Chullin 128 – Good Morning Raboisai

Dried Fruit – Attached or Detached?

1️⃣ A Branch That Became Detached

👉 The Gemara continues with a branch containing fruit which became detached from the tree, or is effectively no longer connected to the ground.

The Beraisa says:

- Harei hein k'telushin – they are considered detached.

This has two practical effects:

- Shabbos – removing the fruit from the detached branch is not considered plucking from the ground.
- Tumah – the fruit can receive Tum'as Ochlin, because it is no longer attached to the ground.

2️⃣ What If the Fruit Dried While Still Attached?

👉 The Beraisa then says that if the fruit dried while still on the tree:

- Harei hein k'mechubarin – they are considered attached.

The Gemara initially understands this to apply in both directions:

- Removing it on Shabbos would still be considered detaching.
- It would not receive Tumah because it remains attached to the ground.

3️⃣ Maybe the Two Halves Are Different

👉 The Gemara rejects the proof.

Just because the first part of the Beraisa uses "detached" for:

- Shabbos
- And Tumah

does not necessarily mean that "attached" in the second part refers to:

- Both halachos.

It could be:

- Attached for one halachah
- But treated differently for another.

This continues yesterday's theme that:

- "Attached" and "detached" can have different definitions for different halachos.

The Dangling Limb After Shechita

4️⃣ Does the Shechita Blood Provide Hechsher?

👉 We return to an animal with:

- A limb hanging by a small connection.

The animal is then:

- Shechted.

The Shechita produces blood, and blood is one of the liquids that can provide:

- Hechsher – making food susceptible to Tumah.

Rebbe Meir says:

- The blood provides Hechsher for the dangling limb.

Rebbe Shimon says:

- It does not.

The Gemara gives several different explanations for their machlokes.

Explanation 1 – Is the Animal a Yad?

5️⃣ Can the Whole Animal Be a Handle for the Limb?

👉 One explanation is whether:

- The animal itself can serve as a Yad – a handle – for the dangling limb.

Rebbe Meir holds:

- The connection allows the Shechita blood affecting the animal to affect the limb as well.

Rebbe Shimon disagrees.

The question is whether such a large animal can function as:

- A Yad for one relatively small dangling limb.

Explanation 2 – Will It Break Away?

6️⃣ Testing the Connection

👉 Another explanation depends on:

- How strong the connection is.

Imagine holding the object by:

- The small dangling piece.

If the weight of the larger section causes:

- The connection to break

Does that mean they are already considered:

- Two separate pieces?

Rebbe Shimon treats the weak connection as insufficient.

Rebbe Meir can still treat them as:

- Connected in their present state.

7️⃣ A Difficulty from Tevul Yom

👉 The Gemara challenges this understanding of Rebbe Meir from:

- Terumah touched by a Tevul Yom.

A Tevul Yom is someone who:

- Was tamei
- Immersed in a mikvah
- But is still waiting until nightfall for complete taharah.

His Tumah is weak, but:

- He can still passul Terumah.

8️⃣ Two Pieces of Terumah

👉 Where two pieces of Terumah are barely connected, Rebbe Meir appears to distinguish based on whether:

- One can lift the larger piece by holding the smaller one without it breaking away.

If it breaks:

- They are treated as separate.

This appears to contradict the explanation that Rebbe Meir considers a weak connection sufficient.

9️⃣ Tevul Yom May Be Different

👉 The Gemara considers distinguishing:

- Tevul Yom
- From ordinary Tumah.

Since Tevul Yom has:

- A weaker level of Tumah

Its rules of connection may be different.

The discussion depends on how the Tannaim understand:

- The special status of Tevul Yom.

Explanation 3 – Yad for Tumah vs Yad for Hechsher

🔟 A Handle May Work for One but Not the Other

👉 Another explanation is that everyone can agree there is:

- A Yad for Tumah.

The disagreement is whether there is also:

- A Yad for Hechsher.

Meaning:

If liquid touches:

- The handle or connected part

Does that make the actual food:

- Susceptible to Tumah?

One opinion says:

- Yes.

The other says:

- Yad transfers Tumah, but not Hechsher.

1️⃣1️⃣ Tumah Is Not Necessarily Like Hechsher

👉 Tumah can travel through:

- A halachic connection or Yad.

But perhaps Hechsher is different.

The liquid may need to:

- Reach the food itself

Rather than merely:

- Its handle.

This is therefore another possible explanation of Rebbe Meir and Rebbe Shimon.

A Change of Intention

1️⃣2️⃣ Produce Washed for an Animal

👉 The Gemara discusses produce that was:

- Washed while intended for animal food.

Later, the owner changed his mind and decided:

- To eat it himself.

The question is:

Does the earlier washing now count as:

- Hechsher for human food?

The discussion depends on:

- The intention present when the liquid originally touched the produce.

Explanation 4 – Rebbe Akiva's Position

1️⃣3️⃣ Yad for Tumah but Not Hechsher

👉 Another way of understanding the machlokes depends on:

- Which version of Rebbe Akiva's opinion is accepted.

The key possibility is:

- Yesh Yad l'Tumah
- V'ein Yad l'Hechsher.

Meaning:

- A handle can transmit Tumah
- But does not necessarily transmit Hechsher.

This directly affects:

- The dangling limb and the Shechita blood.

Explanation 5 – When Does Shechita Begin?

1️⃣4️⃣ The Blood Was Wiped Away

👉 The Gemara gives another case.

During Shechita:

- Blood comes out after cutting the first siman.
- That blood is then wiped away.
- The second siman is subsequently cut.

The question becomes:

When does Shechita halachically take effect?

1️⃣5️⃣ Yesh Shechita MiTechilah V'Ad Sof

👉 One possibility is:

- Shechita is a process from beginning to end.

If so:

- Blood produced during the first siman is already Dam Shechita.

It can therefore potentially:

- Provide Hechsher.

1️⃣6️⃣ Ein Shechita Ela LaSof

👉 Alternatively:

- Shechita only takes effect at the completion.

If so, blood that appeared earlier and was wiped away:

- Was not yet Dam Shechita at the time.

By the time Shechita was completed:

- That blood was gone.

Therefore:

- It cannot provide the necessary Hechsher.

Explanation 6 – Shechita Itself

1️⃣7️⃣ Does Shechita Make It Susceptible?

👉 The final explanation considers whether:

- The Shechita itself

can create the relevant susceptibility to Tumah, rather than relying solely on:

- The blood.

This completes the Gemara's multiple explanations of:

- Rebbe Meir and Rebbe Shimon.

A New Series of Questions

Can Something Tahor Carry Tumah to Something Tamei?

1️⃣8️⃣ The Basic Question

👉 The Gemara now asks the same fundamental question in several different cases.

There are two connected objects:

- One cannot itself receive Tumah.
- The other can.

Tumah touches:

- The part that cannot become tamei.

Can that part nevertheless act as:

- A conduit

and transfer Tumah to:

- The susceptible part?

Case 1 – A Living Animal

1️⃣9️⃣ Tumah Touches the Animal

👉 A living animal itself:

- Does not receive Tumah.

But its nearly detached limb:

- Can receive Tum'as Ochlin.

Suppose Tumah touches:

- The main body of the living animal.

Can the Tumah travel through:

- The animal

to the dangling limb?

The Gemara leaves the question:

- Teiku.

Case 2 – A Plant in a Pot

2️⃣0️⃣ Part Attached, Part Detached

👉 The Gemara discusses a plant growing in:

- A pot without a hole.

Normally, without a hole:

- It is considered detached from the ground
- And can receive Tumah.

But part of the plant extends:

- Outside the pot

and can draw nourishment from:

- The ground.

That portion can therefore be considered:

- Attached to the ground.

2️⃣1️⃣ Can Tumah Travel Through the Attached Part?

👉 We now have:

- One part susceptible to Tumah
- One part considered attached and not susceptible.

If Tumah touches:

- The attached portion

Can it travel through the plant to:

- The susceptible portion?

Again, this is the same underlying question:

Can something which cannot itself receive Tumah:

- Serve as a Yad or conduit for Tumah?

Case 3 – Half a Pumpkin Is Assur

2️⃣2️⃣ One Half Can No Longer Be Eaten

👉 The Gemara discusses a pumpkin where:

- One portion has become forbidden in benefit.

That portion is no longer treated as:

- Ordinary food for Tum'as Ochlin.

The other portion remains:

- Susceptible to Tumah.

If Tumah touches the non-susceptible half:

- Can it transfer Tumah to the other half?

Rebbe Yirmiyah asks the question.

The answer:

- Teiku.

Case 4 – A Damaged Branch

2️⃣3️⃣ A Branch That Can Still Survive

👉 Rebbe Papa asks about:

- A branch that has partially broken from a tree
- But remains sufficiently attached to survive.

Because it can still live:

- It retains the status of attached to the ground
- And cannot itself receive Tumah.

But can that attached portion:

- Transfer Tumah to another part which can receive it?

Again:

- Teiku.

Case 5 – A Stone Shared by Two Houses

2️⃣4️⃣ Tzaraas in a Shared Wall

👉 The Gemara brings another version of the same question involving:

- A stone shared between two houses
- With Tzaraas affecting one side.

In certain stages of Tzaraas:

- The affected stone must be removed.

When an entire house must ultimately be demolished:

- Only the affected owner's portion is destroyed
- Not automatically the neighbour's portion.

2️⃣5️⃣ Can the Unaffected Portion Transfer Tumah?

👉 The question is again:

Can the portion which does not itself have the relevant Tumah:

- Serve as a connection

to transmit Tumah to:

- The affected portion?

The Gemara again leaves it:

- Teiku.

📌 One Question – Several Applications

The repeated underlying question is:

Can something which cannot itself receive Tumah:

- Nevertheless serve as a conduit for Tumah?

The Animal Dies

2️⃣6️⃣ Eiver Min HaChai vs Eiver Min HaNeveilah

👉 The Gemara returns to the dangling limb.

If the animal:

- Dies without Shechita

the Mishnah distinguishes between:

- Eiver Min HaChai
- Eiver Min HaNeveilah.

The Gemara asks:

Why does the distinction matter?

Both can produce Tumah.

Flesh vs a Complete Limb

2️⃣7️⃣ Basar Min HaChai

👉 The difference appears with:

- Ordinary flesh
- As opposed to a complete limb.

A complete Eiver Min HaChai:

- Has Tumah.

But ordinary Basar Min HaChai:

- Does not have that same Tumah.

By contrast, flesh from a Neveilah:

- Can itself transmit Tumah.

The Source for Tum'as Eiver Min HaChai

2️⃣8️⃣ "V'Chi Yamus Min HaBehemah"

👉 Rav derives Tum'as Eiver Min HaChai from:

- V'chi yamus min habehemah.

The word:

- Min – from the animal

indicates that even:

- Part of an animal

can have Tumah.

2️⃣9️⃣ But We Already Need This Pasuk

👉 The Gemara objects:

This wording is already used to teach another important halachah.

An animal which underwent valid Shechita but was discovered to be:

- Treifah

does not transmit:

- Tum'as Neveilah.

Valid Shechita removes:

- Neveilah Tumah

even though the animal remains:

- Forbidden to eat.

3️⃣0️⃣ Two Derashos

👉 The Gemara explains that the wording can support:

- Two separate teachings.

One teaches:

- A shechted Treifah does not have Tum'as Neveilah.

The other teaches:

- Part of an animal can itself transmit Tumah.

Why Not Basar Min HaChai?

3️⃣1️⃣ Maybe Ordinary Flesh Should Also Be Tamei

👉 If “min habehemah” includes:

- Part of the animal

why limit this to:

- A complete limb?

Perhaps even:

- A piece of flesh from a living animal

should transmit Tumah.

The Gemara therefore needs to define:

- What type of “part” resembles the animal itself.

Three Opinions

3️⃣ 2️⃣ First Opinion – Something That Does Not Regenerate

👉 One opinion compares the detached part to:

- Death.

Just as a dead animal:

- Cannot regenerate

the Tumah of Eiver Min HaChai applies to something:

- Which cannot regenerate.

Ordinary flesh:

- Can regenerate.

Therefore:

- Basar Min HaChai is excluded.

3️⃣ 3️⃣ Rebbe Akiva – Gidin V'Atzamos

👉 Rebbe Akiva gives a different definition.

The limb must resemble an animal by containing:

- Gidin – sinews
- Atzamos – bones.

Therefore:

- A complete limb can have Tum'as Eiver Min HaChai.
- Plain flesh does not.

3️⃣ 4️⃣ Rebbe – Basar, Gidin V'Atzamos

👉 Rebbe requires all three:

- Basar
- Gidin

- Atzamos.

So the limb must contain:

- Flesh
- Sinews
- Bones.

This is stricter than Rebbe Akiva.

3️⃣5️⃣ The Practical Difference

👉 A major difference is:

- The lower part of a leg which contains bones and sinews
- But does not contain flesh.

According to Rebbe Akiva:

- It can qualify because it has Gidin and Atzamos.

According to Rebbe:

- It does not qualify because Basar is also required.

Other cases discussed include:

- A kidney and similar tissue
- In relation to whether the tissue can regenerate.

The Same Derashah by Sheratzim

3️⃣6️⃣ Eiver Min HaChai of a Sheretz

👉 The Gemara applies a similar discussion to:

- Sheratzim.

Again, the question is:

What type of part from a living sheretz can transmit Tumah?

The same basic approaches appear:

- Whether it can regenerate
- Whether it has Gidin and Atzamos

- Whether Basar is also required.

Why Do We Need Both Sources?

3️⃣7️⃣ Neveilah and Sheretz Are Different

👉 The Gemara asks:

Why does the Torah need separate teachings for:

- An animal
- And a sheretz?

Could one be learned from the other?

No.

A sheretz has a special stringency:

- It transmits Tumah with the tiny shiur of an adashah – a lentil.

But a Neveilah has another stringency:

- It transmits Tumah through Masa – carrying.

Therefore:

- Neither can simply be learned from the other.

Both sources are necessary.

📌 **Key Chazarah**

- Fruit on a detached branch is considered detached for Shabbos and Tum'as Ochlin.
- The Gemara questions whether dried fruit still attached to a tree is considered attached for both Shabbos and Tumah.
- Rebbe Meir and Rebbe Shimon disagree whether Shechita blood provides Hechsher for a dangling limb.
- The Gemara gives several explanations of their machlokes, including the strength of the connection, Yad for Tumah vs Yad for Hechsher, and when Shechita halachically begins.
- If Shechita only takes effect at the end, blood wiped away earlier may not qualify as Dam Shechita.

- The Gemara then repeatedly asks whether something that cannot itself receive Tumah can nevertheless serve as a conduit to transfer Tumah to something connected to it.
- This is asked regarding a living animal and its dangling limb, different parts of a plant, a partially forbidden pumpkin, a damaged branch, and a stone associated with Tzaraas. Several questions remain Teiku.
- A complete Eiver Min HaChai can transmit Tumah, while ordinary Basar Min HaChai does not.
- “V’chi yamus min habehemah” provides the source for Tumah of part of a living animal.
- Valid Shechita prevents a Treifah from having Tum'as Neveilah.
- One opinion defines Eiver Min HaChai by whether the part can regenerate.
- Rebbe Akiva requires Gidin and Atzamos.
- Rebbe requires Basar, Gidin and Atzamos.
- Similar rules are discussed regarding Eiver Min HaChai of a sheretz.
- Both the animal and sheretz sources are necessary: sheretz has the stringency of a tiny shiur, while Neveilah has Tumah through Masa.

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