



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

Chullin Daf Kuf Yud Zayin

MISHNA

- There is a chumra that cheilev has over blood, and there is a chumra that blood has over cheilev. The chumra of cheilev is that cheilev of a korbon is subject to me'ilah, and one is chayuv for cheilev of piggul, nossar, and tamei. These things do not apply to blood. The chumra of blood is that the issur of blood applies to the blood of a beheima, chaya, and bird, whether they are kosher or not, whereas cheilev only applies to kosher beheimos.

GEMARA

- **Q:** How do we know that even the cheilev of kodashim kalim are subject to me'ilah? **A: R' Yannai** said, the pasuk of "kasher yuram mishor zevach hashelamim" compares the Kohen Gadol's chatas to his shelamim. We learn from there that just as his chatas is subject to me'ilah, his shelamim is as well.
 - **Q: R' Chanina** asked **R' Yannai**, what is wrong with the drasha of **Rebbi** which taught that the pasuk of "kol cheilev LaShem" comes to include even the cheilev of kodashim kalim as being subject to me'ilah!? **A: Abaye** said, both pesukim are needed. If we only had the pasuk of cheilev we would not know that the diaphragm and kidneys are also subject to me'ilah. If we only had the pasuk of "kasher yuram" we would think that the fatty tail of a sheep is not subject to me'ilah.
 - **Q: R' Mari** asked **R' Zvid**, if the tail is considered to be cheilev, it should be assur to eat it!? **A: R' Zvid** said, the pasuk says "kol cheilev shor v'kesev v'eiz", which teaches that the issur of cheilev only applies to cheilev that is present in an ox, sheep, and goat. **A2: R' Ashi** said, the cheilev of the tail is referred to as "the cheilev of the tail", but not cheilev by itself, and therefore is not subject to the issur of cheilev.
 - **Q:** If it not referred to as cheilev by itself it should not be subject to me'ilah like cheilev!? **A:** We must come onto the answer of **R' Zvid**.

MAH SHE'EIN KEIN BIDAM

- **Q:** How do we know that blood of a korbon is not subject to me'ilah? **A: Ulla** said, the pasuk regarding the korbon blood says "lachem". This teaches it is yours, and there is no me'ilah. **The Yeshiva of R' Shimon** taught, the pasuk says "l'chaper". The blood was given for a kappara, not for me'ilah. **R' Yochanan** said, the pasuk says "hu", which teaches that the blood has the same status before the kapparah as it has after the kapparah (no me'ilah).
 - **Q:** Maybe we should compare the blood after the kappara to the blood before the kapparah and say that me'ilah does apply? **A:** That can't be, because we never find something that already had its mitzvah done, that is still subject to me'ilah.
 - **Q:** Terumas Hadeshen is subject to me'ilah even after the mitzvah is done!? **A:** Terumas Hadeshen and the bigdei kehunah are 2 pesukim that teach that me'ilah applies even after the mitzvah is done. When 2 pesukim teach the same thing, we can't use that to teach elsewhere.
 - **Q:** That answer works according to the **Rabanan** who say that the pasuk by bigdei kehuna teaches that me'ilah applies after the mitzvah is done. However, according to **R' Dosa**, who uses the pasuk for a different drasha, why can't we learn from terumas hadeshen that me'ilah applies even after a mitzvah is done? **A:** The pasuk regarding eglah arufah also teaches that me'ilah applies after the mitzvah is done, so there are still 2 pesukim that teach this concept, which means that it should not be applied elsewhere.

- **Q:** There is a shita that says that we can apply something taught by 2 pesukim to other places as well. According to him, why can't we say that me'ilah applies after the mitzvah is done? **A:** The pesukim of terumas hadeshen and eglah arufah have exclusionary words ("samo" and ha'arufah"), which teach that this is not to be applied elsewhere.
- **Q:** Why do we need 3 pesukim to exclude the blood from me'ilah? **A:** One pasuk excludes the blood from the halachos of nossar, one excludes it from the halachos of me'ilah, and one excludes it from the halachos of tumah (if a tamei person eats the blood he would not be chayuv for eating tamei kodashim).
 - A pasuk is not needed to exclude the blood from piggul, because piggul only applies to a part of the korbon that becomes mutar through some other process (e.g. the meat becomes mutar through the zerika of the blood). Blood is itself the permitting process, and is therefore not subject to piggul.

HADRAN ALACH PEREK KOL HABASAR!!!

PEREK HA'OR V'HAROTEIV -- PEREK TESI'I

MISHNA

- The skin (of an animal that was shechted, where the skin together with the flesh that it is attached to is a combined size of a kebeitza), the gravy (the congealed juices of meat that adhere to the meat and are not eaten independently but are eaten together with the meat), spices (which are not eaten alone, but are eaten along with the meat), the "elal", the bones (that contain less than a kebeitza of marrow, but is a kebeitza when combined with the bone, which is its "shomer"), the gidin (which are typically only eaten along with the meat), the horns (the soft part near the head, which is eaten along with the meat), the hooves (which protect the meat of the feet and are considered to be a shomer), all combine with the meat to give off food tumah, but not tumas neveila.
 - Similarly, if a Yid shechts a non-kosher animal for a goy and the animal is still moving after the shechita (at which point it is not yet mutar for a goy to eat because it still has the status of eiver min hachai), it can give off food tumah, but would not give off tumas neveila until it actually dies or until its head is chopped off.
 - There are more things that can give off food tumah than there are things that can give off tumas neveila.
 - **R' Yehuda** says, if the "elal" of a neveila that was gathered together, if there is a kezayis in one place it would have tumas neveila, and if one touched it and then entered the Mikdash he would be chayuv.

GEMARA

- Our Mishna teaches something that is taught in a Braisa. The Braisa says, there is a halacha of "shomer" (that the shomer combines with the food to reach the minimum required size) with regard to the more lenient tumah (food tumah), but not with regard to the more stringent tumah (tumas neveila).
 - **Q:** How do we know that there is this halacha of shomer for food tumah? **A:** The **Tana Divei R' Yishmael** taught that the pasuk of "ahl kol zera zeiru'ah asher yizareya" teaches that seeds in the state in which people take them out to be planted can become tamei. Since people plant seeds with their shells, it teaches that the shells – the shomer – combines with the food for purposes of food tumah.
 - **Q:** How do we know that there is no halacha of shomer for tumas neveila? **A:** A Braisa says, the pasuk of "b'nivlasa" ("its neveila") teaches that tumas neveila is only given off through touching the meat, not by touching the skin that does not have a kezayis of meat on it. We would think that even if someone touches the skin opposite the area where there is meat he will also not become tamei. The pasuk therefore says "yitma".
 - **Rava** explains the Braisa to mean as follows. The pasuk of "b'nivlasa" teaches that one does not become tamei from touching the skin that does not have a kezayis of meat attached to it even when the skin together with the meat combines to the size of a kezayis. We would think that even if there was a

kezayis of meat attached to the skin, if one touched the skin opposite the meat he would not become tamei, because the skin doesn't even serve as a "yad" (as a "handle") for the meat. The pasuk therefore says "yitmah", which teaches that this person would become tamei.