



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

Chullin Daf Tzaddik Gimme!

- **R' Abba in the name of R' Yehuda in the name of Shmuel** said, the cheilev that is on the "hemsos" stomach and the "beis hakosos" stomach are assur and one is chayuv kares for eating them. This is what is meant by the Torah when it says "cheilev she'ahl hakerev" (the cheilev on the innards).
 - **R' Abba in the name of R' Yehuda in the name of Shmuel** said, the fats that are on the "klibusta" bone (from where the tail bone comes out) is assur and one who eats it is chayuv kares. This is included in the "cheilev she'ahl hakesalim" referred to in the Torah.
 - **R' Abba in the name of R' Yehuda in the name of Shmuel** said, the blood vessels in the shoulder of the animal are assur. **R' Safra** asked, does the Torah prohibit eating meat (which is what these vessels are)!? **Rava** said, does the Torah allow eating blood!? If you cut it and salt it, it may certainly even be cooked and eaten.
 - **R' Yehuda in the name of Shmuel** said, the first amah of the beginning of the intestine (as it leaves the stomach) must be scraped to remove the fats. This is the fat that the Torah calls the "cheilev she'ahl hadakin".
 - **R' Yehuda** said, the "threads" (the nerves) that are in the hip are assur. There are 5 such threads there – 3 are the right side and 2 on the left. The 3 on the right side branch off into 2 each, and the 2 on the left side branch off into 3 each. This is important to know, because if a person pulls these out while they are still warm (after the shechita) they will all come out fully. If he waits, he must dig after them and make sure he gets all these branches out.
 - **Abaye** or **R' Yehuda** said, there are 5 types of assur "threads" – 3 of them are assur because they pass through cheilev and 2 are assur because of their blood. The threads of the spleen, the flanks (between the rib and the hip), and the kidneys are assur because of the cheilev, and the threads of the front leg and of the jaw are assur because of the blood. The difference is that the ones that are assur for blood may be cut and salted and become mutar. The ones that are assur because of the cheilev are always assur.
 - **R' Kahana** or **R' Yehuda** said, there are 5 types of assur membranes – 3 of them are assur because they are attached to cheilev and 2 are assur because of their blood. The membranes of the spleen, the flanks, and the kidneys are assur because of the cheilev, and the membranes of the "beitzim" and of the brain are assur because of the blood.
 - **R' Yehuda bar Oshaya** was peeling off the membrane of a spleen for **Levi the son of R' Huna bar Chiya**. He only peeled off the top section of the membrane. **Levi** told him to peel off the bottom section as well. **Levi's** father came and told him, "your maternal grandfather – who was **R' Yirmiya bar Abba** – said that the Torah only said that the membrane near where the vessels enter the spleen are assur", and therefore it would not be necessary to remove the bottom section. **Levi** asked, **R' Hamnuna** has said that a Braisa says that the membrane on the spleen is assur but one would not be chayuv kares for it. Now, if that refers only to the upper section, why would one not be chayuv kares for it as well? Rather, it must refer to the rest of the membrane and we see that even the bottom section must be removed! **R' Huna bar Chiya** said, if a Braisa says so, it must be correct and we must follow it.
 - **Q: R' Hamnuna** has said that a Braisa says that the membrane on the spleen is assur but one would not be chayuv kares for it, and the membrane on the kidney is assur but one would not be chayuv kares for it. Another Braisa says that one would be chayuv kares for eating these

membranes!? **A:** With regard to the spleen the Braisos are not contradictory, because the first is discussing the bottom section and the second Braisa is discussing the upper section. With regard to the membrane of the kidneys we can similarly say that the first Braisa is referring to the lower membrane and the second Braisa is referring to the upper membrane.

- With regard to the beitzim of an animal that are only slightly attached to the animal, **R' Ami and R' Assi** argue – one says they are assur and one says they are mutar. The one who says they are assur holds that since they will never heal they are considered to be eiver min hachai. The one who holds they are mutar holds that since, as long as they are within the body they will not decay, they are not considered to be detached. The one who says they are assur says they don't decay only because they are not exposed to air. The one who says they are mutar says the only reason they don't heal is because they are in a weakened state.
 - **R' Yochanan** told **R' Shemen bar Abba**, although such beitzim are mutar, you should not eat such beitzim, because it is our custom not to eat them.
- **Mar bar R' Ashi** said, the beitzim of a baby goat may be eaten without peeling the membrane until the goat is 30 days old. After that point, if they have produced zerah they must be peeled, and if they have not, they need not be peeled. The way to know this is to look for red streaks (blood vessels), which would mean that they have produced zerah.
- With regard to pieces of raw meat, beitzim, and blood vessels of the neck, there is a machlokes between **R' Acha and Ravina**. In all areas of halacha **Ravina** is always meikel and **R' Acha** is always machmir, and we pasken like **Ravina**, except for these 3 instances, where **R' Acha** is meikel and **Ravina** is machmir, and we pasken like **R' Acha**.
 - With regard to a raw piece of meat that turned red from blood, if it is cut and salted it may even be cooked in a pot. If it was not cut but was roasted on a spit it is mutar, because the blood drips out. If it was not cut but was instead roasted on coals, there is a machlokes between **R' Acha and Ravina** – one says the blood is drawn out and the meat is mutar and the other says that the meat shrivels and retains the blood and is therefore assur. The same machlokes applies to beitzim and to the blood vessels of the neck.
- With regard to a head that is buried in hot ashes to remove its hair, if it is put on the ashes upright, the blood flows out the bottom and it is mutar. If it is put on its side, the blood congeals and it is assur. If it is put on its nostrils, if he put something in the nostrils to hold them open, it is mutar, and if not it is assur. **Others** say that if it is put upright or on its nostrils it is mutar, if it is put on its side it is only mutar if something was put in to make a hole in the head to allow the blood out.
- **R' Yehuda in the name of Shmuel** said, there are two gidin that run through the thigh: the inner one next to the bone is assur and one is chayuv malkus for eating it (it is assur D'Oraisa), and the outer one near the flesh is assur but one is not chayuv malkus for eating it (it is only assur D'Rabanan).
 - **Q:** A Braisa says that one gets malkus for eating the “inner one that is closer to the flesh”!? **A:** **R' Acha in the name of R' Kahana** said, that is the inner one. The reason the Braisa says it is closer to the flesh is because it goes into the flesh at some point.
 - **Q:** A Braisa says that one does not get malkus for eating the “outer one closer to the bone”!? **A:** **R' Yehuda** said, it is called close to the bone because it is close to the bone at the point that the butcher flays the animal.
- If a butcher was found not to have removed all the cheilev, **R' Yehuda** says he is punished even if he only left over the size of a barley, but **R' Yochanan** says he is only chayuv if he left over a kezayis.

- **R' Pappa** said, they don't argue. **R' Yochanan** is referring to giving him malkus and **R' Yehuda** is referring to having him removed from his post.
- **Mar Zutra** said, for the size of a barley it must all be in one place. For the size of a kezayis, it may even be combined from a few places.
- The Gemara paskens that for leaving over a kezayis he would get malkus and for leaving over the size of a barley he would be removed from his post.

EIN HATABACHIN NE'EMANIN...

- **R' Chiya bar Abba in the name of R' Yochanan** said, they later said that butchers are believed regarding removal of the gid hanasheh.
 - **Q: R' Nachman** asked, have the generations gotten better (that at first they would not trust the butcher but later on they would)!? **A:** Initially they held like **R' Meir** who says that all traces of the sinew must be removed, which is a difficult job, and therefore they said the butchers cannot be trusted. Later they retracted and held like **R' Yehuda** who says that we need not dig out the part below the surface, and therefore they said that the butchers are trusted to do that.
 - **Others** say that this ruling was made on the part of the Mishna that says that the **Chachomim** say butchers are trusted with regard to removal of the gid hanasheh and removal of the cheilev. On that, **R' Chiya bar Abba in the name of R' Yochanan** said that they later reversed this view and said that they are not trusted. **R' Nachman** said, in today's times they are trusted. The Gemara asks, have the generations improved? The Gemara answers, initially they followed the view of **R' Yehuda**. They then retracted and held like **R' Meir**, but as long as butchers remembered that they used to hold like **R' Yehuda** they were not trusted to take out the gid hanasheh in accordance with the view of **R' Meir**. However, now that they don't remember following **R' Yehuda**, they are trusted to take out the gid hanasheh properly according to the view of **R' Meir**.

V' AHL HACHEILEV

- **Q:** Who introduced the topic of cheilev that caused the **Rabanan** to say that they are trusted regarding cheilev as well? **A: R' Meir** actually said that they are not trusted regarding removal of the gid hanasheh and regarding the removal of the cheilev. The **Rabanan** said that they are trusted regarding removal of the gid hanasheh and regarding the removal of the cheilev.