



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

Chullin Daf Nun Hey

NITAL HATICHOL

- **R' Avira in the name of Rava** said, it is only kosher if the spleen was entirely removed. However, if the spleen was punctured it would be a treifa.
 - **Q: R' Yosef bar Avin** (or **R' Yosef bar Zevida**) asked, a Mishna says, if a person cuts a piece from an animal's fetus in the womb and leaves it in the womb, and the mother is then shechted, it is mutar to be eaten. However, if someone cuts from the spleen or the kidney of the mother itself and leaves it inside until after the shechita, it is assur to be eaten. Now, this suggests that the mother itself could be eaten even though a piece of the spleen was cut off!? **A:** In truth the animal would be assur to eat. The reason the Mishna says so in terms of the spleen is because it spoke in terms of the cut piece of the fetus, so it then also speaks of the cut piece of the spleen. **A2:** A punctured spleen makes the animal a treifa, but a cut spleen does not.

NITLU HAKLAYOS

- **Rachish bar Pappa in the name of Rav** said, if an animal was diseased in even one of its kidneys it becomes a treifa. In EY they said that **Rav** meant this only when the disease reaches into the middle of the kidney.
 - **R' Nechunya** said, I asked the experts in regard to treifa in EY and they told me that the halacha follows **Rachish bar Pappa**, but the halacha does not follow **R' Avira**. However, we only don't follow **R' Avira** when the spleen was punctured in its thin end, but when it is punctured in its thick end it is a treifa. Even then, if there remains the thickness of a golden dinar that was not punctured, it is kosher.
- In EY they said, whatever makes a lung into a treifa would be kosher for a kidney, as we see that a puncture makes a lung a treifa and is kosher in the case of a kidney. It would reason that anything that would not make a lung a treifa would certainly not make the kidney a treifa.
 - **Q: R' Tanchuma** asked, is that true? When there is pus in the lung it remains kosher, and yet pus in the kidney makes it a treifa!? There is also the case of clear fluid that is kosher in both places (Rashi says he does not know what the question is from this case)!? **A:** Rather, **R' Ashi** said, cases of treifa cannot be compared to each other. Different organs become treifos from different conditions.
 - The Gemara says, clear fluid is not a problem only when it is truly clear. If it is cloudy the animal is a treifa. Even if it is clear, if it smells bad it would be a treifa.
- If a kidney shriveled up, the animal becomes a treifa unless the kidney of a small animal remains at least the size of a bean and the kidney of a large animal remains the size of a medium sized grape.

NITLA HA'EIM SHELAH

- The Mishna used the word "eim" to refer to the uterus. A Braisa says that the "eim" is also known as the "tarpachas" and is also known as the "shalpuchis".

VACHARUSA BIDEI SHAMAYIM KISHEIRA

- A Braisa says, if an animal's lung became shriveled from fright, if it had become afraid at the Hands of Heaven (e.g. thunder, lightning) it remains kosher, but if it happened from a person it is a treifa. **R' Shimon ben Elazar** says this is also true if the fear happened because of some other creature (another animal).
 - A Braisa clearly says that **R' Shimon ben Elazar** means to say that fear created by another animal is like fear created by people, not like fear created by Heaven.
- **Rabbah bar bar Chana** was traveling in the desert and found rams with shriveled lungs. He asked in the Beis Medrash if there was a way to determine why they became shriveled. They

told him, in the summertime you can fill a white earthenware keili with cold water and put the lungs into it for 24 hours – if they become healthy looking it means the fear that caused them to shrivel happened at the Hands of Heaven and the animal is kosher, and if not it is a treifa. If the wintertime you do the same test, but you use a dark earthenware keili with lukewarm water.

HAGELUDA

- A Braisa says, with regard to a skinned animal, **R' Meir** says it is kosher and the **Chachomim** say it is a treifa. **Elazar Safra and Yochanan ben Gudgeda** already testified that such an animal is a treifa. **R' Shimon ben Elazar** said that **R' Meir** retracted his view.
 - **Q:** This suggests that **R' Shimon ben Elazar** holds that **R' Meir** argued regarding this initially. However, a Braisa says that **R' Shimon ben Elazar** said that **R' Meir and the Chachomim** don't argue, and hold that a skinned animal is a treifa, and **R' Oshaya the son of R' Yehuda** the perfumer said in front of **R' Akiva** in the name of **R' Tarfon** that a skinned animal is a treifa, but if there is skin the size of a selah that remains on it, it is kosher!? **A: R' Nachman bar Yitzchak** said, when he said they "don't argue" he meant that *ultimately* they did not argue.
 - **Q:** Where on the body does that selah of skin have to be? **A: R' Yehuda in the name of Shmuel** said, it must be down the length of the entire spine.
 - **Q:** Does this mean it can be a thin strip that can add up to the size of a selah, or that it must be the width of a selah all the way down the entire spine? **A: R' Nehorai** explained in the name of **Shmuel** that it must be the width of a selah all the way down the entire spine.
 - **Rabbah bar bar Chana** said, the selah sized skin must be on all the main joints (the vertebrae, the legs, and the thighs).
 - **R' Elazar ben Antignas in the name of R' Elazar the son of R' Yannai** said it must be at the place of the bellybutton.
 - **Q: R' Yannai the son of R' Yishmael** asked, what if the skin was only removed from the entire spine, or only from the bellybutton, or only from the main joints? **TEIKU.**
 - **Rav** said, the selah sized skin can be anywhere on the body other than the "place of the hooves" (from the lower part of the leg). **R' Yochanan** said, that even the skin of this area saves the animal from being a treifa.
 - **R' Assi** asked **R' Yochanan** whether the skin of the "place of the hooves" can save the animal from being a treifa. **R' Yochanan** said, it does. **R' Assi** asked him, you have taught us a Mishna that says that the skin in that area is considered to be meat!? **R' Yochanan** said, I teach that Mishna as being the opinion of an individual, as can be seen from a Braisa.