

Chullin 33

R' Mordechai Torczyner – torczyner@torontotorah.com

33a

Gemara: Tangent 2 from Reish Lakish (that the lung is irrelevant once the קנה is cut): Is the lung אבר מן החי?¹

- Rav Acha bar Yaakov - For a non-Jew, שחיטה is irrelevant and this lung is אבר מן החי
- Opposing braisa says anyone may² eat from the neck post-shechitah, if they wait for the animal to die^{3 4 5}

Mishnah: Bloodless shechitah⁶

- Kosher
- Machlokes whether the meat is הוכשר לקבל טומאה by power of shechitah to make it food, even without liquid

Gemara: What is the concern for eating any meat with tamei hands? A #2 doesn't make chullin a #3!

- #1 – It's kodashim
 - But this included chayah!
 - And there must be blood if it's kodashim!
 - And the blood of kodashim would not have been machshir it!
 - And our affection for kodashim would be machshir it even without liquid!
- (33b) #2 – It's chullin purchased as maaser sheni, like Chachamim who say rabbinic tumah is a problem
 - But that may only be where the eater is tamei?
- #3 – It's chullin, and the hands were #1, not #2
 - Like R' Shimon ben Elazar, who said that hands which are #1 do affect chullin
 - Like R' Akiva who said hands can become #1, but he may only have said that for kodashim
- #4 – It's chullin, and like R' Akiva that #2 can make chullin a #3
 - But he may only have said that re: a biblical #2
- #5 – It's chullin prepared like kodashim
 - Unlike R' Yehoshua who said that #2 doesn't make a #3 for chullin prepared like kodashim
- (34a) #6 – It's chullin prepared like terumah
 - Like R' Yehoshua, who we just read
 - Rejected: We are dealing with meat here, no chance of mixing up with תרומה
- #7 – Still to come...

¹ There are three issurim: Neveilah, Eiver min haChai, and pre-Death consumption – Chinuch 73 and 248

² I think Rashi is bothered by the language of הרוצה

³ Then why, exactly, is the lung okay for the non-Jew? (Tosafot, Ran)

⁴ According to R' Yosef Engel, the debate on whether non-Jews can have an independent prohibition fits the debate on ייתרוצו

⁵ Rambam (Hilchos Melachim 9:13) says it remains אסור for non-Jews, surprising Kesef Mishneh, Rashba and Shach Yoreh Deah 27:2. Rashes offers a solution.

⁶ Based on the gemara's answer to its first approach below, it seems that this was done bloodlessly intentionally