



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

Chullin Daf Ayin Zayin

- There was an actual case where the leg of animal broke and pierced the skin. Although most of the bone remained covered by flesh and skin, a small piece of the bone rotted and fell off. The question was brought to **Abaye** who waited to answer until after 3 Yomim Tovim, and even then did not answer. **R' Ada bar Masna** told the owner to take the question to **Rava the son of R' Yosef bar Chama**. **Rava** told the owner, the Mishna says that when the bone is exposed, if most of it remains covered it is mutar. The Mishna makes no differentiation whether the bone remains intact or a piece fell off. Therefore, the animal in this case is mutar.
- **Q: Ravina** asked **Rava**, what is the halacha if the exposed bone is mostly covered by flesh and skin, but that is only true when we add up all the pieces (the flesh and skin are not one large piece that covers most of the bone)? What if the flesh is pressed into an extremely thin layer? What if the flesh has decayed – which **R' Huna the son of R' Yehoshua** explains to mean that it is decayed to the point that a doctor would cut away this flesh in order to heal the animal?
 - **Q:** What if the flesh was punctured (without any piece missing)? What if the flesh was split? What if it was peeled from the bone and put back (so that it is no longer attached to the bone)? What if the bottom third of the flesh was removed and the remainder was then put back onto the bone? **A:** Maybe we can answer the last question from the ruling of **Ulla in the name of R' Yochanan** which said that skin is treated like flesh for purposes of a cover to the bone. Now, presumably this refers to where all the flesh under the skin was removed and yet the skin is a valid cover. Certainly then, if only the bottom third of the flesh was removed it would be a valid cover.
 - The Gemara says this is not a proof, because the ruling may have been said in a case where the skin remains attached to the bone.
 - **R' Ashi** said, when we were in **R' Pappi's** yeshiva we asked, what is the halacha if the flesh was cut around so that the piece that covers the exposed bone is an island of flesh, not connected to any other flesh? We answered based on what **R' Yehuda in the name of Rav** said, that the doctors say that one can scratch the flesh with a bone to cause it to bleed, and that would allow it to connect to the surrounding flesh. This should not be done with metal, because that would harm the flesh.
 - **R' Pappa** said, this is only true if the surrounding bone had begun to attach itself to the flesh that is on it.

MISHNA

- If an animal is shechted and a “shilya” (an amniotic sac) is found inside the animal, if a person is not disgusted by it he may eat it. The shilya does not become tamei as food (since most people do not eat it) and does not have tumah as neveila (even if the mother died as a neveila, because it is not considered to be the flesh of the mother). If one intended to eat the shilya it would become tamei as food, but not as neveila.
- If a shilya partially emerged from the womb before the shechita, the shilya becomes assur to be eaten. This is the sign of a fetus in a woman and a sign of a fetus in an animal (and we must be concerned that in the part that emerged there was the head of the fetus, which would render it as born, and not mutar with its mother's shechita).
- If an animal that has never yet given birth miscarried a shilya, it may be thrown to the dogs (it is not treated with the kedusha of a bechor). If an animal of kodesh miscarried a shilya, it must be buried. It may not be buried at a fork in the road or hung from a tree, because of the issur to follow the ways of the Emorim (they would do this to prevent future miscarriages).

GEMARA

- **Q:** How do we know that if the shilya emerges partially it is assur? **A:** A Braisa says, the pasuk says “kol beheima...tocheilu”, which comes to include a shilya found in an animal and teaches that it is mutar to be eaten. We would think that even if it emerged partially it remains mutar. The pasuk therefore says “osah” to teach that such a shilya may not be eaten.
 - **Q:** We know that there is no such thing as a shilya that doesn’t have a fetus inside. If so, why do I need a pasuk to teach that a partially emerged shilya is assur? We should know it is assur for the possibility that the head of the fetus was in the part of the shilya that emerged!? **A:** The pasuk is only an asmachta.

V'EINA MITAMAH

- **R' Yitzchak bar Nafcha** asked, what is the halacha if the skin of a donkey is cooked for a long time?
 - **Q:** What is the question? If he is asking whether it becomes subject to food tumah, a Braisa clearly says that skin of an animal that was cooked (and thereby softened) does become subject to food tumah!? If he is asking whether it has tumas neveila, a Braisa, as explained by **Rabbah bar R' Chana** teaches that they are not!? **A:** He is asking regarding food tumah. Although the Braisa says that skin is subject to food tumah, it may be that since the skin of a donkey is especially disgusting, it does not become tamei as food.

SHILYA SHEYATZISA

- **R' Elazar** said, this is only where we don't find a fetus in the womb. However, if there is a fetus in the womb we don't have to be concerned that there was another fetus in the shilya as well, and the shilya remains mutar (the part that remains inside) even if it partially emerged before the shechita. **R' Yochanan** said, whether or not we see a fetus we must be concerned that there was a fetus inside this shilya, and the partially emerged shilya therefore remains assur.
 - **Q:** **R' Yirmiya** had said that **R' Elazar** was more stringent, but the machlokes as we have it results in **R' Elazar** being more lenient!? **A:** Rather, the machlokes must be as follows. **R' Elazar** said, that if there is a fetus in the womb we still must be concerned that there was another fetus in the shilya unless the shilya was attached to the fetus that we see in the womb. **R' Yochanan** said, that if there is another fetus in the womb, whether or not it is attached to the shilya, the partially emerged shilya is mutar. This is what **R' Yirmiya** meant that **R' Elazar** is more stringent.
 - A Braisa supports the view of **R' Elazar**. The Braisa says, if a woman miscarries a fetus that looks like a beheima, chaya, or bird, and there is a shilya along with them, if the shilya is attached to this fetus we need not be concerned that there was another fetus. If it is not attached, we must impose the chumros as if she had two children, because we must be concerned that the fetus of this shilya dissolved, and the shilya of the existing fetus dissolved.

HAMVAKERES SHEHIPILA...

- **Q:** Why does the shilya not have kedushas bechor? **A:** **R' Ika the son of R' Ami** said, only half of firstborns are males (which would get kedushas bechor). Within the half that are males, there is a minority which won't get kedushas bechor – if the fetus is born looking like a different animal. Therefore, there is actually a majority of cases where the firstborn will not have kedushas bechor, and that is why we need not treat this shilya with kedushas bechor.

UVIMUKDASHIN TIKAVER

- This is because the majority of animals born to an animal of kodesh are fit to become kodesh themselves.

V'EIN KOVRIN OSAH

- **Abaye and Rava** both said, anything that can possibly heal is not something that we prohibit as being in the ways of the Emori. If some practice of the Emori does not heal, it is assur to be done.
 - **Q:** A Braisa says that one may paint a tree with red dye if the tree is shedding its fruit early. Now, there is no healing properties in doing so and yet it is not assur!? **A:** That is allowed so that people see that this tree is not well and they will daven for the owner that the tree get healed. We find in a Braisa that it is proper to let others know when one is suffering so that the others daven on his behalf.
 - **Ravina** said, this Braisa is the source for the custom to allow one to hang a cluster of dates on a date tree that has been shedding its fruit early.

HADRAN ALACH PEREK BEHEIMA HAMEKASHEH!!!