Chullin 122 – Good Morning Raboisai

Shechting a Non-Kosher Animal

1️⃣ Shechita of a Pig

👉 The Gemara continues the fascinating case of:

- A Jew performing a proper Shechita on a non-kosher animal
- With intention that the animal should be used as food
- While the animal is still mefarkeses – convulsing.

If both simanim, or the majority of both, were cut:

- The meat can receive Tumah of food
- But while it is still convulsing, it does not yet give off Tumah of neveilah.

2️⃣ Chizkiyah vs Rebbe Yochanan – Eiver Min HaChai

👉 If a limb is removed while the animal is still convulsing:

Chizkiyah says:

- Einah l'eivarim – it no longer has the status of eiver min hachai.

Rebbe Yochanan says:

- Yeshnah l'eivarim – eiver min hachai still applies.

Rebbe Elazar supports:

- Rebbe Yochanan.

A Beraisa describes a limb removed at this stage as:

- Eiver min hachai.

3️⃣ A Piece of Meat Is Different

👉 The Beraisa distinguishes between:

- An entire limb
- An ordinary piece of meat.

A complete limb removed while the animal is still alive:

- Has the prohibition of eiver min hachai.

Ordinary flesh removed:

- Does not have the same Tumah status.

4️⃣ Only One Siman Was Cut

👉 If only:

- One siman
- Or the majority of one siman

Was cut in the non-kosher animal:

The Shechita has not accomplished:

- The special status being discussed.

Similarly, if the animal was killed through:

- Nechirah – rather than proper Shechita

It does not receive:

- This special Tumah-of-food status while still convulsing.

📌 The Point

👉 Even though this is a non-kosher animal:

- The Shechita must still be a halachically valid Shechita
- For these laws to apply.

A Non-Jew Shechting a Kosher Animal

5️⃣ The Reverse Case

👉 The Gemara gives the parallel case:

- A non-Jew shechts a kosher animal
- Intending it for food
- And the animal is still convulsing.

Again:

- It can receive Tumah of food
- But does not yet give off Tumah of neveilah.

A limb removed at this point:

- Can have the status of eiver min hachai.

6️⃣ A Non-Jew Starts and a Jew Finishes

👉 A non-Jew cuts:

- Half of the kaneh.

At this point:

- The animal has not yet become a treifah from that cut.

A Jew then completes:

- The Shechita.

The Shechita can be:

- Kosher.

📌 Why?

👉 The Jew took over while:

- The animal was still capable of a valid Shechita

And he performed:

- The cut that completed the required Shechita.

Eating Meat While the Animal Is Still Convulsing

7️⃣ Meat Immediately After Shechita

👉 The Gemara discusses someone who wants to eat:

- Meat cut from the area of the Shechita
- Before the animal has completely stopped moving.

The meat requires:

- Very thorough salting

- And thorough rinsing.

📌 **Why Extra Salting?**

👉 The blood has not yet:

- Drained in the usual manner.

When the piece is cut immediately:

- Blood can remain absorbed inside it.

Therefore:

- Extra care is required to remove the blood.

8️⃣ **Wait Until the Animal Dies**

👉 Alternatively:

- Simply wait until the animal has completely died.

Although after a valid Shechita the meat is permitted min haTorah:

- The Rabbanan did not want a Jew eating from an animal while it is still visibly convulsing.

Even the Knife Must Be Checked

9️⃣ **Shehiyah and Derasah on a Pig**

👉 Rebbe Elazar asks:

What happens if, while shechting the non-kosher animal, the person performs:

- Shehiyah – an invalid pause
- Derasah – pressing the knife instead of slicing properly?

Do we really require:

- All the normal rules of Shechita

Even though:

- The animal is non-kosher anyway?

🔟 **A Proper Shechita Is Required**

👉 The answer is:

Yes.

Rebbe Yochanan teaches:

- The Shechita requires the same preparation as the Shechita of a kosher animal.

Rav Shmuel bar Yitzchak explains:

- Even the knife must be checked.

📌 **Remarkable Chiddush**

👉 A person shechting a non-kosher animal for this Tumah status must perform:

- A genuine halachic Shechita.

An invalid knife or an invalid Shechita:

- Does not produce the same result.

Can a Convulsing Animal Protect What Is Inside It?

1️⃣ 1️⃣ **A Vessel Inside the Animal**

👉 The Gemara discusses a vessel swallowed by:

- An animal that has been shechted
- But is still mefarkeses.

The animal enters:

- A place containing Tumah.

The question is:

Does the animal protect:

- The vessel inside its body

From the Tumah outside?

1️⃣ 2️⃣ **Is It Alive or Dead?**

👉 There are arguments in both directions.

On the one hand:

- A living animal cannot receive ordinary Tumah
- But this animal can already receive Tumah of food.

This makes it appear:

- Dead.

On the other hand:

- It does not yet give off Tumah of neveilah.

This makes it appear:

- Still alive.

1️⃣3️⃣ Abaye – We Apply the Chumros

👉 Abaye explains that we treat the animal stringently in both directions.

Regarding protecting the vessel:

- It does not protect it from Tumah.

But regarding someone committing bestiality with the animal:

- He is still liable.

📌 The Animal Has an Unusual Status

👉 It is therefore:

- Dead enough for certain laws
- Yet alive enough for others.

This continues the concept from the previous Daf of:

- An animal occupying an intermediate halachic state while mefarkeses.

Returning to Olal

1️⃣4️⃣ Meat Left on the Hide

👉 The Gemara returns to the Mishnah's olal.

One explanation is:

- Small scraps of meat left attached to the hide when the animal is skinned.

Rebbe Yehudah says:

If these pieces are gathered together and total:

- A kezayis

They can have:

- Tumah of neveilah.

1️⃣5️⃣ Rav Huna – A Person Must Gather Them

👉 Rav Huna says:

- The scraps must be gathered by a person.

📌 **Why?**

👉 Their status depends upon:

- Machshavah – considering them significant as food.

An adult deliberately gathering them demonstrates:

- He considers them valuable.

A child or wind gathering them:

- Does not provide the same intent.

Two Half-Kezaysim on a Hide

1️⃣6️⃣ Are They Batel to the Hide?

👉 Rav Huna discusses:

- Two separate half-kezaysim of meat
- Remaining on a large hide.

The issue is whether:

- The small pieces retain their identity as meat

Or:

- Become batel to the hide.

This is connected to a machlokes between:

- Rebbe Yishmael
- Rebbe Akiva.

1️⃣7️⃣ Human Cutting vs an Animal Tearing

👉 There is an important distinction between:

- A butcher deliberately leaving meat on the hide
- An animal tearing the hide and leaving meat behind.

At first, we might say:

A person has daas:

- He can deliberately reject the remaining meat.

An animal has no daas:

- It cannot decide that the meat is worthless.

1️⃣8️⃣ Rav Huna's Chiddush

👉 Rav Huna can nevertheless follow Rebbe Akiva, who holds:

- The meat becomes batel.

The chiddush is:

- Even when an animal tore off the hide.

📌 **Why?**

👉 The bittul does not necessarily come from:

- The animal's intention.

Rather:

- The large hide itself causes the tiny pieces of meat to lose their independent significance.

Therefore:

- Even without human daas
- They can become batel to the hide.

Hides That Are Like Flesh

1️⃣9️⃣ Normally, Hide Is Not Meat

👉 The Mishnah now introduces a new subject.

Ordinary animal hide:

- Is not considered flesh
- And does not have the same Tumah as meat.

However:

- Certain particularly soft hides are treated like flesh.

2️⃣0️⃣ Which Hides Are Included?

👉 The Mishnah lists several examples:

- Human skin
- Skin of a domesticated pig
- The soft hump of a young camel
- Skin from the head of a young calf
- Skin around the animal's feet
- Skin of the female reproductive area
- Skin of a fetus
- Skin underneath the tail
- Certain skins of the eight sheratzim.

📌 Common Factor

👉 These are:

- Softer, flesh-like skins

And therefore:

- Can have the status of the flesh itself.

Human Skin

2️⃣ 1️⃣ Human Skin Min HaTorah

👉 Ulla teaches a surprising halacha:

Min haTorah:

- Human skin is tahor.

Its Tumah is:

- Rabbinic.

📌 Why Did the Rabbanan Make It Tamei?

👉 They were concerned that otherwise:

- A person might preserve the skin of a deceased relative
- And keep it as a remembrance or household object.

Therefore:

- The Rabbanan gave human skin Tumah.

2️⃣ 2️⃣ Before or After Processing?

👉 There are two versions of Ulla's teaching.

One understands:

- Even ordinary unprocessed human skin is tamei only mid'Rabbanan.

The other understands:

- The chiddush applies specifically after the skin has been processed.

According to that version:

- The concern is that processed human skin might deliberately be preserved and used.

The Soft Hump of a Camel

2️⃣ 3️⃣ What Makes a Camel “Young”?

👉 The Mishnah included:

- The soft hump of a young camel.

The Gemara asks:

Does “young” mean:

- Its age

Or:

- That it has never yet carried a load?

In other words:

Is carrying a load:

- What hardens the skin

Or is it merely:

- An indication that the camel has reached the age when the skin naturally hardens?

2️⃣4️⃣ Reish Lakish Shows Great Respect

👉 Reish Lakish asked this question and was given the answer.

He responded to the person who taught him:

- Sit here beside me.

📌 **Why?**

👉 Reish Lakish showed tremendous respect:

- For someone who had taught him even this one piece of Torah.

The Gemara highlights:

- How highly Torah knowledge was valued.

2️⃣5️⃣ Rebbe Zeira – A Very Different Reaction

👉 A similar incident happened with Rebbe Zeira.

When someone repeated:

- Something he had already said

Rebbe Zeira sharply responded:

- Is that the only teaching you have?

The Gemara contrasts:

- The strict personality of Reish Lakish
- With the famously pious Rebbe Zeira.

Yet Reish Lakish:

- Showed great kavod to someone who taught him Torah

While Rebbe Zeira:

- Could react strongly when he felt someone was unnecessarily repeating a teaching.

2️⃣ 6️⃣ Rebbe Zeira's Chassidus

👉 The Gemara recalls the exceptional conduct of Rebbe Zeira.

Before moving from Bavel to Eretz Yisrael:

- He fasted extensively
- In order to forget the Bavli method of learning
- And begin learning the Torah of Eretz Yisrael afresh.

He was also known for:

- Regularly examining his spiritual standing
- And exceptional personal piety.

The contrast demonstrates:

- How surprising his sharp response was.

Skin of a Young Calf

2️⃣ 7️⃣ How Young Is a “Young Calf”?

👉 Ulla says:

- During its first year.

Rebbe Yochanan says:

- As long as it is still nursing.

The Gemara investigates whether Ulla requires:

- Both being within the first year

- And still nursing

Or only:

- Being within the first year.

2️⃣ 8️⃣ Rebbe Yochanan's Shiur

👉 From Rebbe Yochanan's wording:

- “As long as it is nursing”

The Gemara concludes that:

- Nursing itself determines its status.

Therefore:

- Even beyond the first year
- If it is still nursing
- Its skin can retain the status of the soft skin of a young calf.

The discussion continues on the next Daf.

📌 Key Chazarah

- A proper Shechita of a non-kosher animal can give it the status of food for Tumah while it is still convulsing.
- Chizkiyah and Rebbe Yochanan disagree whether eiver min hachai still applies during this stage.
- If only one siman is cut, or the animal is killed through nechirah, the special Shechita status does not apply.
- Even when shechting a non-kosher animal, the normal rules of Shechita apply – including avoiding shehiyah and derasah and checking the knife.
- Meat taken immediately after Shechita requires especially thorough salting and rinsing because of the blood.
- A convulsing animal has an unusual intermediate status: for some laws it is treated as dead, while for others it remains alive.
- Rav Huna teaches that scraps of meat deliberately gathered from a hide can regain significance.

- Tiny pieces of meat can become batel to a large hide; according to Rav Huna this can apply even when an animal, rather than a person, tore the hide.
- Certain unusually soft hides are treated like flesh, including human skin, domesticated pig skin, a young camel's hump and the skin of a young calf.
- Ulla teaches that human skin is tahor min haTorah; the Rabbanan imposed Tumah because of concern that people might preserve the skin of deceased relatives.
- Reish Lakish showed great kavod to someone who taught him even one new point of Torah.
- Rebbe Zeira's contrasting reaction is notable because of his exceptional chassidus.
- Ulla defines a young calf as within its first year, while Rebbe Yochanan focuses on whether it is still nursing.

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