

דף יומי • תלפין • דף קכ"א

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin the daf by diving into a fascinating machlokes between Rabbi Yochanan and Reish Lakish regarding the definition of "alal" mentioned in our Mishnah. The Mishnah taught that alal joins together with meat to make up the shiur of an egg-bulk for food tumah, and the Gemara wants to know what this actually is. Rabbi Yochanan holds it refers to the nuchal ligament, which is tough and stringy, while Reish Lakish argues that it refers to the meat residue left on the hide after flaying. The Gemara brings a kasha from a pasuk in Iyov and a Braisa of Rabbi Yehuda to challenge these views, leading to a deeper analysis of how we view tough, inedible parts of an animal and whether they can still be considered food.

Next, the Gemara moves on to discuss other seemingly inedible parts of animals and birds, like beaks, talons, and horns, which the Mishnah says can join together with the meat for tumah. The Gemara asks lichaira how these hard, wood-like parts can be considered food, and explains that the Mishnah is davka referring to the softer, living areas of these parts, such as the soft membrane under the beak or the blood-filled base of the horn. We then transition to a discussion regarding a Yisrael who slaughters a non-kosher animal, analyzing the requirements of intention and hechsher (preparation by water) for it to become tamei.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 121A

EXPLANATION

וְהָדָר מִיֵּיתִי לָהּ לְעֶרְלָהּ "פְּרִי" "פְּרִי" מִכִּפּוּרִים.

And then he derives the halacha of liquid that emerges from **orlah** by a gezeirah shavah of the word "**fruit**" and "**fruit**" from **first fruits**.

משנה MISHNAH

MISHNAH

וְהָאֵלָל.

We learned in the Mishnah: **And the alal** joins together with the flesh to constitute the requisite egg-bulk to transmit food impurity.

גמרא GEMARA

QUESTION

מאי אָלֵל?

The Gemara asks: **What** is this **alal**?

ANSWER

רבי יוחנן אָמַר: מְרִטְקָא,

Rabbi Yochanan said: It is the **nuchal ligament**, which is tough and stringy.

ANSWER

וְרִישׁ לָקִישׁ אָמַר: בֶּשֶׂר שֶׁפִּלְטָתוֹ סָבִין.

And Reish Lakish said: It is the **meat residue** that is attached to the hide after the knife has flayed the flesh.

OBJECTION

מִיתִיבִי: "וְאַתֶּם אַתֶּם טִפְלֵי שֶׁקָּר רַפָּאֵי אֱלֵל כְּלָכֶם".

The Gemara **raises an objection** from a pasuk in Iyov: "**But you are plasterers of lies, you are all physicians of no value [elil]**".

EXPLANATION

בֶּשֶׂר לִמָּא לְמֵאן דְּאָמַר מְרִטְקָא – הֵיִינוּ דְּלֹאוּ בֵּר רַפּוּאָה הוּא,

Granted, according to the one who says that alal is the **nuchal ligament**, i.e., Rabbi Yochanan, **that is why** Iyov compared them to a physician trying to heal it, because it is **not something that can be healed**, as it is tough like wood.

OBJECTION

אֲלֵא לְמֵאן דְּאָמַר בֶּשֶׂר שֶׁפִּלְטָתוֹ סָבִין – בֵּר רַפּוּאָה הוּא!

But according to the one who says it is **meat residue** that is attached to the hide after the knife has flayed it, i.e., Reish Lakish, surely flesh hanging from the hide **is something that can be healed** and reattach!

RESOLUTION

בְּאֵלֵל דְּקָרָא, דְּכוּלֵּי עֲלָמָא לָא פְּלִיגִי; כִּי פְּלִיגִי – בְּאֵלֵל דְּמִתְנִיתִין.

The Gemara answers: **With regard to the alal of the verse, everyone agrees** that it refers to the nuchal ligament; **where they disagree is with regard to the alal of our Mishnah.**

PROOF

תָּא שְׁמַע, רַבִּי יְהוּדָה אָמַר: הָאֵלֵל הַמְּכוּנָס, אִם יֵשׁ כְּזוֹת בְּמָקוֹם אֶחָד – חֵיִבִּין עָלָיו,

Come and hear a proof from a Braisa: Rabbi Yehuda says: **With regard to the alal that was collected, if there is an olive-bulk in one place, one is liable for it** under the penalty of kares if he eats it or touches it and enters the Beis HaMikdash.

STATEMENT

וְאָמַר רַב הוּנָא: וְהוּא שְׁכַנְסוּ.

And Rav Huna said: **And this is only where a person collected it**, showing he considers it food.

EXPLANATION

בְּשֶׁלֶמָּא לְמַאן דְּאָמַר בְּשָׂר שְׂפִלְטָתוֹ סָכִין, הֵיכִינוּ דְּכִי אֵיכָּא כְּזִית מִיַּחֲיִיב,

Granted, according to the one who says alal is meat residue that is attached to the hide after the knife has flayed it, that is why when there is an olive-bulk collected one is liable, because he has shown he values it as food.

OBJECTION

אָלָא לְמַאן דְּאָמַר מְרִטְקָא, כִּי אֵיכָּא כְּזִית מֵאִי הָוִי? עַץ בְּעֵלְמָא הוּא!

But according to the one who says it is the nuchal ligament, even when there is an olive-bulk, what of it? It is merely wood and completely inedible!

RESOLUTION

אֵלֵיכָּא דְּרַבִּי יְהוּדָה לָא פְּלִיגִי, כִּי פְּלִיגִי אֵלֵיכָּא דְּרַבְּנִין:

The Gemara answers: According to the opinion of Rabbi Yehuda, they do not disagree; they agree it refers to meat residue. Where they disagree is according to the opinion of the Rabbis of our Mishnah.

STATEMENT

רַבִּי יוֹחָנָן אָמַר: מְרִטְקָא נָמִי מִצְטָרֵף,

Rabbi Yochanan said: The nuchal ligament also joins together with the meat according to the Rabbis.

STATEMENT

וְרִישׁ לָקִישׁ אָמַר: דּוֹקָא בְּשָׂר שְׂפִלְטָתוֹ סָכִין, אֲבָל מְרִטְקָא לָא מִצְטָרֵף.

And Reish Lakish said: Specifically meat residue that is attached to the hide after the knife has flayed it joins together, but the nuchal ligament does not join together.

QUESTION

הֲאִי בְּשָׂר שְׂפִלְטָתוֹ סָכִין, הֵיכִי דְּמִי?

The Gemara asks: This meat residue that is attached to the hide after the knife has flayed it, what are the circumstances?

INFERENCE

אִי דְּחָשִׁיב עָלֶיהָ – אֲפִילוּ בְּאִנְפֵי נַפְשִׁיהּ מִיטְמָא,

If he intends to eat it, then even by itself it should become tamei as food, without needing to join with other meat!

INFERENCE

וְאִי דְּלֹא חָשִׁיב עָלֶיהָ – בְּטוּלָהּ בְּטָלָהּ!

And if he does not intend to eat it, he has completely nullified its status as food, so why should it join together?

ANSWER

רַבִּי אֲבִין וְרַבִּי מֵיִשָּׂא, חֵד אָמַר: מְקַצְתּוֹ חֵיִשֵּׁב עָלָיו.

Rabbi Avin and Rabbi Meyasha answered this. One said: He intended to eat part of it, but we do not know which part, so it only joins together.

ANSWER

יחד אָמר: מִקְצָתוֹ פִּלְטָתוֹ חִיָּה, וּמִקְצָתוֹ פִּלְטָתוֹ סָכִין.

And one said: Part of it was severed by an animal biting it, which keeps its food status, and part of it was severed by a knife, which nullified its food status, and they are mixed up.

מִשְׁנָה MISHNAH

MISHNAH

תָּנוּ הֵתָם: הַחֲרָטוֹם וְהַצִּפְרָנִים מִיִּטְמָאִין וּמִטְמָאִין וּמִצְטָרְפִין.

We learned in a Mishnah elsewhere: The beak and the talons of a bird become tamei, and transmit tumah, and join together with the flesh.

גְּמָרָא GEMARA

QUESTION

חֲרָטוֹם – עֵץ בְּעָלְמָא הוּא!

The Gemara asks: But **the beak is merely wood**, completely hard and inedible!

ANSWER

אָמַר רַבִּי אֶלְעָזָר: בְּחֲרָטוֹם תַּחְתּוֹן.

Rabbi Elazar said: The Mishnah is referring **to the lower beak**, which is soft.

OBJECTION

תַּחְתּוֹן נָמִי עֵץ בְּעָלְמָא הוּא!

The Gemara objects: **The lower beak is also merely wood!**

ANSWER

אָמַר רַב פָּפָא: תַּחְתּוֹן שֶׁל עֲלִיוֹן.

Rav Pappa said: It means the soft membrane on the **underside of the upper beak**.

ANSWER

צִפְרָנִים, אָמַר רַבִּי אֶלְעָזָר: מְקוֹם [הַמּוֹבֵלֵעַ] בְּבֶשֶׁר.

Regarding **the talons**, Rabbi Elazar said: It refers to the **place that is absorbed in the flesh**.

ANSWER

קֶרְנִים, אָמַר רַב פָּפָא: בְּמְקוֹם שֶׁחֹתְכִין וְיוֹצֵא מִהֶן דָּם.

Regarding the **horns** mentioned in our Mishnah, Rav Pappa said: It refers to the soft **place where they cut and blood comes out of them**.

MISHNAH

כְּיוֹצֵא בּוֹ, הַשּׁוֹחֵט בְּהֵמָה.

We learned in the Mishnah: **Similarly, one who slaughters a non-kosher animal...**

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי אֲסִי: שׁוֹנֵיִן יִשְׂרָאֵל בְּטִמְאַתָּהּ, וְגוֹי בְּטַהוּרָהּ – צָרִיכִין מַחְשָׁבָה וְהַכָּשֵׁר מִמֶּם מְמַקּוּם אַחֵר.

Rabbi Assi said: The cases of a Yisrael who slaughters a non-kosher animal, and a non-Jew who slaughters a kosher animal, are alike in that they both **require intention** to eat the meat and **preparation by water from another source** to become susceptible to tumah.

QUESTION

הַכָּשֵׁר לָמָּה לִי? סוֹפּוֹ לְטַמֵּא טוּמְאָה חֲמוּרָה, וְכָל שְׁסוּפּוֹ לְטַמֵּא טוּמְאָה חֲמוּרָה – לֹא בָּעֵי הַכָּשֵׁר.

The Gemara asks: **Why do I need preparation by water? In the end it will transmit severe tumah as a neveilah, and anything that in the end transmits severe tumah does not require preparation by water!**

PROOF

דִּתְנִי דְּבִי רַבִּי יִשְׁמַעְאֵל: "וְכִי יִתֵּן מַיִם עַל זֶרַע", מָה זֶרַעִים שָׂאִין סוֹפֵן לְטַמֵּא טוּמְאָה חֲמוּרָה צָרִיכִין הַכָּשֵׁר, אַף כָּל שָׂאִין סוֹפֵן לְטַמֵּא טוּמְאָה חֲמוּרָה צָרִיךְ הַכָּשֵׁר.

As the school of Rabbi Yishmael taught: The pasuk says, "And if water be put upon seed"; just as seeds, which do not ultimately transmit severe tumah, require preparation, so too anything that does not ultimately transmit severe tumah **requires preparation**, excluding neveilah which does transmit severe tumah.

PROOF

וְתַנְיָא, אָמַר רַבִּי יוֹסִי: מִפְּנֵי מָה אָמְרוּ נִבְלָת עוֹף טָהוֹר צָרִיכָה מַחְשָׁבָה וְאֵינָהּ צָרִיכָה הַכָּשֵׁר? מִפְּנֵי

And it was taught in a Braisa, Rabbi Yose said: For what reason did they say that the carcass of a kosher bird requires intention but does not require preparation? Because in the end it transmits severe tumah.

QUESTION

שְׁסוּפָה לְטַמֵּא טוּמְאָה חֲמוּרָה!

since its end is to become tamei with a severe tumah in the throat of the one who eats it, we say that it is already considered food and does not need hechsher. But why does Rabbi Asi say that the Sages do not apply this logic to a slaughtered non-kosher animal?

ANSWER

אמר חזקיה: הואיל ויכול לגוררה, ולהעמידה על פחות מכזית.

Chizkiyah said in response: The Sages hold that we cannot say its end is definitely to become tamei, **since he is able to scrape it** and chop the meat into small pieces, **and establish it at less than a kezayis** per piece, in which case it would never convey any tumah at all.

QUESTION

אמר ליה רבי ירמיה לרבי זירא: ומי אמר חזקיה הכי?

Rabbi Yirmeyah said to Rabbi Zeira: And did Chizkiyah really say this, that the Sages hold a twitching animal is not considered dead?

OBJECTION

והא איתמר: שחט בה שנים או רוב שנים, ועדיין היא מפרקסת –

But wasn't it stated as a machlokes: If **one slaughtered in it**, a non-kosher animal, **the two simanim or the majority of the two simanim**, **and it is still twitching**,

OBJECTION

חזקיה אמר: אינה לאברים, רבי יוחנן אמר: ישנה לאברים.

Chizkiyah said: It is **not** subject to the prohibition of eating **limbs** from a living animal, whereas **Rabbi Yochanan said:** It is subject to the prohibition of eating **limbs** from a living animal.

EXPLANATION

חזקיה אמר אינה לאברים: מתה היא.

The Gemara explains: **Chizkiyah said it is not** subject to the prohibition of **limbs** because he holds **it is** considered **dead** immediately upon shechitah.

EXPLANATION

רבי יוחנן אמר ישנה לאברים: לא מתה היא.

And **Rabbi Yochanan said it is** subject to the prohibition of **limbs** because he holds **it is not** yet considered **dead**. Now, if Chizkiyah holds shechitah makes it dead, it should be tamei as a nevelah immediately, which contradicts the Sages in Rabbi Asi's statement!

ANSWER

אמר ליה: יצתה מכלל חיה, ולכלל מתה לא באת.

Rabbi Zeira said to him: Chizkiyah holds that by virtue of the shechitah, **it has left the category of a living animal**, so the prohibition of eating a limb from a living animal no longer applies, **but into the category of a dead animal it has not yet entered**, so it does not yet convey the tumah of a carcass.

STATEMENT

גופא: שחט בה שנים, או רוב שנים, ועדיין היא מפרקסת – חזקיה אמר: אינה לאברים, רבי יוחנן אמר: ישנה לאברים.

The Gemara returns to analyze **the text itself** quoted above: If **one slaughtered in it**, a non-kosher animal, **the two** simanim **or the majority of the two** simanim, **and it is still twitching**, Chizkiyah said: **It is not** subject to the prohibition of limbs, and Rabbi Yochanan said: **It is** subject to the prohibition of limbs.

RULING

אמר רבי אלעזר: נקוט להא דרבי יוחנן בידה, דתני רב אושעיא פוותיה.

Rabbi Elazar said: Hold this ruling of Rabbi Yochanan in your hand as the definitive halachah, for Rav Oshaya taught a braisa like him.

BRAISA

דתני רב אושעיא: ישראל ששחט בהמה טמאה לגוי, שחט בה שנים או רוב שנים, ומפרקסת –

For Rav Oshaya taught in a braisa: In the case of a Jew who slaughtered a non-kosher animal for a gentile to eat, and he slaughtered in it the two simanim or the majority of the two simanim, and it is still twitching,

BRAISA

מטמאה טומאת אכלין, אבל לא טומאת נבלות.

it is tamei with the tumah of foods, because the shechitah made it fit to be eaten by a gentile, but as long as it is twitching, it does not yet convey the tumah of carcasses.

BRAISA

אבר הפורש ממנה, כפורש מן החי, ובשר הפורש ממנה, כבשר הפורש מן החי, ואסור לבני נח, ואפילו לאחר שתצא נפשה.

A limb that separates from it while it is twitching is treated like a limb separating from a living animal and is tamei as nevelah, and flesh that separates from it while it is twitching is treated like flesh separating from a living animal, and it is forbidden to Bnei Noach as ever min hachai, and this prohibition remains even after its soul departs.

BRAISA

שחט בה אחד, או רוב אחד – אינה מטמאה טומאת אכלין; נחרה – אין בה טומאה של כלום.

If he slaughtered in it only one siman or the majority of one siman, it is not tamei with the tumah of foods because the shechitah was invalid; and if he stabbed it, there is no tumah of any kind in it while it is still twitching.

BRAISA

וגוי ששחט בהמה טהורה לישראל, ומפרקסת – מטמאה טומאת אכלין, אבל לא טומאת נבלה.

And similarly, a gentile who slaughtered a kosher animal for a Jew, and it is still twitching, it is tamei with the tumah of foods, but as long as it is twitching, it does not yet convey the tumah of a carcass.

BRAISA

אבר הפורש ממנה, כפורש מן החי, ובשר הפורש ממנה, כפורש מן החי, ואסור לבני נח, ואפילו לאחר שתצא נפשה.

A limb that separates from it while it is twitching is treated like a limb separating from a living animal, and flesh that separates from it while it is twitching is treated like flesh separating from a living animal, and it is forbidden to Bnei Noach, and this prohibition remains even after its soul departs.

BRAISA

שְׁחַט בַּה אֶחָד אוֹ רוֹב אֶחָד – אֵינָהּ מְטַמְּאָה טוּמְאָת אֶכְלִין, נִחְרָה – אֵין בָּהּ טוּמְאָה שֶׁל כָּלוּם.

If he slaughtered in it one siman or the majority of one siman, it is not tamei with the tumah of foods; and if he stabbed it, there is no tumah of any kind in it while it is still twitching.

BRAISA

שְׁחַט גוֹי בְּמָקוֹם שֶׁאֵין עוֹשֶׂה אוֹתָהּ טֵרֶפֶה, וּבָא יִשְׂרָאֵל וּגְמָרָה – כְּשֶׁרָה.

If a gentile slaughtered in a place that does not make it a tereifah, such as cutting only half of the windpipe, and a Jew came and completed it, the shechitah is kosher.

BRAISA

שְׁחַט יִשְׂרָאֵל, בֵּין בְּמָקוֹם שֶׁעוֹשֶׂה אוֹתָהּ טֵרֶפֶה, וּבֵין בְּמָקוֹם שֶׁאֵין עוֹשֶׂה אוֹתָהּ טֵרֶפֶה, וּבָא גוֹי וּגְמָרָה שְׁחִיטָתוֹ – פְּסוּלָה.

But if a Jew slaughtered partially, whether in a place that makes it a tereifah, such as cutting the majority of the windpipe, or whether in a place that does not make it a tereifah, and a gentile came and completed his shechitah, it is invalid.

BRAISA

הָרוּצָה שֶׁיֵּאָכַל מִבְּהֶמָה קוֹדֵם שֶׁתִּצָּא נֶפֶשָׁהּ, חוֹתֵךְ כְּזֵית בָּשָׂר מִבֵּית שְׁחִיטָתָהּ, וּמוֹלִיחַ יָפָה יָפָה, וּמְדִיחוֹ יָפָה יָפָה, וּמְמַתִּין לָהּ עַד שֶׁתִּצָּא נֶפֶשָׁהּ, וְאוֹכְלוֹ.

One who wants to eat from an animal before its soul departs, cuts a kezayis of meat from the place of its shechitah, and salts it very well, and rinses it very well to remove the blood, and waits for it until its soul departs, and then eats it.

BRAISA

אֶחָד גוֹי וְאֶחָד יִשְׂרָאֵל מוֹתְרִין בּוֹ.

In this case, both a gentile and a Jew are permitted to eat it, because the shechitah has already removed the prohibition of ever min hachai.

PROOF

מְסִיעֵה לֵיהּ לְרַב אִידִי בַר אָבִין, דְּאָמַר רַב אִידִי בַר אָבִין אָמַר רַב יִצְחָק בַּר אֲשִׁיָּין: הָרוּצָה שֶׁיֵּבְרִיא, חוֹתֵךְ כְּזֵית בָּשָׂר מִבֵּית שְׁחִיטָהּ, וּמוֹלִיחַ יָפָה יָפָה, וּמְדִיחוֹ יָפָה יָפָה, וּמְמַתִּין לָהּ עַד שֶׁתִּצָּא נֶפֶשָׁהּ, אֶחָד גוֹי וְאֶחָד יִשְׂרָאֵל מוֹתְרִים בּוֹ.

The Gemara notes: This supports Rav Idi bar Avin, for Rav Idi bar Avin said that Rav Yitzchak bar Ashyan said: One who wants to become healthy and eat warm meat cuts a kezayis of meat from the place of shechitah, and salts it very well, and rinses it very well, and waits for it until its soul departs, and both a gentile and a Jew are permitted to eat it.

QUESTION

בְּעֵי רַבִּי אֶלְעָזָר: שָׁהָה בָּהּ, דָּרַס בָּהּ – מָהוּ?

Rabbi Elazar raised a dilemma: If the slaughterer paused in it, or pressed down on it during the shechitah of this animal, which invalidates the shechitah, what is the halachah regarding whether it is tamei as food while it is still twitching?

ANSWER

אָמַר לִיהָ הֵהוּא סָבָא: הֵכִי אָמַר רַבִּי יוֹחָנָן: צְרִיכָה הֶכָשֶׁר שְׁחִיטָה כְּבִהְמָה טְהוֹרָה.

A certain elder said to him: This is what Rabbi Yochanan said: It requires a valid act of shechitah like a kosher animal in order to be considered food while twitching.

EXPLANATION

הֶכָשֶׁר לְמַאי? אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: בְּדִיקַת סָכִין.

The Gemara asks: A valid act for what purpose? Rabbi Shmuel bar Yitzchak said: It means it requires checking the knife to ensure it has no nicks, just like a kosher shechitah.

QUESTION

בָּעָא מִינֵיהּ רַבִּי זֵירָא מֵרַב שִׁשְׁתָּה: מָהוּ שֶׁתְּצִיל עַל הַבְּלוּעִין שְׁבִתוּכָה?

Rabbi Zeira asked of Rav Sheshes: What is the halachah as to whether this twitching animal protects the swallowed tamei items inside it from becoming tamei if they are in an ohel with a corpse?

ANSWER

אָמַר לִיהָ מְטַמְּאָה טוּמְאַת אֶכְלִין, וּמַצִּילָתָּ?

Rav Sheshes said to him: Since it is tamei with the tumah of foods, can it still be considered a living barrier that protects?

QUESTION

אָמַר לִיהָ: אֵינָהּ מְטַמְּאָה טוּמְאַת נִבְלוֹת, וְלֹא תְּצִילָתָּ?

Rabbi Zeira said to him: But since it is not tamei with the tumah of carcasses, why should it not protect?

STATEMENT

אָמַר אַבְיִי: אֵינָהּ מַצִּילָתָּ עַל הַבְּלוּעִים שְׁבִתוּכָה, דִּהְיָ מְטַמְּאָה טוּמְאַת אֶכְלִין, וְהָרוּבָעָה חַיִּיב, דִּהְיָ אֵינָהּ מְטַמְּאָה טוּמְאַת נִבְלָה.

Abaye said: It does not protect the swallowed items inside it, because it is tamei with the tumah of foods; and one who copulates with it is liable to the death penalty for copulating with a living animal, because it is not tamei with the tumah of carcasses.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: הָאֵלָל [וְכוּי'].
 רַבִּי יְהוּדָה אוֹמֵר: הָאֵלָל [וְכוּי'].
 רַבִּי יְהוּדָה אוֹמֵר: הָאֵלָל [וְכוּי'].

We learned in the Mishnah: Rabbi Yehudah says: The alal, which is the tough, sinewy meat of the neck, is not included with the meat to make up a kezayis.

STATEMENT

אמר רב הונא: והוא שכןסו.

Rav Huna said: And this ruling of the Tanna Kamma that the alal can join together with other meat is only where he gathered it together.

STATEMENT

ואמר רב הונא: שני חציאי ייתים שישנו על גבי העור – העור מבטלן.

And Rav Huna said: If there are two half-olive-bulks of meat that are on the skin, the skin nullifies them and prevents them from joining together.

SUMMARY

The daf focuses on the definition of alal, with Rabbi Yochanan defining it as the tough nuchal ligament and Reish Lakish defining it as meat residue left on the hide. After resolving their machlokes according to the Rabbis of our Mishnah, the Gemara clarifies how other hard parts of animals, like beaks and horns, can join for tumah by explaining they refer to the soft, living tissue. Finally, the Gemara discusses Rabbi Assi's ruling that a slaughtered non-kosher animal requires hechsher with water to become tamei. The Gemara questions why this is necessary, since it will ultimately become a neveilah and convey severe tumah, which usually exempts it from needing hechsher. The teretz, as explained by Chizkiyah, is that we cannot guarantee it will convey severe tumah, because one could scrape the meat and chop it into pieces smaller than a kezayis, which leads into a discussion of Chizkiyah's view on whether a twitching animal is halachically considered dead.

The Gemara is bothered by a basic question on the status of the "alal", the scraps of meat left behind on the hide after flaying. If a person values these scraps and intends to eat them, they should be considered food on their own. If he doesn't care about them, he has completely nullified them, and they should be like dirt! The Gemara answers that we are dealing with a case of "miktzato chishev alav", he had intention for only some of it, or it was partially torn by an animal and partially by a knife, leaving its status in a state of half-valued, half-forgotten.

Lichoira, this is a powerful picture of how we often treat our own spiritual potential. We have parts of our day, parts of our minds, and small scraps of time that we leave "clinging to the hide." We don't fully dedicate them to Hashem, but we don't want to completely throw them away either. They sit in a state of neglect, half-valued and half-forgotten. We think these small, leftover moments, the five minutes waiting for a carpool, the few seconds before we start davening, are too small to be considered real avodah.

The Tanna is telling us a major chiddush: when you take those scattered, neglected scraps and you "gather them together", when you make a conscious decision to collect those moments and put them to use, they suddenly join together to create a complete shiur of holiness. Nothing is lost. Even the "meat residue" of your day, the parts that feel frayed and disconnected, can be elevated into something of immense value if you only show that you care about them.

Today, gather the "scraps" of your day. Take one small, fragmented pocket of time, even just two minutes of waiting, and instead of letting it go to waste, consciously collect it by saying a chapter of Tehillim or thinking a thought of emunah, turning a leftover moment into a vessel for Hashem.