



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

Chullin Daf Tzaddik Daled

MISHNA

- A person may send a thigh with the gid hanasheh in it to a goy (and need not be concerned that the goy will give it to another Yid who will mistakenly believe that the gid hanasheh was removed by the first Yid), because it is noticeable when the gid hanasheh is removed.

GEMARA

- **Q:** The Mishna suggests that one may send a complete thigh to a goy, but would not be allowed to send a thigh that was cut up into pieces without having first removed the gid hanasheh. What case are we discussing? If we are discussing a place where they do not announce when there is a treifa that is being sold in the market (in which case it would be assur to buy meat from a goy altogether), then why can't a Yid send a cut up thigh to the goy, since there is no chance that a Yid will buy it from the goy anyway!? Rather, it must be referring to a place where they announce when there is a treifa that is being sold (and therefore a Yid may buy meat from a goy). If so, it should also be assur for a Yid to send the complete thigh to the goy without first removing the gid, because the goy can cut the thigh into pieces and a Yid will think that the gid was removed!? **A:** We can answer that the Mishna is discussing a place where they do announce where there is a treifa, and the reason it is not a problem is because the cutting of the goy is recognizably different than the cutting of a Yid. We can also answer that the Mishna is discussing a place where they do not announce where there is a treifa, and the reason he may not give a cut up thigh is a gezeira that he may give it to the goy in front of another Yid. We can also answer that the reason a Yid may not give a cut up thigh to the goy without removing the gid hanasheh is because the goy will think that the Yid spent the time and effort to remove it and he is being misled in that way, and **Shmuel** has said that it is assur to mislead people, even goyim.
 - This ruling of **Shmuel** was not taught explicitly, but rather can be gleaned from the fact that he was once unhappy that his attendant paid for a service by misleading the servicer (he gave a chicken as if it were kosher when in fact it was a treifa, or he gave diluted wine as if it were pure wine).
 - **Q:** What difference does it make that it wasn't taught explicitly? **A:** One can say that he was upset for his attendant even having held onto a treifa, or that he was upset because he hinted that he wanted it to be pure wine, and maybe he wasn't upset for having misled the servicer.
 - A Braisa says, **R' Meir** would say, a person should not invite another to eat by him if he knows that the person will never accept the invitation, and a person should not offer presents to someone who he knows will never accept them, and he should not have someone think that he opened a barrel special for him when in reality he opened it for sale to a store, and he should not tell someone to anoint himself with oil from a keili when in fact the keili is empty, because he knows he will refuse the offer, unless he is doing so for the honor of the person he is offering to.
 - **Q:** When **Ulla** visited **R' Yehuda** they opened barrels for him that were in truth already sold!? **A:** They let him know that it was already sold. **A2:** **Ulla** is different, because he was so beloved by **R' Yehuda** that **R' Yehuda** would have opened a new barrel for him had he not had one that was already sold.
 - A Braisa says, a person should not walk into a house of mourning with a bottle of wine that is making splashing noises (is not full) and should not fill it with water, because it fools the person into thinking you are bringing a full bottle of wine. However, if there

are other people there and he is doing this so that they think more highly of the mourner, it is allowed.

- A Braisa says, a person may not sell a sandal made of leather from an animal that died under the premise that it was an animal that was shechted for two reasons: it fools the person, and because of sakanah (the animal may have died from a snake's poison that is now in the leather). A person may also not send to someone a barrel of wine with oil floating on top (the person will think it is full of oil and will invite guests thinking he has enough oil for them). It once happened that someone sent a barrel like this and the recipient invited guests based on it and when he realized it was wine and that he did not have oil for his guests, he strangled himself. Also, a guest may not take from what he is given and give it to the children of his host unless he asks permission. It once happened in a year of hunger that 3 guests gave their eggs to the host's child, and when the father saw this he pushed the child down and the child died. The mother saw this and jumped off the roof, and the father then followed her. **R' Eliezer ben Yaakov** said, because they didn't listen to the **Rabanan** there were 3 lives that were lost.
 - This last statement teaches us that the entire Braisa is the teaching of **R' Eliezer ben Yaakov**.
- A Braisa says, if one sends a whole thigh to his friend he does not need to remove the gid hanasheh. If it was cut up, he would have to remove the gid hanasheh before sending it. If one sends a thigh to a goy, whether it is whole or cut up, he does not have to remove the gid hanasheh. There are 2 reasons that the **Rabanan** said we may not sell neveilos or treifos to a goy: because it fools the goy, and because he may then sell it to another Yid. A Yid may not tell a goy "take this money and buy meat for me", for 2 reasons: because the goy may keep the money and just steal the meat from the butcher, and because the butcher may sell him neveilos or treifos.
 - **Q:** Why is it that in either case he need not remove the gid hanasheh before giving it to the goy? If it is a place where they announce when there is a treifa and no announcement was made that day, why shouldn't he have to remove the gid if the thigh is cut up? Since no announcement was made, a Yid may buy it from the goy!? Rather, it must be a place where they don't announce when there is a treifa, and therefore there is no concern that a Yid will buy it. The next part of the Braisa says that the second reason we don't sell neveilos or treifos to a goy is that he may sell it to another Yid. Now, if it is a place where they don't announce when there is a treifa, how would a Yid ever buy from a goy!? Rather, it must be that it is in a place that they do announce when there is a treifa. The last part of the Braisa says, the second reason a Yid can't have a goy go and buy meat for him is that they may sell neveilos or treifos to the goy. Now, if this is a place where they announce if there is a treifa they would have made an announcement, and since there were none it must be that there are no treifos!? Rather it must be that this is a place where they don't make such announcements. Can it be that the first and last parts of the Braisa discuss a place where they don't make such announcements and the middle case is talking about a place where they do!? **A: Abaye** said, that is exactly how we must understand the Braisa. **Rava** said, all cases are in a place where they do make such announcements. The first and last cases are where such an announcement was made that day, and the middle part is discussing where no announcement was made that day even though there was in fact a treifa. **R' Ashi** said, the entire Braisa is discussing a place where they don't make such announcements (which is why a Yid may never buy meat from a goy and why a Yid may therefore sell a treifa to a goy). The reason that the middle part doesn't allow selling the treifa to a goy is a gezeira that he may sell it to the goy in front of another Yid, who assumes it is kosher since it is coming from a Yid, and will then buy it from that goy.
 - **Q:** What is the announcement that is made when there is a treifa? **A: R' Yitzchak bar Yosef** said, they say "meat for the general population has fallen into our hands".
 - **Q:** Why don't they say "a treifa for the general public has fallen into our hands"? **A:** That would stop the goyim from buying the meat.
 - **Q:** By not saying that, the goyim are being misled!? **A:** They are misleading themselves (they should have asked whether the meat was kosher). We find that when someone is misled based on his own

assumption, without having been misled by someone else, **Rava** says it is mutar.