

Chullin 4

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3b

Gemara: Shechitah by a Kuti

- Abbaye and Rava are challenged by different parts of a braisa:

ברייתא	רבא	אביי	
"עומד על גביו"	יוצא ונכנס	עומד על גביו	לכתחילה
If he eats	If he eats	יוצא ונכנס	בדיעבד

- If the Kuti has birds,¹ see if he eats them
 - Don't let him use any means of identifying which bird is which
 - We assume he accepts the laws of שחיטה for poultry, although they are not explicit in the Torah

Gemara (tangent): When may we rely on a Kuti for mitzvot?

- Source case: Matzah made by a kuti²
 - Tanna Kama – Good even for Pesach night; they know שימור
 - R' Eliezer – Assur all Pesach;³ they don't keep it from chimutz
 - Rabban Shimon ben Gamliel – That which they accepted, they do better than we do
- What's the difference between the Tanna Kama and Rabban Shimon ben Gamliel?
 - 1 - The Tanna Kama trusted even without acceptance for that which is explicit in the Torah
 - 2 – The Tanna Kama trusted only if it's accepted and in the Torah

Gemara: מומר אוכל נבילות לתאבון will opt for permitted options if they are available

- Rav Ashi cited Rava that the מומר's shechitah is okay if you give him a kosher knife
- (4b) Support from chametz post-Pesach; we assume he traded with a non-Jew^{4 5}
 - Challenge: Maybe we rely on him there only because the prohibition is light, a d'rabbanan?
 - No; if they are careful about rabbinic, they certainly are careful re: biblical
- Support from a braisa accepting a mumar's shechitah
 - This is a mumar for shechitah, because we separately invoke a *mumar arel* in that braisa
 - No – It's a mumar for idolatry, following view that his shechitah is kosher⁶

Gemara (tangent): מומר לע"ז of שחיטה

- Proof you may eat – Yehoshaphat ate from Achav's seudah in Divrei haYamim II 18:2
 - ויסיטהו proves he ate
 - And don't say he only drank
 - And we know the שוחטים were bad^{7 8}
 - (5a) And don't say he ate a separate שחיטה; the language indicates he was with Achav
- Proof you may eat – Eliyahu and the ravens

¹ Rashi – A string; Tosafot – A basket

² It must be a Jew's dough which the Kuti baked, and the Kuti must actually eat (Tosafot)

³ See Rashi for an alternate, rejected edition

⁴ Even though he is not allowed to benefit from that transaction (Rashi)

⁵ How may we eat the non-Jew's dough? (Tosafot)

⁶ Isn't he compared to a Sadducee, who is disqualified on 13a? (Tosafot)

⁷ We argue that if a ruler is bad, his servants are bad; what about Ovadiah? (Yaavetz)

⁸ We argue that if a ruler is good, his servants are good; what about Gechazi? (Arvei Nachal to Vayyera)