

דף יומי • חלין • דף צ"ג

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THE SUGYA

We start off on this daf by continuing the sugya of chelev, the forbidden fats of an animal. The Gemara is medayek from the pesukim to find the exact parameters of what the Torah prohibited, specifically focusing on the fat that is covered by the animal's flesh. Shmuel teaches us that fat covered by flesh is muttar, but the Gemara immediately raises a kasha from another ruling of Shmuel regarding the fat under the loins. To resolve this, Abaye and Rabbi Yochanan explain that when the animal walks, its joints actually separate, meaning this fat is not truly covered while the animal is alive.

From there, the Gemara goes into a detailed list of various fats, veins, and membranes that are assur, distinguishing between those that are d'Oraisa and carry the chiyuv of kares, and those that are only d'Rabbanan. We learn about the fat on the omasum, the reticulum, and the tailbone, as well as the veins of the foreleg. The Gemara explains that these veins are only assur because they are full of blood, which leads to a practical nafka mina: if one cuts and salts them properly, they become completely muttar to cook in a pot.

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

עמוד א' DAF 93A

INFERENCE

חלב שהבשר חופה אותו מותר,

The Gemara infers: **The fat that the flesh covers is permitted.**

INFERENCE

אלמא שעל הכסלים אמר רחמנא ולא שבתיה הכסלים,

Consequently, we see that **that which is upon the loins, the Merciful One said in the Torah is forbidden, but not that which is inside the loins.**

INFERENCE

הכא נמי שעל הכליות אמר רחמנא ולא שבתיה הכליות.

Here too, regarding the kidneys, **that which is upon the kidneys, the Merciful One said is forbidden, but not that which is inside the kidneys.**

STATEMENT

גופא, אמר רבי אבא אמר רב יהודה אמר שמואל: חלב שהבשר חופה אותו – מותר.

Returning to **the text itself** cited above: **Rabbi Abba said that Rav Yehuda said that Shmuel said: The fat that the flesh covers is permitted.**

QUESTION

איני? והאמר רבי אבא אמר רב יהודה אמר שמואל: האי תרפא דתותי מתני – אסיר!

The Gemara asks: Is that so? But didn't Rabbi Abba say that Rav Yehuda said that Shmuel said: This fat that is under the loins is forbidden, even though it is covered by flesh?

ANSWER

אמר אביי: בהמה בחייה פרוקי מיפרקא.

Abaye said: When an animal is alive, its joints separate as it walks, so that this fat is actually exposed and not considered covered by flesh.

STATEMENT

אמר רבי יוחנן: אנא לאו טבחא אנא ולא פרי טבחא אנא, ונהירנא דהכי הוּא אמרי בי מדרשא:
בהמה בחייה פרוקי מיפרקא.

Rabbi Yochanan said: I am not a butcher, and I am not the son of a butcher, but I remember that this is what they would say in the Beis Medrash: When an animal is alive, its joints separate.

STATEMENT

אמר רבי אבא, אמר רב יהודה, אמר שמואל: חלב שעל המסס ובית הפוסות (אסורין) [אסור],
וענוש כרת, וזהו חלב שעל הקרב.

Rabbi Abba said that Rav Yehuda said that Shmuel said: The fat that is on the omasum and the reticulum is forbidden, and one who eats it is punishable by kares; and this is the forbidden fat that is upon the innards mentioned in the Torah.

STATEMENT

אמר רבי אבא, אמר רב יהודה, אמר שמואל: האי תרפא דקליבוסתא אסור, וענוש כרת, וזהו חלב
שעל הפסלים.

Rabbi Abba said that Rav Yehuda said that Shmuel said: This fat of the coccygeal bone is forbidden, and one who eats it is punishable by kares; and this is the forbidden fat that is upon the loins.

STATEMENT

ואמר רבי אבא, אמר רב יהודה, אמר שמואל: חוטין שביד אסורין.

And Rabbi Abba said that Rav Yehuda said that Shmuel said: The veins that are in the foreleg are forbidden.

OBJECTION

אמר רב ספרא: משה, מי אמר רחמנא "לא תיכול בישרא"?

Rav Safra said to Rabbi Abba in astonishment: O Moshe! Did the Merciful One say in the Torah, "Do not eat meat"? Why forbid these veins, which are just part of the meat?

ANSWER

אמר רבא: משה, מי אמר רחמנא "אכול דמא"?

Rava said in response: O Moshe! Did the Merciful One say in the Torah, "Eat blood"? These veins are forbidden because they are full of blood!

RULING

חֲתִכֶּיהָ וּמִלְחֶיהָ, אֶפִּילּוּ לְקַדְיָהּ נָמִי שְׁפִיר דָּמִי.

Therefore, if one cuts it and salts it, even for cooking in a pot it is also perfectly fine and permitted.

STATEMENT

אָמַר רַב יְהוּדָה, אָמַר שְׁמוּאֵל: רִישׁ מַעֲיָא בְּאַמְתָּא בְּעֵי גְרִירָה, וְזָהוּ חֵלֶב שְׁעַל הַדְּקִין.

Rav Yehuda said that Shmuel said: The top of the small intestine, for the length of a cubit, requires scraping to remove the fat; and this is the rabbinically forbidden fat that is on the small intestines.

STATEMENT

וְאָמַר רַב יְהוּדָה: חוּטִין שֶׁבְּעוֹקֶץ אֲסוּרִין.

And Rav Yehuda said: The sinews that are in the tailbone are forbidden.

STATEMENT

חֲמִשָּׁא חוּטִי אֵית בֵּיהּ בְּכַפְלָא, תְּלָתָא מִיְמִינָא וְתַרְתֵּי מִשְׁמָאלָא.

There are five sinews in the tailbone: three on the right and two on the left.

STATEMENT

תְּלָתָא מִפְּצָלֵי לְתַרְתֵּי תַרְי, תַּרְי מִפְּצָלֵי לְתָלָתָא תְּלָתָא.

The three on the right each split into two, and the two on the left each split into three.

EXPLANATION

נִפְקָא מִינֵהּ, דָּאִי שְׁלִיף לָהּ עַד דְּחִמְיָמִי – מִשְׁתַּלְפִּי, וְאִי לָא – בְּעֵי חֲטוּטֵי בְּתַרְיָהּ.

The practical difference of knowing this is that if one draws them out while the meat is still warm, they are easily drawn out; but if not, he is required to dig after them to remove them.

STATEMENT

אָמַר אַבְי, וְאִיתִימָא רַב יְהוּדָה: חֲמִשָּׁא חוּטִי הוּוּ, תְּלָתָא מִשּׁוּם תַּרְבָּא, וְתַרְיִן מִשּׁוּם דָּמָא.

Abaye said, and some say it was Rav Yehuda who said: There are five strands that are forbidden; three are forbidden because of fat, and two because of blood.

STATEMENT

דְּטַחְלֵי וּדְכַפְלֵי וּדְכוּלִּיתָא – מִשּׁוּם תַּרְבָּא, דִּידָא וּדְלוּעָא – מִשּׁוּם דָּמָא.

The strands of the spleen, of the tailbone, and of the kidneys are forbidden because of fat; the veins of the foreleg and of the pharynx are forbidden because of blood.

EXPLANATION

לְמֵאִי נִפְקָא מִינֵהּ – הֲנִי דְּמִשּׁוּם דָּמָא, אִי מִחֲתַתָּהּ לָהּ וּמִלַּח לָהּ – שְׁפִיר דָּמִי, הֲנַךְ – לֵית לָהּ תַּקְנָתָא.

What is the practical difference? These strands that are forbidden because of blood, if one cuts them and salts them, they are perfectly fine; but those that are forbidden because of fat have no rectification and can never be eaten.

STATEMENT

אמר רב כהנא, ואיתימא רב יהודה: חמשא קרמי הוו, תלתא משוב תרבא, ותרי משוב דמא.

Rav Kahana said, and some say it was Rav Yehuda who said: There are five membranes that are forbidden; three are forbidden because of fat, and two because of blood.

STATEMENT

דטחלי דכפלי ודכוזיתא משוב תרבא, דביעי ודמוקרא משוב דמא.

The membranes of the spleen, of the tailbone, and of the kidneys are forbidden because of fat; the membranes of the testicles and of the brain are forbidden because of blood.

STATEMENT

רב יהודה בר אשעיא הוה קא קליף ליה טחלא ללוי בריה דרב הונא בר חייא, הוה קא גאים ליה מעילאי.

The Gemara relates: Rav Yehuda bar Oshaya was peeling a spleen for Levi, the son of Rav Huna bar Chiyya; he was cutting it only from the upper part of the spleen.

STATEMENT

אמר ליה: חות ביה טפי.

Levi said to him: Go down further and peel the lower part as well.

STATEMENT

אתא אבוא אשכחיה, אמר ליה: הכי אמר אבוא דאמך משוב דרב, ומנו רב ירמיה בר אבא: לא אסרה תורה אלא שעל הדד בלבד.

Levi's father came and found him, and said to him: This is what your mother's father said in the name of Rav—and who was your mother's father? It was Rav Yirmeya bar Abba: The Torah only prohibited the membrane that is on the thick part of the spleen alone.

QUESTION

איני? והאמר רב המנונא: תנא קרום שעל הטחול אסור, ואין חייבים עליו.

Levi asked: Is that so? But didn't Rav Hamnuna say that it was taught in a Braisa: The membrane that is on the spleen is forbidden, but one is not liable to kares for it?

INFERENCE

הכי דמי? אילימא שעל הדד – אמאי אין חייבין עליו? אלא דכוליה.

What are the circumstances? If we say it refers to the membrane that is on the thick part, why is one not liable for it? Rather, it must refer to the membrane of the entire spleen, which shows the whole membrane is forbidden!

ANSWER

אמר ליה: אי תנא – תנא.

Rav Huna bar Chiyya said to him: If it is taught in a Braisa, it is taught, and I cannot argue with a Braisa.

STATEMENT

גופא, אמר רב המנונא: תנא, קרום שעל הטחול אסור ואין חייבין עליו, קרום שעל גבי כוליא אסור ואין חייבין עליו.

Returning to the text itself: Rav Hamnuna said that it was taught: The membrane that is on the spleen is forbidden, but one is not liable to kares for it; the membrane that is on the kidney is forbidden, but one is not liable to kares for it.

QUESTION

והתנא: חייבין עליו!

The Gemara challenges: But isn't it taught in another Braisa that one is liable to kares for it?

ANSWER

טחול אטחול לא קשיא: הא פנגד הדד, הא שלא פנגד הדד.

The Gemara answers: The contradiction between the Braisos regarding spleen and spleen is not difficult: This Braisa which says one is liable refers to the membrane opposite the thick part; that Braisa which says one is not liable refers to the membrane not opposite the thick part.

ANSWER

כוליא אכוליא נמי לא קשיא: הא בעילא, הא בתתאה.

The contradiction between kidney and kidney is also not difficult: This Braisa refers to the upper membrane, that Braisa refers to the lower membrane.

STATEMENT

ביעי חשילתא, רב אמר ורב אסי – חד אסר וחד שרי. מאן דאסר,

Regarding crushed testicles, Rav Ami and Rav Assi argued: one forbade them and one permitted them. The one who forbade them did so because...

עמוד ב' DAF 93B

EXPLANATION

מדלא קא ברין, הני אבר מן חיי ניהו.

The Gemara explains the two sides of the machlokes: The one who forbids crushed testicles reasons that since they do not heal once they are crushed, these testicles are considered like a limb severed from the living animal, which is forbidden even after shechita.

EXPLANATION

מאן דשרי, מדלא קא מסרחו, הני חיותא אית בהו.

And **the one who permits** them reasons that **since they do not rot**, this proves that **these** testicles still **have vitality in them**, and they are not considered dead or severed.

EXPLANATION

ואידך, האי דלא קא מסרחן – דלא קא שליט בהו אוירא,

And **the other** Tanna, who forbids them, answers: **This fact that they do not rot** is not because they are alive, but rather **because the air does not rule over them** inside the scrotum, which keeps them from decaying.

EXPLANATION

ואידך – האי דלא ברין, כחישותא הוא דנקט להו.

And **the other** Tanna, who permits them, answers: **This fact that they do not heal** is not because they are dead, but rather **because a weakness has seized them**, yet they still retain some vitality.

STATEMENT

אמר ליה רבי יוחנן לרב שמן בר אבא: הני ביצי חשילתא שרין, ואת לא תיכול משום "ואל תטש תורת אמך".

Rabbi Yochanan said to Rav Shemen bar Abba: These crushed testicles are halachically permitted to be eaten, but you should not eat them because of the pasuk: "And do not forsake the Torah of your mother," since you come from Bavel where they have a minhag to be machmir and forbid them.

STATEMENT

אמר מר בר רב אשי: הני ביצי דגדא, עד תלתין יומין שרין בלא קליפה,

Mar bar Rav Ashi said: These testicles of a young goat, until thirty days from its birth, are permitted to be eaten without peeling off the outer membrane,

STATEMENT

מכאן ואילך – אי אזרעון אסורין, ואי לא אזרעון שרין.

but from this point forward, if they have produced semen they are forbidden because of the blood vessels that develop, and if they have not produced semen they are permitted.

ANSWER

מנא ידעינן? אי אית בהו שורייקי סומקי – אסירן, לית בהו שורייקי סומקי – שרין.

The Gemara asks: **How do we know** if they produced semen? The Gemara answers: **If they have red streaks in them**, they are forbidden; but if **they do not have red streaks in them**, they are permitted.

STATEMENT

אומצי ביצי ומזיקי, פליגי בה רב אחא ורבינא.

Regarding the halachos of **raw meat** that was not salted, **testicles**, and the **large veins** of the neck, Rav Acha and Ravina argue about it.

STATEMENT

בְּכָל הַתּוֹרָה פּוֹלָה, רַבִּינָא לְקוּלָּא וְרַב אַחָא לְחומְרָא, וְהַלְכָתָא כְּרַבִּינָא לְקוּלָּא, לְבַר מֵהֵנִי תִּלְתּוֹת דְּרַב אַחָא לְקוּלָּא וְרַבִּינָא לְחומְרָא, וְהַלְכָתָא כְּרַב אַחָא לְקוּלָּא.

The Gemara notes: In the entire Torah, Ravina is always lenient and Rav Acha is stringent, and the halacha is like Ravina to be lenient, except for these three cases where Rav Acha is lenient and Ravina is stringent, and the halacha is like Rav Acha to be lenient.

STATEMENT

אומצא דאסמיק, חתכה ומלחה – אפילו לקדרה נמי שפיר דמי.

The Gemara explains: Regarding raw meat that turned red because of the blood inside it, if one cut it and salted it, even cooking it in a pot is also perfectly fine, because the salt draws out the blood.

STATEMENT

תלייה נמי בשפודא, דאיב דמא.

If one hung it on a spit to roast, it is also permitted, because the fire draws out the blood.

STATEMENT

אגומרי – פליגי בה רב אחא ורבנא:

But if one placed it directly on coals, Rav Acha and Ravina argue about it:

EXPLANATION

חד אמר: משאב שאיבי ליה, וחד אמר: מצמת צמתי ליה.

One says: The coals draw out the blood, so it is permitted; and one says: The coals constrict the meat and lock the blood inside, so it is forbidden.

STATEMENT

וכן ביצי, וכן מזירקי.

And likewise they argue regarding testicles placed on coals, and likewise regarding the neck veins placed on coals.

STATEMENT

רישא בכיבשא, אותביה אפית השחיטה – דייב דמא ושרי.

Regarding removing the hair from a head in hot ashes: If one placed it on the place of the shechita facing down, the heat draws out the blood and it is permitted.

STATEMENT

אצדדיו – מיקפא קפי ואסיר.

But if one placed it on its sides, the blood congeals and it is forbidden.

STATEMENT

אותביה אנחיריה, דץ ביה מידי – שרי, ואי לא – אסיר.

If **one placed it on its nostrils**, then if **he inserted something into them** to keep them open, **it is permitted**, but if not, **it is forbidden**.

STATEMENT

איכא דאמרי: אנחיריה ואפית השחיטה – דאיב,

There are those who say a different version: If he placed it **on its nostrils or on the place of the shechita**, the blood is **drawn out** and it is permitted.

STATEMENT

אצדדין – אי דץ ביה מידי – שרי, ואי לא – אסור.

But if he placed it **on its sides**, then if **he inserted something into it** to let the blood flow, **it is permitted**, and if not, it is **forbidden**.

STATEMENT

אמר רב יהודה אמר שמואל, שני גידין הן:

Rav Yehuda said that Shmuel said: There are **two nerves** that make up the sciatic nerve:

STATEMENT

הפנימי סמוך לעצם – אסור, וחייבין עליו; חיצון סמוך לפשר – אסור, ואין חייבין עליו.

The **inner** nerve, which is **next to the bone**, is **forbidden** by Torah law, and **one is liable** to malkus for eating it; the **outer** nerve, which is **next to the flesh**, is **forbidden** only mid'Rabbanan, and **one is not liable** to malkus for eating it.

QUESTION

והתנא: פנימי סמוך לפשר!

The Gemara asks: **But isn't it taught in a braisa** that the **inner** nerve is **next to the flesh**? This contradicts Shmuel's definition.

ANSWER

אמר רב אחא אמר רב כהנא: איקלודי מיקלוד.

Rav Acha said that Rav Kahana said: It **slips** and bores through, meaning it starts next to the bone but then enters into the flesh.

QUESTION

והא תנא: חיצון הסמוך לעצם!

The Gemara asks: **But isn't it taught in another braisa** that the **outer** nerve is **next to the bone**?

ANSWER

אמר רב יהודה: היכא דפרעי טבחי.

Rav Yehuda said: That braisa is referring to **the place where the butchers cut open** the meat to expose the nerve; at that specific point, the outer nerve appears closest to the bone.

STATEMENT

איתמר: טבח שנמצא חלב אחריו,

It was stated by the Amoraim: In the case of a butcher after whose work chelev was found remaining on the meat,

STATEMENT

רב יהודה אמר: בכשעורה, רבי יוחנן אמר: בכזית.

Rav Yehuda said: He is penalized if he left even the size of a barley grain; Rabbi Yochanan said: Only if he left the size of an olive.

RESOLUTION

אמר רב פפא: ולא פליגי, כאן – לה לקותו, כאן – לעברו.

Rav Pappa said: And they do not argue; here, Rabbi Yochanan's shiur of a kezayis is to lash him, while there, Rav Yehuda's shiur of a kese'orah is to remove him from his job.

RESOLUTION

אמר מר זוטרא: כשעורה במקום אחד, כזית – אפילו בשנים ובשלשה מקומות.

Mar Zutra said a different explanation: He is removed if he left the size of a barley grain in one place, or the size of an olive even if it is spread out in two or three places.

RULING

והלכתא: לה לקותו – בכזית, לעברו – בכשעורה.

The Gemara rules: And the halacha is: To lash him requires the size of an olive, and to remove him requires only the size of a barley grain.

משנה MISHNAH

MISHNAH

אין הטבחין נאמנין [וכו'].

We learned in the Mishnah: Butchers are not believed to say that the gid hanasheh was removed; this is the view of Rabbi Meir.

גמרא GEMARA

STATEMENT

אמר רבי חייא בר אבא אמר רבי יוחנן: חזרו לומר נאמנין.

Rabbi Chiyya bar Abba said that Rabbi Yochanan said: They retracted this ruling to say that butchers are believed.

QUESTION

אמר רב נחמן: אפשר דרי?

Rav Nachman said in wonderment: Did the generations become more kosher and trustworthy that we suddenly believe them?

ANSWER

מעיקרא דהו סברי לה כרבי מאיר – לא הו מהימני, ולבסוף סברי כרבי יהודה.

Rather, originally when they held like Rabbi Meir, they did not believe them; but in the end, they held like Rabbi Yehuda who always believes them.

STATEMENT

איכא דמתני לה אסיפא, וחכמים אומרים: נאמנין עלי ועל החלב.

There are those who teach this discussion on the seifa of our Mishnah, which says: And the Sages say: They are believed regarding it and regarding the chelev.

STATEMENT

אמר רבי חייא בר אבא אמר רבי יוחנן: חזרו לומר אין נאמנין.

On this, Rabbi Chiyya bar Abba said that Rabbi Yochanan said: They retracted this to say they are not believed.

STATEMENT

אמר רב נחמן: בזמן הזה נאמנין.

Rav Nachman said: Nowadays, they are believed.

QUESTION

אפשר דרי?

The Gemara asks: Did the generations become more kosher that we now believe them?

ANSWER

מעיקרא סבריה כרבי יהודה, הדר סבריה כרבי מאיר.

The Gemara answers: Originally they held like Rabbi Yehuda and believed them, then they held like Rabbi Meir and did not believe them.

EXPLANATION

כמה דהו דכרי לה לדרבי יהודה – לא מהימני, והשתא דאנשויה לדרבי יהודה – מהימני.

As long as they remembered the ruling of Rabbi Yehuda that they are believed, they suspected the butchers of being lazy, so they did not believe them; but now that they forgot Rabbi Yehuda's ruling and think they are never believed, the butchers are careful, so they are believed.

QUESTION

ועל החלב – חלב, מאן דכר שמייה?

The Gemara asks on the wording of the Mishnah: "And regarding the chelev"—but who mentioned chelev in the Reisha of the Mishnah that the Sages should comment on it?

ANSWER

הַכִּי קָאָמַר: אֵין נֶאֱמָנִין עָלָיו וְעַל הַחֵלֶב, וְחֻכָּמִים אוֹמְרִים: נֶאֱמָנִין עָלָיו וְעַל הַחֵלֶב.

The Gemara answers: **This is what the Mishnah is saying:** Rabbi Meir says they are **not** believed regarding the gid and regarding the chelev, and the Sages say: They are believed regarding it and regarding the chelev.

מִשְׁנָה MISHNAH

MISHNAH

מִתְּנִי שׁוֹלַח אָדָם יָרָה לְגוֹי שְׂגִיד הַנֶּשֶׁה בְּתוֹכָהּ, מִפְּנֵי שְׂמֻקּוֹמוֹ נִיכָר.

MISHNAH: A person may send a thigh to a non-Jew even though the gid hanasheh is still inside it, because its place is recognizable and a Jew who might buy it from the non-Jew will know to remove it.

גְּמָרָא GEMARA

INFERENCE

גְּמ' שְׁלֵמָה – אֵין, חֲתוּכָה – לֹא.

GEMARA: The Gemara infers: If the thigh is **whole**, **yes**, one may send it, but if it is **cut up**, **no**, because the place of the gid is no longer recognizable.

QUESTION

בְּמַאי עֲסָקִינוּ? אִילִימָא בְּמָקוֹם שְׂאִין מְכַרְיָין,

The Gemara asks: **What are we dealing with here?** If we say we are dealing with a place where they do not announce when non-kosher meat is sold to non-Jews,

SUMMARY

The daf transitions into a detailed discussion of the five sinews and five membranes that are forbidden, categorizing them based on whether the issur is due to chelev (fat) or dam (blood). This distinction is crucial, as those forbidden because of blood can be rectified through salting, whereas those forbidden because of chelev have no tikkun. We then learn about the specific membranes of the spleen and kidneys, resolving a contradiction between different Braisos by distinguishing between the thick part of the spleen and the upper versus lower membranes of the kidneys. Finally, the Gemara brings a machlokes between Rav Ami and Rav Assi regarding crushed testicles, debating whether they are considered a limb severed from a living animal or if they still retain enough vitality to be permitted after shechita.

The Gemara is discussing the intricate details of removing forbidden fats and veins, and brings down a beautiful, practical rule about the five sinews in the tailbone: if you draw them out while the meat is still warm, they slide out easily. But if you wait and let the meat cool down, they become stiff and bound to the flesh, and then you have to painstakingly dig after them to get them out.

This is a powerful yesod in our own avodas Hashem. When a person is inspired, when the heart is warm and a spark of yiras Shamayim is lit, that is the time to act. If you have a warm feeling to learn, to daven with more kavanah, or to fix a middah, you must draw out the bad habits and make the change right then and there, while the warmth is still there.

If you wait and say, "I will deal with this tomorrow," the warmth cools down. The bad habits and the yetzer hara become hardened and deeply embedded in your daily routine. Once things cool off, it becomes a heavy, painful struggle to dig them out.

Today, when you feel a warm spark of inspiration or a desire to do a mitzvah, do not let it cool down. Act on it immediately while the warmth is still there, making the growth smooth and natural.