Chullin 124 – Good Morning Raboisai

Tearing a Tamei Garment

1️⃣ Rav Bar Avuha – Tearing Is Not Always Enough

👉 The Gemara continues yesterday's discussion of a tamei garment.

Normally, destroying a kli removes:

- Its status as a kli
- And therefore its Tumah.

Rav Bar Avuha teaches that simply beginning to tear the garment is not necessarily enough.

If the garment was first:

- Immersed in a mikvah

And he then proceeds to tear it properly:

- We can rely on the tearing.

Otherwise there is concern:

- He may stop before completing the amount necessary to destroy its status as a garment.

A Partially Removed Hide

2️⃣ Sheretz vs Other Animals

👉 Rebbe Dostai ben Yehudah quotes Rebbe Shimon:

If someone removes the hide of a sheretz:

- Even if most of the hide has already been removed
- As long as some remains attached

It can still be considered:

- A chibur – connected to the sheretz.

The Gemara initially infers:

- By a sheretz it remains connected
- But by an ordinary animal it would not.

3️⃣ Hide Remaining on the Neck

👉 The Gemara explains the Beraisa differently.

The comparison is specifically to:

- A hide removed using the margil method
- Where virtually the entire hide has been removed
- And only the neck remains attached.

Rebbe Yochanan ben Nuri holds:

- At this stage it is no longer considered connected.

📌 Why Is There No Gezeirah?

👉 When only the neck remains attached:

- The situation is obvious.

Therefore:

- We are not concerned that someone will mistakenly stop too early.

Can Torn Leather "Heal"?

4️⃣ Reish Lakish – Leather Is Different

👉 Reish Lakish introduces an important principle.

There is a difference between:

- Cloth
- Leather.

With cloth:

- Once sufficiently torn, its previous status is destroyed.

But leather can be different.

If leather is cut while:

- The bottom remains connected

The two sides can still:

- Be joined together effectively.

It has a strong base and can be:

- Sewn back together.

Reish Lakish therefore treats the remaining connection as significant.

5️⃣ Rebbe Yochanan Disagrees

👉 Rebbe Yochanan says:

- Leather is no different from cloth.

He does not accept:

- Reish Lakish's concept that the remaining connection makes it as though the leather is still joined.

This becomes:

- The central machlokes of the sugya.

Cutting Leather for Straps or Sandals

6️⃣ A Tamei Piece of Leather

👉 The Gemara discusses:

- A piece of leather that is tamei through Midras.

The owner decides to use it for:

- Straps
- Or sandals.

He begins cutting it into:

- Smaller pieces.

Once the pieces no longer have the required size for Midras:

- They become tahor.

7️⃣ A Challenge to Reish Lakish

👉 According to Reish Lakish:

If the pieces remain connected at the bottom:

- They should still be considered joined.

So why does cutting them:

- Remove their Tumah?

📌 **Answer**

👉 The Gemara establishes the case where:

- The leather is being cut in a curved or circular fashion.

Such pieces:

- Cannot easily be stitched back together into the original hide.

Therefore:

- Even Reish Lakish agrees that the original connection has been destroyed.

Why Doesn't a Partially Removed Hide Remain Connected?

8️⃣ **Another Challenge**

👉 The Mishnah taught that when skinning an animal for a flat hide:

- Only kedei achizah – the amount needed to grip – remains connected for Tumah.

Once more is removed:

- The detached section is tahor.

But according to Reish Lakish:

- Some hide is still attached to the animal.

Why shouldn't that connection:

- Keep the entire hide joined?

9️⃣ **Rishon Rishon Naaseh Niprad**

👉 Rebbe Avin answers:

As the hide is removed:

- Each section becomes detached immediately.

Once hide has been separated from the flesh:

- It cannot “heal” back onto the animal.

📌 **Important Distinction**

👉 Reish Lakish's principle applies where:

- Two portions of leather remain connected to each other.

It does not mean:

- Detached hide can reconnect itself to the animal's flesh.

The Hide Remaining Around the Neck

🔟 **Rebbe Yochanan ben Nuri**

👉 The Gemara again challenges Reish Lakish:

If almost the entire hide has been removed but:

- It remains attached around the neck

Rebbe Yochanan ben Nuri says:

- It is not considered a chibur.

Why doesn't the neck connection:

- Join the entire hide?

1️⃣1️⃣ **Yad or Shomer?**

👉 The Gemara explains that this is a different issue.

The remaining skin around the neck acts as:

- A shomer – protection for the flesh.

The question is:

If the person intends shortly to remove that remaining skin:

- Does it still qualify as a shomer?

Therefore, this machlokes is not proof regarding:

- Reish Lakish’s principle of connected leather.

A Tamei Earthenware Oven

1️⃣2️⃣ How Do You Remove Its Tumah?

👉 The Gemara now turns to:

- A tamei earthenware oven.

To destroy its status as a kli:

- It must be broken apart.

One opinion requires:

- Dividing it into three pieces
- And removing the outer layer down to the ground.

📌 Why Three Pieces?

👉 If something is divided into three:

- No single piece necessarily contains the majority of the original oven.

This clearly destroys:

- Its status as the original kli.

1️⃣3️⃣ Rebbe Meir

👉 Rebbe Meir gives a different shiur.

The remaining pieces must be:

- Less than four tefachim.

According to this view:

- It is not always necessary to remove the outer coating.

The key question is:

- Whether enough of the original oven remains to retain its status.

The Outer Coating Reconnects the Oven

1️⃣4️⃣ A Challenge to Reish Lakish

👉 An oven consists of:

- The inner earthenware structure
- An outer coating surrounding it.

Even after breaking the inner oven:

- The outer coating may continue holding the pieces together.

According to Reish Lakish:

- Shouldn't that connection unify the pieces?

If so:

- Why should breaking the inner oven remove its Tumah?

1️⃣5️⃣ Removing the Outer Layer

👉 The Gemara answers that according to Reish Lakish:

If the oven is already tamei:

- The outer coating must also be removed.

Otherwise:

- It continues joining the pieces
- And the oven retains its status.

📌 Prevention Is Different

👉 There is a separate question when:

- The oven has not yet become tamei
- And the owner merely wants to prevent it from becoming susceptible to Tumah.

In that situation:

- The Tannaim disagree whether breaking it sufficiently is enough
- Without removing the outer coating.

Four Tefachim or Three Pieces?

1️⃣6️⃣ The Shiur of a Large Oven

👉 The Gemara asks:

A Beraisa teaches that a large oven initially requires:

- Four tefachim

To receive Tumah.

After becoming tamei:

- A sufficiently large remaining piece can retain its Tumah.

How does this fit with the requirement to:

- Divide the oven into three pieces?

1️⃣7️⃣ Horizontal vs Vertical Cuts

👉 The Gemara distinguishes between:

- Cutting the oven horizontally
- Cutting it vertically.

A horizontal break:

- Makes it difficult for the oven to stand and function properly.

A vertical section:

- Can potentially remain standing and usable.

Therefore:

- Different amounts may be required to destroy its status
- Depending on how it was broken.

A Small Oven

1️⃣8️⃣ How Small Can an Oven Be?

👉 The Gemara discusses:

- A very small oven.

A small oven can initially become susceptible to Tumah at:

- A much smaller size.

The Gemara questions:

What practical use could there be for:

- A tiny fragment of such an oven?

Abaye therefore explains:

- The discussion of a majority refers to a larger oven
- Not an unusably tiny fragment.

1️⃣9️⃣ Majority vs Four Tefachim

👉 The Gemara reconciles two shiurim:

- Rov – the majority
- Four tefachim.

It depends on:

- The original size of the oven.

For a nine-tefach oven:

- A majority is more than four tefachim
- So four alone is insufficient.

For a seven-tefach oven:

- Four tefachim already constitutes a majority.

Therefore:

- The two measurements can work together.

Back to Leather and Cloth

2️⃣0️⃣ A Small Remaining Piece

👉 The Gemara returns to the machlokes between:

- Reish Lakish
- Rebbe Yochanan.

According to one version:

Reish Lakish distinguishes between:

- Cloth – a small remaining piece is insignificant
- Leather – a comparable piece may still be chashuv.

Rebbe Yochanan says:

- There is no such distinction.

A sufficiently small remnant:

- Loses its status in either material.

2️⃣1️⃣ Leather Used for a Seat

👉 Rebbe Yochanan challenges Reish Lakish from:

- A piece of leather that became tamei through Midras.

If the owner decides to cut it for:

- Straps or sandals

It can lose:

- Its Midras status.

But if small leather pieces are still significant according to Reish Lakish:

- Why should it become tahor?

📌 Answer

👉 The relevant size depends on:

- What the leather is intended to be used for.

A piece that may be useful for one purpose:

- May be too small for a seat.

Therefore:

- It can lose its Midras status.

Meat Attached to a Hide

2️⃣2️⃣ One Kezayis vs Two Half-Kezaysim

👉 The Gemara returns to:

- Meat remaining attached to an animal's hide.

There are two cases:

1. One complete kezayis of meat
2. Two separate half-kezaysim.

If there is:

- One complete kezayis

Tumah can be transferred through:

- A yad
- Or a shomer.

2️⃣ 3️⃣ Two Half-Kezaysim

👉 If there are:

- Two separate half-kezaysim

Touching one half:

- Does not mean he touched a full kezayis.

But if he lifts:

- The entire hide

He has moved:

- Both halves together.

This creates a distinction between:

- Maga – touching
- Masa – carrying.

2️⃣ 4️⃣ Why Is a Toothpick Different?

👉 Imagine:

- Two half-kezaysim of neveilah
- Attached to a stick.

If a person lifts the stick:

- He carries both halves together
- Giving him a full kezayis for Masa.

But Rebbe Akiva says that two half-kezaysim on a hide can be different.

Why?

Because:

- The hide can be mevatel the small pieces of meat.

The stick:

- Does not.

Who Causes the Bittul?

2️⃣5️⃣ Human vs Animal

👉 Ulla discusses whether the scraps were left by:

- A chayah tearing the hide
- Or a person deliberately cutting it with a knife.

A butcher leaving tiny scraps behind demonstrates:

- That he considers them insignificant.

The Gemara examines whether:

- The bittul comes from the person's intention
- Or from the hide itself.

2️⃣6️⃣ How Large Can the Meat Be?

👉 The question is asked:

How much meat can remain on the hide and still:

- Become batel?

Could even:

- A substantial piece of meat

Lose its status because it is attached to the hide?

A very strong reaction is given to the suggestion that:

- Rebbe Yochanan held such a broad rule.

Rav Nachman and Rebbe Yochanan

2️⃣7️⃣ Rav Nachman's Strong Reaction

👉 Ulla reported a teaching:

- In the name of Rebbe Yochanan.

When Rav Nachman heard the version implying:

- Even a significant piece of meat could become batel

He reacted very strongly:

- Even if he had heard it directly from Rebbe Yochanan, he would not accept that version.

The Gemara later clarifies:

- What exactly Rebbe Yochanan's statement referred to.

2️⃣8️⃣ The Real Case – Two Half-Kezaysim

👉 The teaching is ultimately associated with:

- Two separate half-kezaysim on the hide

Rather than:

- One substantial kezayis.

That makes the bittul easier to understand:

- Each individual piece is small
- And can lose its significance to the hide.

2️⃣9️⃣ A Thin Strip of Meat

👉 A report from Eretz Yisrael appeared to say:

- Even a full kezayis could become batel.

The Gemara limits the case to:

- A very thin strip of meat.

📌 **Why?**

👉 Although its total volume may reach:

- A kezayis

Because it is:

- Spread extremely thinly over the hide

It can still be viewed as:

- Insignificant
- And batel to the hide.

📌 **Key Chazarah**

- Rav Bar Avuha teaches that simply starting to tear a tamei garment is not always enough; there is concern the person may not complete the required destruction.
- Reish Lakish distinguishes leather from cloth: leather that remains connected can sometimes be treated as though its separated portions are still joined.
- Rebbe Yochanan disagrees and does not give leather this special status.
- Once hide is actually removed from an animal, it cannot “heal” back onto the flesh.
- The skin remaining around an animal's neck raises a separate question of shomer rather than proving the leather dispute.
- A tamei earthenware oven loses its Tumah when sufficiently broken and, where necessary, its outer coating is removed.
- The outer coating can unify broken oven pieces, which is important according to Reish Lakish.
- Different rules apply depending on whether an oven is cut horizontally or vertically and whether the remaining section is still usable.
- The shiur of four tefachim and the requirement of a majority depend on the original size of the oven.
- A small piece of leather can remain significant for one use while being too small for Midras as a seat.
- With two half-kezaysim of neveilah, lifting both can create Tumah through Masa even though touching one alone is insufficient.

- Small pieces of meat attached to a hide can become batel to the hide in a way that meat attached to an ordinary stick does not.
- The Gemara clarifies a strongly disputed report in the name of Rebbe Yochanan: even a kezayis can be batel where it is spread as a very thin strip over the hide.

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