



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

Chullin Daf Kuf Yud Tes

- The Gemara stated a machlokes where **Rav** said, there is no concept of yad for food that is less than a kezayis and there is no concept of shomer for less than the size of a bean, and **R' Yochanan** said there is a concept of yad for food that is less than a kezayis and there is a concept of shomer for less than the size of a bean.
 - **Q:** A Braisa says, **R' Yehuda** says that a thighbone that has a kezayis of flesh on it makes the entire bone fit to acquire tumah. **Others** say, even if it only has on it flesh the size of a large bean it makes the entire bone fit to acquire tumah. According to **Rav** how can this Braisa be understood? If it is referring to the bone as a yad, the view of the **Others** contradicts him, and if it is referring to the bone as a shomer, the view of **R' Yehuda** contradicts him!? **A:** He will either explain the Braisa as referring to a yad and will rule according to **R' Yehuda**, or he will explain it as referring to a shomer and will rule according to the **Others**. **R' Yochanan** would say the Braisa is referring to a shomer and will rule according to the **Others**.
 - **Q:** The **Others** say that it must have flesh at least the size of a large bean in order to be a shomer, whereas **R' Yochanan** said that there is the concept of a shomer for even less than that amount of flesh!? **A:** The **Others** give a size only because the **T"K** gave a size, but in truth they hold that even less than a large bean can have a shomer.
 - **Rava** said, it must be that the Braisa refers to a shomer, because it gives the case of a thighbone, which has marrow and is therefore a shomer for the marrow inside. SHEMA MINAH.
 - **R' Chanina** said that the view of the **Others** is that there must be a minimum of a large bean. **R' Yochanan** said, their view is that any amount can make a shomer.
 - **Q:** How can he say that any amount would make a shomer when they said there is flesh the size of a large bean!? **A:** The **Others** give a size only because the **T"K** gave a size, but in truth they hold that even less than a large bean can have a shomer.
 - **Q:** A Mishna says, **R' Elazar ben Azarya** says that the pod of a large bean does not become tamei even if there is a bean inside, but the pod of a small bean does become tamei if there is a bean inside, because the owner wants the pod to be touched rather than the small bean inside. We see that even a small bean can have a shomer, which is problematic according to **Rav**!? **A:** We can say like **R' Acha the son of Rava** said elsewhere, that the Mishna is not discussing the pod, but rather the stem to which a number of pods are attached, and it becomes tamei as a yad, not as a shomer.
 - **Q:** We learned the **Tana Divei R' Yishmael** which darshened a pasuk to teach that even a lentil's shell is a shomer. Now, this is smaller than a large bean and is therefore problematic according to **Rav**!? **A:** An entire lentil is a "berya" and therefore can have a shomer even though it is smaller than a large bean.
- **Q: R' Oshaya** asked, can two shomrim combine with the food to reach the required size for food tumah?
 - **Q:** The Gemara asks, what is the case he is asking about? If he is asking about where there is one shomer on top of another shomer, a Mishna clearly says that **R' Yehuda** says that the top one would not have the status of a shomer!? **A:** He was asking about a case where the shomer was divided into two. Do we say that since each only acts as a shomer to half the food they do not combine for tumah, or do we say that since each

shomer protects its part of the food they both combine with the food for purposes of food tumah.

- **Q:** Maybe we can answer from the Mishna regarding the pods of beans. Now each pod even with the beans is not the size of a kebeitza, so it must mean that a number of pods combine for purposes of reaching this size! **A: R' Acha the son of Rava** said, the Mishna is not discussing the pod, but rather the stem to which a number of pods are attached, and it becomes tamei as a yad, not as a shomer.
- **Q:** We learned the **Tana Divei R' Yishmael** which darshened a pasuk to teach that even a kernel of wheat or barley's shell, or a lentil's shell is a shomer. Now, each kernel or lentil even with the shell is smaller than a kebeitza, so it must be that we combine a number of them to reach the required size! **A:** The Braisa is discussing a whole ear of grain, which acts as a shomer for many kernels.
 - **Q:** The lower kernels can be said to be a shomer for the upper kernels, because they prevent the upper ones from falling off, but the upper ones cannot be said to be a shomer for the lower ones!? **A:** The Braisa is referring to one row of kernels.
 - **Q:** One row of kernels is never the size of a kebeitza!? **A:** It is when we are discussing kernels like the size found in the time of **Shimon ben Shatach** (where each kernel miraculously grew to larger than a kebeitza).
 - Based on this we can even be talking about one kernel.
- The Gemara earlier quoted a Braisa that said, if there are two human bones and each bone has a half kezayis of flesh on one end, and the empty ends of the bones are stuck into a house, the house becomes tamei with tumas ohel (tumas ohel applies to a kezayis of flesh, not to bare bones). **Yehuda ben Nekusa in the name of R' Yaakov** said, how can the two bones combine their flesh to a full kezayis?
 - **Reish Lakish** said this only applies to a bone, which is a yad. However, a strand of hair would not be considered a yad. **R' Yochanan** said that even a strand of hair would be a yad.
 - **Q: R' Yochanan** asked **Reish Lakish**, a Mishna says, if there is skin that has a kezayis of meat on it and a person touches a sliver of meat that is sticking out of the meat, or he touches a hair that is growing from the skin, he is tamei. Presumably this is because the hair acts as a yad!? **A:** It acts as a shomer.
 - **Q:** That would be a shomer on top of a shomer, which we say does not have the status of a shomer!? **A:** The hair goes through the skin directly to the meat, and therefore is a single shomer on top of that part of the meat.
 - **Q:** If so, that every skin is perforated by the hair that grows through it, how can we write tefillin on parchment when tefillin must be written on parchment without any holes so that it can be a "complete writing"!? **A:** He forgot what they said in EY, that if the hole is small enough so that the ink does not sink into it, it is not a problem.
 - We can also answer like **R' Illai** said elsewhere, that the Mishna is talking about a bunch of strands of hair together, which would be a yad, because they are strong enough to hold the meat with.
 - **Another version** of the conversation between **R' Yochanan** and **Reish Lakish** had **Reish Lakish** proving that the hair must be a shomer, because there would be no use to classify it as a yad. To that, **R' Yochanan** quoted **R' Illai** to show that a bunch of hair has a use as a yad and would be classified as such.
 - **Another version** had the conversation between **R' Yochanan** and **Reish Lakish** as being based on our Mishna rather than the quoted Braisa, but otherwise continued as in the original version.