



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

Chullin Daf Kuf Gimmel

- **R' Yochanan** said, "lo sochal hanefesh ihm habasar" is the issur of eiver min hachai, and "ubasar basadeh treifa lo socheilu" is the issur to eat flesh from a live animal and flesh of a treifa. **Reish Lakish** said, "lo sochal hanefesh ihm habasar" is the issur of eiver min hachai and of eating flesh of a live animal, and "ubasar basadeh treifa lo socheilu" is the issur to eat flesh of a treifa.
 - If one ate eiver min hachai and flesh of a live animal, according to **R' Yochanan** he would be chayuv two sets of malkus and according to **Reish Lakish** he would be chayuv one set of malkus. If one ate flesh of a live animal and flesh of a treifa, according to **Reish Lakish** he would be chayuv two sets of malkus and according to **R' Yochanan** he would be chayuv one set of malkus. If one ate eiver min hachai and meat of a treifa, according to all he would be chayuv two sets of malkus.
 - **Q:** We have learned that if one eats eiver min hachai of a treifa, **R' Yochanan** says he is chayuv two sets of malkus and **Reish Lakish** says he is only chayuv one. Now, **R' Yochanan** is consistent with what was stated above, but **Reish Lakish** is not!? **A:** **R' Yosef** said, when they agreed that he is chayuv two sets of malkus they were referring to where he ate eiver min hachai from one animal and meat of a treifa from another animal. However, when eating the eiver min hachai and the meat of the treifa from the same animal, they argue.
 - **Q:** What is the basis for their machlokes when it is one animal? **A:** **Abaye** said, the case is where the animal became a treifa as most of it came out of the womb. **R' Yochanan** holds that an animal is considered to be a bunch of separate limbs (which means the limbs are already assur at the time of its birth) and therefore the issur of eiver min hachai and of treifa both came at the same time and therefore both take effect. **Reish Lakish** holds that the animal is not viewed as a bunch of limbs (they do not become assur until they are removed from the animal) and therefore the issur of eiver min hachai comes about after the issur of treifa and can't take effect on top of it. **A2:** We can even say that all agree that the animal is not viewed as a bunch of limbs. The machlokes is whether the issur of eiver min hachai can take effect on top of the issur of treifa. **R' Yochanan** says that it does (since it is more stringent in that it applies to Bnei Noach) and **Reish Lakish** says that it does not. **A3:** We can even say that all agree that the animal is viewed as a bunch of limbs. The case is that the animal became a treifa later on. The machlokes is whether the issur of treifa can take effect on top of the issur of eiver min hachai. **R' Yochanan** says that it does (he holds that an issur always takes effect on top of another issur) and **Reish Lakish** says that it does not. **A4:** **Rava** said, the case of the machlokes is where one ripped off an eiver and in doing so made it a treifa. **R' Yochanan** holds that the animal is not viewed as a bunch of limbs, and therefore the issur of eiver min hachai and of treifa come at the same time (and therefore both take effect). **Reish Lakish** holds that an animal is viewed as a bunch of limbs, which makes the issur of eiver min hachai take effect at birth, and the issur of treifa does not take effect on it.
- **R' Chiya bar Abba in the name of R' Yochanan** said, if one ate cheilev of a live animal that was a treifa, he would be chayuv two sets of malkus. **R' Ami** said to **R' Chiya bar Abba**, you should say that he is chayuv 3 sets of malkus, because I said that **R' Yochanan** said he is chayuv 3 sets of malkus.

- We learned that **R' Avahu in the name of R' Yochanan** said, if one ate cheilev of a live animal that was a treifa, he would be chayuv three sets of malkus.
- **Q:** What is the machlokes between the two versions of **R' Yochanan**? **A:** It is in a case where the animal became a treifa at birth. The version that says he is chayuv 3 sets holds that an animal is viewed as a bunch of limbs, and therefore the issurim of cheilev, eiver min hachai, and of treifa all take effect at the same time. The version that holds he is chayuv 2 sets holds that an animal is not viewed as a bunch of limbs, and therefore the issurim of cheilev and of treifa take effect, but eiver min hachai does not. **A2:** We can even say that all agree that the animal is not viewed as a bunch of limbs. The machlokes is whether the issur of eiver min hachai can take effect on top of the issur of treifa and cheilev. **A3:** We can even say that all agree that the animal is viewed as a bunch of limbs. The case is that the animal became a treifa later on. The machlokes is whether the issur of treifa can take effect on top of the issur of eiver min hachai. The version that says he is chayuv 3 sets holds that just as the issur of treifa takes effect on top of the issur of cheilev, it also takes effect on top of the issur of eiver min hachai. The other version holds that it takes effect on top of cheilev, since there are times when cheilev is mutar (i.e. the cheilev of a chaya), but does not take effect on top of the issur of eiver min hachai, since there is no exception to it.
- **R' Dimi** said that **Reish Lakish** asked **R' Yochanan**, what is the halacha if one divided a kezayis of eiver min hachai outside his mouth and then ate each half separately? **R' Yochanan** said he would be patur. **Reish Lakish** asked, what if he divides it *inside* his mouth and then eats it? **R' Yochanan** said he would be chayuv.
 - **Ravin** said, that in the case of where he divided it outside his mouth he would be patur. In the case of where he divided it inside his mouth, **R' Yochanan** says he is chayuv since the full kezayis was in his mouth at one time and **Reish Lakish** says he is patur, because he must swallow a full kezayis at one time to be chayuv.
 - **R' Kahana** explained, according to **Reish Lakish** one would only be chayuv where he swallowed it whole, like a certain small bone that is swallowed whole.
 - **R' Elazar** said, that even where he divided it outside his mouth and ate each half separately he would be chayuv, because he has eaten a kezayis and the fact that it was not done as one whole kezayis would not take away from that.
- **Reish Lakish** said, when we say that one is chayuv for eating a kezayis, it excludes any amount that is stuck between his teeth. **R' Yochanan** said it includes the amount stuck between his teeth.
 - **R' Pappa** said they did not argue regarding the food stuck between the teeth, rather they agree that it is not included in the kezayis. The machlokes is regarding food that is stuck to the palate. **R' Yochanan** holds that he enjoyed the taste of it and it is therefore included in the kezayis, and **Reish Lakish** holds that it must be "eaten", which means it must make it to his stomach.
- **R' Assi in the name of R' Yochanan** said, if one ate a half of a kezayis of an issur and vomited it up, and then ate another half kezayis, he would be chayuv, because he has enjoyed the taste of a full kezayis.
 - **R' Elazar** asked **R' Assi**, what if after vomiting the half kezayis he ate that same half kezayis again?
 - **Q:** What is the question? If he is asking whether it is considered to be digested, he should ask the question regarding a full kezayis and whether the person who ate it again would be chayuv two sets of malkus!? If he is asking whether it must make it to the stomach and stay there in order to be chayuv, he can answer that based on the statement of **R' Assi in the name of R' Yochanan**!? **A:** **R' Elazar** knew the answer to his question. He asked it to help **R' Assi** remember his learning (**R' Assi** had forgotten his learning). He asked him, why do you give the case of a second half kezayis? Why not give the case of the same half kezayis,

which would then teach that it is not considered to be digested and would also teach that tasting a full kezayis (without it being kept in the stomach) makes one chayuv!? **R' Assi** remained silent. **R' Elazar** said to him, "Gadol Hador, you yourself said this to **R' Yochanan** and **R' Yochanan** agreed with you that the person would be chayuv".

HADRAN ALACH PEREK GID HANASHEH!!!