Chullin 123 – Good Morning Raboisai

Soft Hides That Are Like Meat

1️⃣ The Skin of a Young Calf's Head

👉 The Mishnah listed certain very soft hides which are treated like flesh for Tumah.

Reish Lakish asked Rebbe Yochanan:

- What is the status of the soft skin on the head of a young calf?
- Does it convey Tumah like meat?

Rebbe Yochanan answered:

- It does not.

Reish Lakish was surprised:

- The Mishnah itself seems to list this skin as being like flesh.

2️⃣ "Don't Challenge Me from That Mishnah"

👉 Rebbe Yochanan replied:

- Al takniteni – don't challenge me from what I taught in that Mishnah.

Why?

That ruling represents:

- A daas yachid – an individual opinion

And is not:

- The accepted view.

3️⃣ Proof from Piggul

👉 A Beraisa discusses someone performing the avodah of a korban with intent to consume certain parts:

- Outside their proper place
- Or outside their proper time.

Intent outside the proper time creates:

- Piggul

- With liability of Kares if the korban is subsequently eaten.

The Beraisa specifically treats:

- The soft skin underneath the fatty tail

As significant like meat.

Rebbe Eliezer says:

- This is the skin which has that special status.

This indicates that:

- The broader list in our Mishnah follows an individual opinion
- Rather than the accepted view.

The Skin Around the Feet

4️⃣ What Is Beis HaPerasos?

👉 The Mishnah also listed:

- The skin around the feet

As one of the softer hides.

Rav explains:

- It means the actual soft area around the hoof.

Another explanation extends it further:

- Along the lower leg
- To the part commonly sold together with the head.

The Eight Sheratzim

5️⃣ Which Sheretz Hides Are Tamei?

👉 The Gemara now discusses the hides of:

- The eight sheratzim mentioned in the Torah.

The Torah lists:

- Three sheratzim
- Then another five.

A special word in the pasuk teaches that:

- The hides of certain sheratzim
- Are treated like their flesh.

6️⃣ “Lemineihu” Divides the List

👉 The question is:

If the Torah's word “eileh” refers to the entire list:

- Why shouldn't all eight hides be treated alike?

Rav explains:

- The word “lemineihu” interrupts the list.

This divides:

- The first group
- From the later group.

Therefore:

- The soft hides of the later sheratzim can be treated like flesh
- While the tougher hides of the earlier group are not.

7️⃣ What Happened to the Tinshemes?

👉 The Gemara asks why:

- The tinshemes

Is missing from the Mishnah’s list.

Rav Shmuel bar Yitzchak answers:

- Rav actually included the tinshemes in his version.

📌 Rav Could Disagree

👉 Rav had a special status:

- He stood at the transition between the Tannaim and Amoraim.

Therefore:

- Rav can be regarded as a Tanna
- And can disagree with the Tanna of our Mishnah.

8️⃣ Rebbe Yehudah – It Depends on the Skin

👉 Rebbe Yehudah takes a different approach.

The determining factor is:

- Whether the particular hide is soft or hard.

If it is:

- Soft and flesh-like – it can have the status of meat
- Hard and tough – it does not.

When Does Hide Lose Its Tumah?

9️⃣ Processing the Hide

👉 The Mishnah taught that once these hides are:

- Properly processed

They no longer retain:

- Their flesh-like status for Tumah.

There is also a way for use itself to demonstrate:

- That the hide has become a functional material
- Rather than flesh.

🔟 A Donkey's Ear Used to Patch a Basket

👉 Rav Chiya gives an unusual example:

A person takes:

- The ear of a donkey
- And attaches it as a patch to his basket.

Once he uses it this way:

- It is treated as material
- Rather than part of the animal.

Therefore:

- It becomes tahor.

📌 **No Further Processing Required**

👉 Its actual use as a patch demonstrates:

- That it has been converted into a usable object.

1️⃣1️⃣ **Walking on a Hide**

👉 If the hide was not actually used as a patch:

- Walking on it can accomplish the necessary change of status.

How much walking?

- Four mil.

This leads the Gemara into an important discussion of:

- Four other halachos involving the distance of four mil.

Four Mil

1️⃣2️⃣ **Four Cases of Travelling**

👉 Rebbe Avahu in the name of Reish Lakish discusses four cases involving travelling for a mitzvah or requirement:

- Gavol
- Tefillah
- Netilas yadayim
- Processing a hide by walking on it.

Four mil is approximately:

- 72 minutes of normal walking.

1️⃣3️⃣ **Gavol**

👉 Gavol refers to someone hired:

- To prepare dough in a state of Taharah.

If the available utensils are tamei and he needs access to a mikvah:

- He may be required to travel as far as four mil in the direction he is already travelling.

This is because:

- He accepted responsibility to produce the dough in Taharah.

Travelling for a Minyan

1️⃣4️⃣ Tefillah

👉 The Gemara applies the same principle to:

- Travelling to daven with a minyan.

If the minyan is:

- Ahead of him in the direction he is travelling

He must continue as far as:

- Four mil.

But if he must:

- Turn back
- Or travel out of his way

The requirement is only:

- One mil.

📌 **Practical Shiur**

👉 One mil is approximately:

- 18 minutes of walking.

The key distinction is:

- Ahead on your existing journey – up to four mil
- Backwards or out of your way – up to one mil.

Travelling for Netilas Yadayim

1️⃣5️⃣ Water for Washing Hands

👉 The same distinction applies when:

- A traveller wants to eat bread
- But has no water for netilas yadayim.

If water is available:

- Further ahead on his route – he may need to continue up to four mil.

If he must:

- Turn back or go out of his way

The requirement is:

- Up to one mil.

Soldiers Entering a House

1️⃣6️⃣ A Legion Passing Through

👉 A Beraisa discusses:

- A group of soldiers travelling from place to place
- Who enter a house.

The house is presumed:

- Tamei.

📌 Why?

👉 Soldiers of that period might carry:

- Human scalps or skins taken from the dead.

These could introduce:

- Tumah into the house.

The Gemara notes that such practices were:

- A genuine historical reality.

Three Ways of Skinning an Animal

1️⃣7️⃣ Skinning for a Flat Hide

👉 The Mishnah now discusses how much of a partially removed hide remains:

- A yad – a handle for the flesh

And can therefore:

- Transfer Tumah into or out of the meat.

The first method is:

- Skinning the animal to produce a flat hide
- Such as for a rug or covering.

The hide is opened:

- From one end along the body.

Once enough hide has been removed that it is no longer useful for handling the animal:

- The detached section becomes tahor.

1️⃣8️⃣ Kedei Achizah – Enough to Grip

👉 At the beginning of the skinning:

- A certain amount of hide is useful for gripping and manoeuvring the animal.

This is called:

- Kedei achizah.

As long as the hide functions as:

- A handle for the meat

It remains:

- Connected for Tumah.

Once it no longer serves that function:

- It becomes tahor.

Skinning to Make a Flask

1️⃣9️⃣ A Different Method

👉 If the person wants to make:

- A flask or container from the hide

He skins the animal differently.

He wants:

- The hide to remain largely intact
- So it can hold liquid.

In this case:

- Much more of the hide remains functionally connected to the animal during the skinning.

The Mishnah gives:

- The chest as an important stage in this process.

Margil – Skinning from the Legs

2️⃣0️⃣ Removing the Hide Like a Bag

👉 A third method is:

- Margil

Where the hide is removed:

- From the legs downward
- Almost like pulling off a complete covering.

In this method:

- The entire hide can remain a chibur for Tumah
- Until the skinning reaches very far down.

Even when:

- Most of the hide has already been removed

It can still act:

- As a handle for the remaining flesh.

2️⃣ 1️⃣ Rav vs Rav Asi

👉 Rav says:

- Once the hide is genuinely removed and no longer functions as a handle, it is tahor.

Rav Asi says:

- The first tefach immediately next to the flesh remains tamei.

Why?

That tefach is still considered:

- Functionally connected to the meat.

2️⃣ 2️⃣ Challenges to Rav Asi

👉 The Gemara brings several Beraisos which seem to say:

- Only hide actually attached to the meat remains tamei.

This appears to contradict:

- Rav Asi

Who includes:

- The first detached tefach.

📌 Answer

👉 Rav Asi explains:

When the Beraisa says:

- “The hide attached to the flesh”

It can include:

- The first tefach immediately next to it.

Halachically:

- That nearby tefach is still treated as connected.

2️⃣ 3️⃣ The First Tefach Is Different

👉 Another Beraisa seems to state explicitly that:

- The first detached tefach is tahor.

The Gemara distinguishes:

- The very first tefach removed
- From later stages of the skinning.

At the very beginning:

- That tefach is not yet useful as a handle.

Once more hide has been removed:

- A tefach next to the flesh can function as a grip
- And remains tamei according to Rav Asi.

2️⃣4️⃣ How Much Is Kedei Achizah?

👉 The Gemara asks:

How much hide is considered:

- Enough to grip?

The answer is:

- A tefach kaful – a doubled tefach.

Meaning:

- Enough hide to fold over
- Providing a proper grip.

Tearing a Tamei Garment

2️⃣5️⃣ Destroying the Garment

👉 The Gemara moves to another case involving:

- A garment that is tamei.

Besides immersing it in a mikvah:

- Its Tumah can be removed by destroying its status as a usable garment.

If a person tears:

- The majority of the garment

It is no longer considered:

- The original kli.

Therefore:

- It becomes tahor.

2️⃣6️⃣ Tumah Removed Retroactively

👉 The wording indicates:

- Once he begins tearing
- And eventually tears the majority

The garment is considered to have lost its status:

- From the beginning of the tearing process.

📌 Nafkamina

👉 If Tumah touched the garment:

- After he began tearing
- But before he completed the majority

Once he ultimately completes the required tear:

- The earlier stage can be viewed as part of the destruction process.

Immersion Before Tearing

2️⃣7️⃣ Tefillah and Tearing

👉 The Gemara discusses a garment which:

- Was first immersed in a mikvah
- And then torn.

Normally, immersion does not complete purification immediately:

- The item still requires sunset.

However, tearing the garment:

- Destroys its status as the original tamei kli.

The Gemara discusses whether we are concerned:

- That the person may stop before tearing the required majority.

2️⃣ 8️⃣ Will People Misunderstand?

👉 One concern is that observers might think:

- Immersion alone allowed the garment to be used immediately
- Without waiting until sunset.

Rav Yosef answers:

- The tear is obvious.

People can see:

- That the garment was destroyed as a usable kli.

Therefore:

- They will not mistakenly attribute its Taharah merely to immersion.

Why Not Make a Gezeirah Everywhere?

2️⃣ 9️⃣ Back to the Partially Removed Hide

👉 The Gemara asks:

If we are concerned that a person may fail to complete an action:

Why don't we make the same gezeirah regarding:

- A partially removed hide?

Perhaps:

- He will not remove quite enough
- Yet will mistakenly treat it as tahor.

3️⃣ 0️⃣ Tumah DeRabbanan

👉 The Gemara answers that the case under discussion can involve:

- Tumah only miDeRabbanan.

Therefore:

- Chazal did not impose an additional gezeirah.

The Gemara then challenges this:

What about a case involving:

- A tahor person
- Handling an animal that itself has genuine Tumah?

That sounds like:

- A Torah-level concern.

3️⃣1️⃣ A Shechted Treifah

👉 The Gemara answers:

The case can involve:

- A kosher species that was shechted
- And subsequently discovered to be a treifah.

The Tumah being discussed there is:

- Rabbinic.

This follows the teaching of:

- Avuha d'Shmuel

Regarding the Rabbinic Tumah of:

- A shechted treifah in the context of kodshim.

The discussion continues onto the next Daf.

📌 Key Chazarah

- Rebbe Yochanan says the soft skin of a young calf's head is not treated like meat; the broader ruling in the Mishnah represents an individual opinion.
- The skin underneath the fatty tail is treated as flesh even regarding Piggul.
- The hides of the eight sheratzim are divided according to the pesukim and whether their skins are soft or tough.

- Rav could disagree with the Mishnah because of his unique status at the end of the Tannaitic period.
- Using a hide as a patch can remove its flesh-like status without further processing; otherwise walking on it for four mil can accomplish this.
- For Tefillah and netilas yadayim, the Gemara distinguishes between travelling ahead on one's route, up to four mil, and going backwards or out of the way, up to one mil.
- A house entered by travelling soldiers was presumed tamei because they could carry human skins or scalps.
- The Mishnah discusses three methods of skinning an animal and when the detached hide stops functioning as a yad for the meat.
- Kedei achizah is the amount of hide needed to grip and manoeuvre the animal; the Gemara describes this as a doubled tefach.
- Rav Asi says a tefach of hide immediately next to the flesh can remain connected for Tumah even after being detached.
- A tamei garment loses its Tumah when the majority is torn and it loses its status as a usable kli.
- The Gemara discusses whether this destruction can be viewed as beginning retroactively from when the tearing started.
- The final discussion distinguishes Torah Tumah from Rabbinic Tumah and introduces the Rabbinic Tumah of a shechted treifah in kodshim.

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