



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

Chullin Daf Kuf Chuf Gimmel

MISHNA

- If someone skins a beheima or a chaya, whether they are kosher or non-kosher animals, whether they are small animals or large animals, if he is skinning to use the hide for a mat of some sort, then even the skinned portion continues to act as a yad for the meat until it is still a piece that is large enough to use to grasp the meat, but not when it is more than that. If he is skinning to make a leather bottle, even the skinned piece continues to act as a yad until the breast is skinned. However, if he begins to skin at the legs then all the skin continues to be attached and act as a yad to acquire and give off tumah.
- With regard to the skin of the neck, **R' Yochanan ben Nuri** says it is not considered to be attached and the **Chachomim** say it is considered to be attached until the entire animal is skinned.

GEMARA

- With regard to the skins, once more than just an amount to grasp has been skinned, **Rav** says the part that has already been skinned is then tahor and **R' Assi** says that the tefach that is near the meat is always tamei.
 - **Q:** A Braisa says that once it has been skinned to more than the amount needed to grasp, one who touches the skin is tahor. Presumably, this even refers to the tefach that is near the meat and is therefore problematic according to **R' Assi**!? **A:** The Braisa is referring to the skin beyond the tefach that is near the meat.
 - **Q:** A Braisa says that if one touches the skin that is opposite the meat (the unskinned part) he is tamei. This suggests that if he touches the tefach that is near the meat he would be tahor!? **A:** It may be that the Tanna of the Braisa refers to the tefach that is near the meat as the skin that is opposite the meat.
 - **Q:** A Braisa says, if someone skins a beheima or a chaya, whether they are kosher or non-kosher animals, whether they are small animals or large animals, if he is skinning to use the hide for a mat of some sort, then even the skinned portion continues to act as a yad for the meat until it is a piece that is large enough to use to grasp the meat, but not when it is more than that, and the tefach that is close to the meat is tahor. This clearly says like **Rav** and not like **R' Assi**!? **A:** The Braisa is discussing the first tefach that was skinned after reaching the size large enough to grasp. Even **R' Assi** agrees that that first tefach is tahor, because the person still grabs onto the end, and not that tefach.
- A Braisa asks, how much is "large enough to grasp"? It is a tefach.
 - **Q:** Another Braisa says it is 2 tefachim!? **A: Abaye** said, the Braisa refers to a doubled over tefach, which is in fact 2 tefachim. A Braisa says this as well.
- A Mishna says, with regard to a talis that is tamei and one began to rip the talis to rid it of its tumah, once the majority is ripped the pieces are no longer considered to be attached and the talis is therefore tahor.
 - **R' Nachman in the name of Rabbah bar Avuha** said, this is only true for a talis that was put in the mikvah and is just waiting for sunset – since he was not concerned and was toivel it, we are not concerned that he will tear less than a majority. However, if it was not put into a mikvah we are concerned, and it therefore would only become tahor if it was actually ripped entirely into two.
 - **Q: Rabbah** asked, first, this may lead people to think that a tevul yom becomes tahor as soon as it is put into the mikvah!? Second, if we are really goizer and say that majority is not sufficient, then in the case of an olah bird according to **R' Elazar the son of R' Shimon** (who says that a majority of both simanim must be

cut) we should be goizer and say that they must be *fully* cut!? **A: R' Yosef** said, with regard to the first question we can say that the fact that he must rip it proves to people that it is not the tevila in the mikvah that makes it tahor. With regard to the second question, the reason there is no gezeira there is because the Kohanim are zrizim and don't need a gezeira.

- **Q:** Our Mishna says that as soon as there is more skinned than the amount needed to grasp, it becomes tahor. Now, according to **R' Nachman** we should be goizer that we need a considerable amount more than that so that he not actually have skinned less than that, in which case it is truly tamei!? **A:** If we were discussing tumah D'Oraisa we would be goizer. However, the Mishna is discussing tumah D'Rabanan.
 - **Q:** This can be a valid answer when the person is tamei and the animal is tahor (the person could have been tamei with a tumah D'Rabanan). However, in the case of where the animal is tamei and the person is tahor, the animal is tamei as a neveila, which is a tumah D'Oraisa!? **A:** The Mishna is referring to a treifa, whose tumah is only D'Rabanan, as we find that the father of **Shmuel** said that a treifa of kodashim that is shechted gives off tumah D'Rabanan.
- **Q:** A Braisa says, **R' Dustai ben Yehuda in the name of R' Shimon** says, if one skins sheratzim, the skin is considered as attached until the entire skinning is done. Now, this implies that when this is done to another animal, like a camel, it becomes tahor as soon as there is enough to grasp and a little more. However, according to **R' Nachman** we should be goizer and require even more than that!? **A:** The implication should be that with regard to the skin on the neck it is not considered to be attached, and the Braisa is thereby following the view of **R' Yochanan ben Nuri**.
- **R' Huna in the name of R' Shimon the son of R' Yose** said that when a garment is ripped but a piece the size of a kerchief is not ripped, it is considered to be attached and therefore remains tamei.
 - **Reish Lakish** said, this is only true for a material garment, but with regard to a leather garment, even a small little piece is considered to be a strong connection and would therefore prevent the garment from becoming tahor. **R' Yochanan** said, even leather would become tahor if there was less than the amount of a kerchief still attached.
 - **Q: R' Yochanan** asked **Reish Lakish**, a Mishna regarding leather says that it becomes tahor as long as it is cut to less than 5 tefachim, and this seems to be so even if they are still attached!? **A: Reish Lakish** said, the leather connection only remains strong when there is a clean, straight cut. That Mishna is talking about where it was cut in another way.
 - **Q: R' Yirmiya** asked, in our Mishna we should say that even when it is more than the amount to grasp, since it is leather there is a strong connection and it should still be considered as connected!? **A: R' Avin** said, in this regard, since once removed from the meat it cannot be reattached, it is not considered as connected once it reaches that size.
 - **Q: R' Yosef** asked, why does **R' Yochanan ben Nuri** say that the neck skin is not considered to be attached? It is leather and should therefore be considered as having a very strong connection!? **A: Abaye** said, **Reish Lakish** will follow the view of the **Rabanan** who argue on **R' Yochanan ben Nuri** and say that it is considered to be connected. Moreover, it may be that even **R' Yochanan ben Nuri** agrees with **Reish Lakish**, and the machlokes in the Mishna is regarding whether a shomer that is destined to fall off on its own (e.g. the skin around the neck) has the status of a shomer at all.
 - **Q: R' Yirmiya** asked, a Mishna says that **R' Meir** holds that a tamei oven can be made tahor by simply reducing its size from within to less than 4 tefachim (break it into pieces of less than 4 tefachim). This is so even though there is a strong connection that holds it all together!? **A: Rava**

said, **Reish Lakish** would follow the **Rabanan** who argue on **R' Meir** and say that the oven's plaster must be scraped off and the oven must be broken down into 3 pieces. Moreover, it may be that **R' Meir** agrees that an oven that was already tamei must be scraped and broken down in order to become tahor. The machlokes in the Mishna may be regarding how to build an oven in a way so that it cannot become tamei to begin with.