



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

Chullin Daf Kuf Chuf Aleph

V'HA'ELAL

- **Q:** What is "elal"? **A: R' Yochanan** said it is the wide, white, and hard sinews of the spine and neck, and **Reish Lakish** said it is the shreds of meat that end up sticking to the skin as the skin is removed.
 - **Q:** A pasuk refers to "elil" as something that cannot be healed. This makes sense according to **R' Yochanan** (this sinew cannot be healed if damaged), but not according to **Reish Lakish**! **A:** All agree that when written in a pasuk it refers to this sinew. The machlokes is regarding the meaning of this word when used in a Mishna.
 - **Q:** Our Mishna said that **R' Yehuda** said, if the "elal" is gathered and there is a kezayis in one place, one can be chayuv because of it. **R' Huna** explains, this refers to where one intentionally gathered it together. Now, this makes sense according to **Reish Lakish**, because there is now a kezayis of neveila meat. However, according to **R' Yochanan**, since a sinew is like a piece of wood it never has the status of neveila meat! **A:** All would agree that according to **R' Yehuda** the "elal" is the shreds of meat. The machlokes is according to the **Rabanan** – **R' Yochanan** says that even this sinew can combine for purposes of food tumah and **Reish Lakish** says that it cannot, and therefore it must refer to shreds of meat.
 - **Q:** With regard to these shreds of meat, what is the case? If he intended to eat them then they should be subject to food tumah on their own, and if he did not have that intent it should become batul to the skin! **A: Ravin and R' Meyasha** each give an explanation. One says the Mishna refers to where an intent was had for part of this flesh, but not all of it, and the other says the case is where part of this flesh was pulled out by an animal and the other part by a person.
- A Mishna says that the beak and claws of a neveila bird can acquire food tumah and give off food tumah (they are yados) and can combine to make the size of a kebeitza for food tumah.
 - **Q:** The beak is like a piece of wood, so why does it combine for food tumah! **A: R' Elazar** said, this is referring to the lower beak.
 - **Q:** The lower beak is also like a piece of wood! **A: R' Pappa** said, it refers to the lower part of the upper beak, which is soft and is sometimes eaten along with other meat.
 - **R' Elazar** said, "the claws" refers to the part embedded in the flesh, which is sometimes eaten along with the flesh.
- The Mishna said that the horns of an animal combine with the meat for purposes of food tumah. **R' Pappa** explains, this refers to the horns near the head, where it would bleed if they were cut there. The horns at that spot are soft and somewhat edible.

KAYOTZEI BO HASHOCHET BEHEIMA

- **R' Assi** said, there are Tanna'im who teach that if a Yid shechted a non-kosher animal or if a goy shechted a kosher animal, while the animal is still convulsing there must be an intent to feed it to a goy and it needs to become muchshar likabel tumah from a source other than the blood in order for it to become tamei with food tumah.
 - **Q:** This animal is destined to become tamei with the stringent tumah of neveila, and the halacha is that anything that is destined to become tamei with a stringent tumah does not need to become muchshar in order for it to become tamei with food tumah! This is learned in a **Tanna Divei R' Yishmael** that says that the pasuk that teaches hechsher discusses seeds and teaches that just as seeds will not become tamei with a stringent tumah and therefore require hechsher, the same is true for all things only when they will not become tamei with a stringent tumah! **R' Yose** said this in a Braisa as well,

where he explains why the neveila of a kosher bird does not need hechsher to become tamei as food tumah! **A: Chizkiya** said, since it is possible to scrape off the flesh of the convulsing animal to the point that there is no piece that is the size of a kezayis, in which case there would not be tumas neveila, we require that it become muchshar in order to get food tumah.

- **Q: R' Yirmiya** asked **R' Zeira**, does **Chizkiya** hold that there is no tumas neveila while the animal is convulsing? We have learned that **Chizkiya** argues with **R' Yochanan** and says that after a proper shechita, even if the animal is still convulsing, there would not be an issur of eiver min hachai on that animal, because it is considered to be legally dead! **A: R' Zeira** said, it is considered dead for purposes of eiver min hachai, but is still considered to be live for purposes of tumas neveila.
 - **R' Elazar** said, follow the opinion of **R' Yochanan**, because **R' Oshaya** taught a Braisa that says like him. The Braisa says in part, that when a Yid shechts a non-kosher animal, it remains assur to a goy as eiver min hachai until after the animal stops convulsing.
 - The Braisa said, that if a non-kosher animal is shechted by a Yid, or if a kosher animal is shechted by a goy, it is subject to food tumah while it is still convulsing, but if it was killed by other than shechita it is not subject to food tumah until after the convulsing has stopped. **R' Elazar** now asks, what if there was shehiya or drasa during the shechita (which makes it a passul shechita), does it become tamei with food tumah as in the case of shechita or is it like a case of where it is killed by a way other than shechita? A certain elder said to him, **R' Yochanan** has said it needs a proper shechita in order for it to be subject to food tumah while it is still convulsing. **R' Shmuel bar Yitzchak** explained, **R' Yochanan** even requires that the knife was checked before the shechita.
 - **R' Zeira** asked **R' Sheishes**, would the convulsing animal that was shechted protect a tahor object that is swallowed in it from becoming tamei (only something swallowed in a live animal can protect like that)? **R' Sheishes** said, it is subject to food tumah and you think it should protect the swallowed item from becoming tamei!? **R' Zeira** said, it does not have tumas neveila and yet you say that it does not protect the thing that is swallowed in it!?
 - **Abaye** said, it does not protect the item that is swallowed in it from becoming tamei, because the animal itself is subject to food tumah. However, if one were to be mezaneh with it at that time he would be chayuv, because since it is not tamei as a neveila it is not considered to be dead.