



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

Chullin Daf Mem Tes

- **R' Yochanan** explained, the lung is called the "reyah" because eating it "lights up" ("me'irah") the eyes.
 - **Q:** Is this true for eating it plain or only when eating it mixed with certain herbs? **A: R' Huna bar Yehuda** said, that a goose that is worth a zuz has a lung that is worth 4 zuz. Now, how can that make sense? Rather, he is referring to the lung after it is properly mixed with the herbs. We see that it is only then that it is especially healthful.
- **Q:** If we find a puncture in the lung in a place where the butcher handles the lung after the shechita, can we attribute the puncture to the butcher and say that it happened after shechita, or not? **A: R' Acha bar Nosson** said we can attribute it to the butcher, and **Mar Zutra the son of R' Mari** said that we cannot do so. The Gemara paskens that we can attribute it to the butcher.
 - **R' Shmuel the son of R' Avahu** said, my father was the head of the "kallah" shiur under **Rafram** and he said we attribute the puncture to the butcher. They repeated this to **Mar Zurta** and he did not accept it. **R' Mesharshiya** (the grandson of **R' Acha bar Nosson**) said, my grandfather's view is logical, since we find that we attribute punctures in the intestines to a wolf when he ran away with the intestines.
 - If a lung was punctured by a worm (and we don't know if it happened before the shechita or after), there is a machlokes between **R' Yosef bar Dosai** and the **Rabanan** – one says we must assume that it happened before the shechita and is therefore a treifa, and the other says that we can assume that it happened after the shechita and is therefore kosher. The Gemara paskens that we assume that it happened after the shechita and the animal is therefore kosher.

R' SHIMON OMER AHD SHETINAKEIV

- **Rabbah bar Tachlifa in the name of R' Yirmiya bar Abba** said, **R' Shimon** holds it is not a treifa unless it is punctured all the way through to the primary bronchial tubes.
 - **R' Acha bar Abba** was by **R' Huna** and he said that **R' Maluch in the name of R' Yehoshua ben Levi** paskened like **R' Shimon**. **R' Huna** said, "Are you referring to the **Maluch** from Arabia? Because he actually said that the halacha does *not* follow **R' Shimon**".
 - The Gemara brings a similar case where **R' Bibi** said that **R' Maluch in the name of R' Yehoshua ben Levi** paskened like **R' Shimon**, and **R' Zeira** then told him that he and others heard directly from **R' Maluch** who said that the halacha does *not* follow **R' Shimon**. **R' Bibi** asked **R' Zeira** how he paskened. **R' Zeira** said, **R' Yitzchak bar Ami in the name of R' Yehoshua ben Levi** said that the halacha follows **R' Shimon**.
 - The Gemara concludes by saying that the halacha does *not* follow **R' Shimon**.

NIKVA HAKEIVA

- **R' Yitzchak bar Nachmeini in the name of R' Oshaya** said, regarding the cheilev that is on the keiva, the Kohanim (who would get the keiva with the cheilev as part of the matnos kehuna) would say that these fats are mutar, in accordance with the lenient view of **R' Yishmael** who said so in the name of his ancestors. The way to remember this is "**Yishmael** the Kohen always helps the Kohanim".
 - **Q:** Where else do we find that **R' Yishmael** helps the Kohanim? **A:** A Braisa darshens the pasuk regarding the commandment for the Kohanim to bentch Klal Yisrael. **R' Yishmael** darshens "va'ani avarcheim" to mean that Hashem will then bentch the Kohanim. **R' Akiva** darshens it to mean that Hashem says He will confirm the bracha of the Kohanim on Klal Yisrael. Although **R' Akiva** learns from another pasuk that Hashem bentches the

Kohanim, the fact that **R' Yishmael** learns it from the pasuk of birchas Kohanim, it is considered as **R' Yishmael** is again "helping the Kohanim".

- **Q:** Where do we find that **R' Yishmael** said in the name of his ancestors that the fats on the keiva are mutar? **A:** A Braisa says, the pasuk says that included in the assur fats is "es hacheilev asher ahl hakerev". **R' Yishmael** says this refers to the cheilev that is on the intestines. **R' Akiva** says this refers to the cheilev that is on the keiva.
 - **Q:** There is another Braisa in which these views are reversed!? **A:** **Ravin** sent in the name of **R' Yochanan**, that the second Braisa is the proper version of the machlokes, and we must therefore reverse the views of the first Braisa.
 - **Q:** Why don't we say that it is the first Braisa that is proper and the second Braisa that must be reversed? **A:** In the second Braisa they give the reasons behind their views, so it must be the more accurate Braisa.
 - **Q:** If so, that is it **R' Yishmael** who says the cheilev of the keiva is assur and **R' Akiva** who says that it is mutar, how could **R' Oshaya** say that the Kohanim would rely on **R' Yishmael** to eat these fats? **A:** **R' Nachman bar Yitzchak** said, they relied on what **R' Yishmael** said in the name of his ancestors, even though **R' Yishmael** himself did not share that view.
- **Rav** said, kosher fats can effectively seal a puncture (e.g. of the intestines), but assur fats cannot. **R' Sheishes** said, both kinds of fats can effectively seal a puncture.
 - **Q:** **R' Zeira** asked, what about the fats of a chaya? Is it that mutar fats can effectively seal, and all fats of a chaya are mutar and can therefore also seal, or is it that mutar fats of a beheima create a tight seal whereas the fats of a chaya do not, and they therefore cannot act as an effective seal? **A:** **Abaye** said, it may be mutar to eat, but it certainly does not create an effective seal.
 - There was a puncture that was sealed with assur fats, that was brought to **Rava** for a ruling. He said, first of all we have **R' Sheishes** who said that this is an effective seal. Second, the Torah is concerned for the money of Yidden, so we should definitely follow the view of **R' Sheishes** over that of **Rav**. **R' Pappa** said to **Rava**, we have **Rav** who says this is not an effective seal, and we are dealing with an issur D'Oraisa, and you say we should rely on the principle that the Torah is concerned for the money of Yidden!?
 - There was a similar incident where **Rava** paskened that honey that was left uncovered may be eaten based on the fact that a Mishna says there is no concern for honey that is left uncovered, and the fact that the Torah is concerned for the money of Yidden. **R' Nachman bar Yitzchak** said to him, we have the view of **R' Shimon** that says that there is even a concern for honey, and the fact that this is a case of sakanas nefashos and you say that we rely on the fact that the Torah is concerned for the money of Yidden!?
- **R' Nachman** said, the cheilev that is shaped like a helmet cannot make an effective seal.
 - **Q:** Where is that fat? **A:** Some say it refers to the fats of the rectum, which are shaped like pieces of wheat. Others say it refers to the fats around the heart, which are shaped like a helmet as well.
 - **Rava** said, I heard two things from **R' Nachman** regarding the "chimtza" fats and regarding the "bar chimtza" fats (both are fats of the keiva). He said that one can create an effective seal and one cannot. However, I don't remember which one can and which one cannot.
 - **R' Huna bar Chinina and R' Huna the son of R' Nachman** said, it is the bar chimtza that creates an effective seal and it is the chimtza that does not.
 - **Q:** What is the chimtza and what is the bar chimtza? **A:** We find that **R' Nachman** said regarding certain fats of the keiva, it can't be that the people of EY eat it and we (although we don't eat it) would not at least consider it to be an effective seal! This machlokes between the people of Bavel and the people of EY was regarding the fats of the "bowstring" (the upper fats of the keiva), and it therefore must be that it is the bowstring fats that are the bar chimtza, since it is the bar chimtza that creates the effective seal.