer to the smaller chamber.
- With regard to the "knei haleiv" (the "pipe of the heart"), **Rav** says even the smallest hole in it will make it a treifa, whereas **Shmuel** says it only becomes a treifa if the majority is cut.
 - **Q:** What is the "knei haleiv"? **A: Rabbah bar Yitzchak in the name of Rav** said it is the fat on the walls of the lungs.
 - **Ameimar in the name of R' Nachman** said, there are three pipes that branch off from the kaneh after it enters the breast area: one goes to the heart, one goes to the lungs, and one goes to the liver. The pipe to the lungs is treated like the lungs. The pipe to the liver is treated like the liver. With regard to the pipe to the heart, **Rav and Shmuel** argue (as stated above). **Mar bar Chiya** said the reverse: the pipe to the lungs is treated like the liver. The pipe to the liver is treated like the lungs. With regard to the pipe to the heart, there is the machlokes.
 - **R' Chiya bar Yosef** told **Shmuel** what **Rav** had said regarding the knei haleiv. **Shmuel** strongly disagreed with **Rav's** view.

NISHBAR HASHEDRA

- A Braisa says, **Rebbi** says an animal is a treifa if the majority of its spinal cord was cut. **R' Yaakov** said it is a treifa if the spinal cord has even the smallest puncture. In practice **Rebbi** followed the view of **R' Yaakov**.
 - **R' Huna** said the halacha does not follow **R' Yaakov**.
 - **Q:** What is meant by the "majority" (the majority of what part of the spinal cord)? **A: Rav** said, it means the majority of the skin around the cord. **Others** said, it is the majority of the cord inside the skin.
 - **Q:** The **Others** would agree that cutting of the majority of the skin would also make it a treifa. Would **Rav** agree that cutting the majority of the cord within the skin would make it a treifa? **A:** We find that **Nivli** said in the name of **Rav** that it is only the majority of the skin that makes it a treifa.
 - We find that **Rav** paskened this way in an actual case as well.

- **Rabbah bar bar Chana in the name of R' Yehoshua ben Levi** said, if the inside of the spinal cord liquefied, which means it could be poured like water, it is a treifa. Also, if it became soft, which means that it could not stand on its own, it is a treifa.
 - **Q: R' Yirmiya** asked, what if it can't stand on its own because of its weight? **TEIKU**.
 - In the Yeshiva of **Rav** they said, if it became soft it is a treifa. If it lost some matter it remains valid.
 - **Q:** A Braisa says that **R' Shimon ben Elazar** says that if it lost matter it is a treifa!? **A:** The Braisa actually said if it became soft it is a treifa.
 - **Q: Levi** once announced regarding a certain person that he lost matter of the cord due to an injury. Presumably, he said this to make known that this person had become a treifa and can't live!? **A: Abaye** said, he announced it because this type of injury causes that the person could no longer have children, but he could live.
- **Q:** How far down does the spinal cord go (and is still classified for these purposes as the spinal cord)? **A: R' Yehuda in the name of Shmuel** said, until the area of the cord that goes between the branches that branch off from the cord.
 - **R' Dimi bar Yitzchak** asked **R' Yehuda** to show him how far down the spinal cord goes. He tried to locate it in animals but couldn't, because of the conditions of the animals that were brought. He therefore told him that **Shmuel** said that a break in the spinal cord from the neck until the first section of branches makes the animal a treifa. A break in the third section leaves the animal valid. With regard to the second section he said that he did not know.
 - **Q: R' Huna the son of R' Yehoshua** asked, when he said "until", did he mean to include the first section along with the part before the first section? **R' Pappa** asked, if he did not mean to include the first section along with the part above it, what about a break at the point where the first branches branch out? **R' Yirmiya** asked, if he meant to include the first section along with the part above it, what is the halacha if there was a break in the branch itself? **A:** A Braisa says that the branch is considered to be like the flesh. Presumably, this refers to the first and second branches and answers **R' Yirmiya**.
 - The Gemara says this is not a valid answer, because the Braisa may be referring to only the third set of branches.
 - With regard to the spinal cord of a bird, **R' Yannai** said it extends until below the wings and **Reish Lakish** said it only extends until between the wings.
 - **Ulla** said that he once saw **Ben Pazzi** examine the spinal cord of a bird. When he got to the area between the wings a messenger from the Nasi came to summon him. He immediately left to go to the Nasi. **Ulla** said, I don't know if he stopped at the area between the wings because he held that that is all that must be examined or if he stopped there out of respect for the Nasi to go and appear before him as summoned.