



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

Chullin Daf Tzaddik Vuv

MISHNA

- One who removes the gid hanasheh must remove it entirely (he must dig deep into the meat to take it all out). **R' Yehuda** says, one only need to remove enough to fulfil the mitzvah of removal (the part above the meat, not the part in the meat).
- If one eats a kezayis of a gid hanasheh he is chayuv malkus. If he ate the entire gid hanasheh, but it was less than a kezayis, he is chayuv malkus. If he eats a kezayis of the gid hanasheh of the right side of the animal and a kezayis of the gid hanasheh of the left side of the animal, he is chayuv two sets of malkus. **R' Yehuda** says he is only chayuv one set of malkus.

GEMARA

- **Bar Piyuli** was removing a gid hanasheh in front of **Shmuel** and was cutting it out to be smooth with the meat (he was not digging into the meat). **Shmuel** told him "Dig deeper into the meat, had I not seen you, you would have fed me something that is assur!" **Bar Piyuli** became afraid and dropped the knife. **Shmuel** told him, there is no need to be afraid. You were taught according to the shita of **R' Yehuda** (it is not that you were taught wrong).
 - **R' Sheishes** said, what **Bar Piyuli** removed was the part of the gid hanasheh that is assur D'Oraisa according to **R' Yehuda**.
 - **Q:** This suggests that he left in the part that is assur D'Rabanan according to **R' Yehuda**. If so, whose view was he following by leaving it in!? **A:** Rather, **R' Sheishes** meant that what **Bar Piyuli** removed was the part of the gid hanasheh that is assur D'Oraisa, and what he left in was the part that was assur D'Rabanan according to **R' Meir** and totally mutar according to **R' Yehuda**.

HA'OCHEL M'GID HANASHEH...

- **Shmuel** said, D'Oraisa only the part of the gid hanasheh that is on the "spoon of the thigh" is assur, as the pasuk says "ahl kaf hayareich".
 - **R' Pappa** said, this is actually a machlokes among Tanna'im. A Braisa says, if one ate an entire gid hanasheh, but it is less than a kezayis, he is chayuv malkus. **R' Yehuda** says he is not chayuv unless there is a kezayis. The reason of the **Rabanan** is that the gid hanasheh is considered to be a "berya". The reason of **R' Yehuda** is that he says the pasuk forbids "eating" the gid hanasheh, and "eating" refers to a kezayis. The **Rabanan** say that the reference to "eating" teaches that if a gid hanasheh has 4 or 5 kezaysim and a person eats one kezayis he is chayuv. **R' Yehuda** says, we know this from the pasuk that makes one chayuv even for only eating the part that is "on the spoon", even if it is less than the entire gid hanasheh. The **Rabanan** say that the pasuk of "on the spoon" is needed for the drasha of **Shmuel** (above). **R' Yehuda** disagrees with that, because he says that "hayareich" teaches that the gid of the entire thigh is assur. The **Rabanan** say that "hayareich" teaches that the gid that is assur is the one that goes across the entire thigh, which is the inner gid, and comes to exclude the outer gid. However, even that one is only assur by the part that is "on the spoon" of the thigh.
 - **Q:** The word "kaf" is needed to teach that there is no issur of gid hanasheh of a bird, because it doesn't have a "kaf"! **A:** the word "kaf" is written twice, so both drashos can be made.

MISHNA

- If a thigh was cooked with the gid hanasheh in it, if the ratio of the gid hanasheh to the meat of the thigh is such that the gid hanasheh imparts flavor into the meat, the meat is assur. How do we measure this? Like meat in turnips (we view the gid as if it were meat and the thigh meat as

if it were turnips, and if meat that size would impart a flavor in that amount of turnips, the meat is assur).

- If the gid hanasheh was cooked together with other mutar gidim, if the gid hanasheh is recognizable and he removes it, the other gidim are only assur if the gid hanasheh imparts flavor into them. If he can't recognize which one is the gid hanasheh, they all become assur. In either case, the gravy is only assur if the gid hanasheh imparts flavor into it.
- The same would be for a piece of neveila (that was cooked with other pieces of kosher meat), and the same would be for a piece of non-kosher fish (that was cooked with other pieces of kosher fish) – if the assur piece is recognizable, it is removed and the remaining pieces only become assur if the assur piece imparted flavor into them. If the assur piece is not recognizable, all the pieces are assur. In either case, the gravy only becomes assur if the assur piece imparts flavor into it.