



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

Chullin Daf Kuf Chuf Beis

R' YEHUDA OMER HA'ELAL...

- **R' Huna** said, this is only where it was intentionally gathered together to one place.
- **R' Huna** also said, if there are two half kezaysim on a skin, the skin makes them batul.
 - **Q:** Who does he say this according to? It can't be **R' Yishmael** from a Mishna (to come), because he says that the skin does not make two half kezaysim batel. It also can't be **R' Akiva**, because he says that the skin does make them batel and the statement of **R' Huna** would therefore be unnecessary!? **A:** He says it according to **R' Yishmael**, who only says it is not batul when the skin and flesh were ripped off by another animal. **R' Huna** is teaching that where it was done by a person, even **R' Yishmael** would agree that it becomes batul.
 - **Q:** **R' Huna** said above that in our Mishna if the shreds of meat were gathered together to make a kezayis it has tumah, but if not, it becomes batul. Now, according to the way we just explained the last statement of **R' Huna** this can't be right, because he says that even **R' Yishmael** would say that it becomes batul in this case!? **A:** Rather, we must say that **R' Yishmael** says it does not become batul even when it is done by a person. When **R' Huna** said that if there are two half kezaysim on a skin the skin makes them batul, he said this according to **R' Akiva**. He needed to say this (although it seems obvious), because we would have thought to say that **R' Akiva** only says it becomes batul when it is done by a person, but if it was done by another animal maybe it does not become batul. He therefore says that **R' Akiva** holds that the skin is mevateil the small pieces, and therefore there is no difference if it was done by a person or by another animal.

MISHNA

- The following skins are treated like the flesh: the skin of a human, the skin of a domestic pig and **R' Yehuda** says even the skin of a wild pig, the skin of the hump of a soft camel, the skin of the head of a soft calf, the skin of the hooves, the skin around the area of the female genitals of an animal, the skin of a fetus, the skin under the tail, and the skin of the "anaka", of the "koach", and "leta'ah", and the "chomet" (4 kinds of sheratzim that have soft skin). **R' Yehuda** says the leta'ah is like the chuldah (that has hard skin).
 - If any of these were worked into leather, or were walked upon for the time needed to make it into leather, they are tahor, except for human skin (this remains tamei even if worked into leather).
 - **R' Yochanan ben Nuri** says, all the 8 sheratzim have skin (their skin is not considered to be like their flesh).

GEMARA

- **Ulla** said, D'Oraisa the skin of a human corpse is tahor. The **Rabanan** said it is tamei to prevent people from using the skin of their parents as leather seat covers.
 - **Others** say that **Ulla** made his statement on the part of the Mishna that says that skins that were worked into leather become tahor except for human skin. On that **Ulla** said, D'Oraisa even human skin that was worked into leather becomes tahor. The reason the **Rabanan** were goizer tumah was to prevent people from using the skin of their parents as leather seat covers.
 - According to this version, human skin that was not worked into leather is tamei even D'Oraisa.

V'OR CHAZIR...

- The machlokes regarding the types of pigs is that the **T"K** holds that the skin of the domestic pig is soft, but the skin of the wild pig is hard, and **R' Yehduda** holds that the skin of the wild pig is considered soft as well.

OR CHATERES SHEL GAMAL HAKAKAH

- **Q:** Until when is a camel considered to be soft? **A: Ulla in the name of R' Yehoshua ben Levi** said, as long as it has not carried a burden.
 - **Q: R' Yirmiya** asked, what if it has reached the age to carry a burden, but has not yet carried a burden? **Abaye** asked, what if it had not yet reached that age, but it did carry a burden? **TEIKU**.
 - **Reish Lakish** once asked, until when is a camel considered to be soft? **R' Yishmael bar Abba** responded with the ruling of **R' Yehoshua ben Levi**. **Reish Lakish** was very appreciative. **R' Zeira** once asked this question and **Ravin bar Chinina** responded with the ruling of **Ulla in the name of R' Yehoshua ben Levi**. **R' Zeira** didn't react, so **Ravin** repeated the answer. **R' Zeira** said, you have one chiddush, do you have to keep repeating it!? The Gemara said, look at the difference between the strong ones of EY and the chassidim of Bavel.

V'OR HAROSH...

- **Q:** Until when is a calf considered to be soft? **A: Ulla** said, as long as it is within its first year. **R' Yochanan** said, for as long as it is nursing.
 - **Q:** Does **Ulla** mean that it is within its first year *and* it is nursing and **R' Yochanan** says it is even when it is nursing beyond its first year, or did **Ulla** mean to say that as long as it's in its first year it is soft even if it is not nursing, and **R' Yochanan** then said that is *only* if it's in its first year *and* it is nursing? **A:** From the fact that **R' Yochanan** said "for as long as it is nursing" instead of saying "provided that it is nursing" (which would be an addition to **Ulla's** requirement) we see that he only requires that it be nursing.
- **Reish Lakish** asked **R' Yochanan**, is the skin of the head of a soft calf subject to tumah like its meat? **R' Yochanan** said it is not. **Reish Lakish** asked, you taught us the Mishna that says that it is!? **R' Yochanan** said, I taught that as a singular view, not the view of the majority. In fact, we have a Braisa that shows that this is not the majority opinion.

V'OR BEIS HAPRASOS

- **Rav** said, this refers to the place of the hooves, and **R' Chanina** said this refers to the entire joint that is sold along with the head.

V'OR HA'ANAKA

- A Braisa says, the word "**hatemei'im**" written regarding sheratzim teaches that the skins of the sheratzim have the same status as their flesh. We would think this applies to all sheratzim. The pasuk therefore says "eileh".
 - **Q:** The word "eileh" is written in regard to all the sheratzim!? **A: Rav** said, the word "limineyhu" breaks up the list of the sheratzim.
 - **Q:** Based on this, the "tinshames" should be included in the sheratzim whose skin is treated like its flesh!? **A: R' Shmuel bar Yitzchak** said, **Rav** actually does include the tinshames in that list. **R' Ashi** explained, the Tanna of the Mishna that does not include it holds like **R' Yehuda** that the status is based on the texture of the skin, and they argue regarding the skin of the "leta'ah".

V'KULAN SHE'IBDAN...

- **Q:** The Mishna suggests that the skins must have actually been walked on in order to become tahor. From **R' Chiya** it seems that as long as there was intent to make it into leather that would be enough to make it tahor!? **A:** Even **R' Chiya** would agree that some action would have to be taken. In our case the action would be the actual walking on the skin.
- **Q:** How much must it be walked on in order for it to be considered that it was worked for leather? **A: R' Huna in the name of R' Yannai** said, the time it takes to walk 4 mil.
 - **R' Avahu in the name of Reish Lakish** said, regarding one who was hired to knead for a person and found all the person's keilim to be tamei, and regarding one who is travelling and wants to stop for the night, but doesn't have a minyan to daven with, and regarding one who wants to eat bread, but doesn't have water to wash his hands: the halacha is, these people must walk up to 4 mil if he will find a mikvah to toivel the keilim, find a minyan, or find water.

- **R' Nachman bar Yitzchak** said, it was **Eivo**, not **R' Avahu**, who said this statement, and he also said a fourth situation with the "4 mil" halacha – the halacha of walking on skins to work them as leather.
 - **R' Yose the son of R' Chanina** said, in all these cases, one must only walk 4 mil if it is in the direction he is travelling. If it is in another direction, he does not even have to walk a mil.
 - **R' Acha** said, we see that he does not have to walk a mil, but he would have to walk less than a mil.
- A Braisa says, an army unit at war that enters a house makes the house tamei, because they each travel with human scalps used for kishuf. In fact, we know that the scalp of **R' Yishmael** would be worn by kings.