

Chullin – Simanim

פרק ט – העור והרוטב

דף קכא – Daf 121

1. A nonkosher animal *shechted* by a Jew, and a kosher animal *shechted* by a gentile, require הכשר

The Mishnah on Daf 117b taught that if a Jew *shechts* a nonkosher animal for an idolator, *and it is still convulsing*, it is already considered food and is susceptible to טומאת אוכלין, but is not a נבלה until it actually dies. The same applies when a gentile *shechts* a kosher animal. Rebbe Assi says that some Tannaim teach that for these animals to become susceptible to *tumah*, צריבין מחשבה – *they require intent* for an idolator to eat them while they are still alive, והכשר מים ממקום אחר – *and "preparation" by water from another source*. [In contrast, the blood of a valid *shechitah* effects הכשר, since the animal is considered "killed" with the *shechitah*.] The Gemara objects that הכשר should not be required: it will become a *neveilah* when it dies, which is *metamei* with "טומאה חמורה" – *severe tumah* (i.e., it is *metamei* people and כלים, only requires a כזית, and is *metamei* through משא – *carrying*), וכל שסופו – *and anything which is destined to be metamei with severe tumah does not require הכשר*! Chizkiyah answers that since he can theoretically scrape the meat into pieces smaller than a כזית before the animal dies, it is not definitively "destined" to be *metamei* with טומאה חמורה, and therefore requires הכשר.

2. *Machlokes* regarding אבר מן החי in a nonkosher animal which was *shechted* and is מפרנסת

The Gemara states that if a Jew *shechted* two סימנים (or most of them) of a [nonkosher] animal for an idolator and it is still convulsing, Chizkiyah says: אינה לאברים – *it is no longer subject to the prohibition against eating [אבר מן החי]*, since it was *shechted*. Rebbe Yochanan, however, says it is subject מן החי (since *shechitah* does not permit the nonkosher animal for consumption). A Baraisa supports Rebbe Yochanan's opinion, and adds that an אבר which separates from the convulsing animal remains prohibited to בני נח even after the animal dies. Earlier, Rebbe Zeira said that although Chizkiyah considers the animal *shechted* with regard to אבר מן החי, he concedes it is not yet *tamei* as a נבילה, and explains: יצתה מכלל חיה ולכלל מתה לא באת – [the convulsing animal] *has left the category of the living, but has not yet entered the category of the dead*.

3. The status of a מפרנסת regarding טומאה בלועה and ביעה

Rebbe Zeira asked Rav Sheishess about a nonkosher animal *shechted* by a Jew which is still convulsing: מהו שתציל על – *what is the halachah regarding whether [the animal] saves swallowed objects within it from becoming tamei?* [Tahor items swallowed by a live animal remain *tahor* if the animal enters the אהל of a dead body, whereas items inside a *shechted* kosher animal, which is considered meat even while convulsing, do become *tamei*.] Rav Sheishess replied: מטמאה טומאת אוכלין ומצלת – *it transmits food tumah, yet it should save swallowed items from tumah!* Since it is considered food, it is not considered a living animal. Rebbe Zeira countered that since it is not yet *tamei* as a נבילה (indicating it is not considered dead), why should it not protect swallowed items from *tumah*?! Abaye concludes that it does not prevent swallowed items from becoming *tamei*, since it transmits טומאת אוכלין (Rashi says this is לחומר). However, someone who has relations with this animal is liable, since it is not *tamei* as a נבילה, and is considered a live animal.

Siman – Cocoa Bean Farmer

The **cocoa bean farmer** who was in middle of *shechting* a nonkosher animal for his non-Jewish worker jumped back when his son spilled cocoa on the convulsing creature making it susceptible to טומאת אוכלין and was shocked that the worker took off an אבר which would be considered אבר מן החי even after *shechitah*, while another worker wondered if the chocolate bars the animal swallowed would be considered טומאה בלועה.

דף קכא | DAF 121

Cocoa Bean Farmer



The **cocoa bean farmer** who was in middle of *shechting* a nonkosher animal for his non-Jewish worker jumped back when his son spilled **cocoa** on the convulsing creature making it susceptible to **טומאת אוכלין** and was shocked that the worker took off an **אבר מן החי** which would be considered **אבר מן החי** even after *shechitah*, while another worker wondered if the chocolate bars the animal swallowed would be considered **טומאה בלועה**.

3 things to remember

1. A nonkosher animal *shechted* by a Jew, and a kosher animal *shechted* by a gentile, require הכשר
2. *Machlokes* regarding אבר מן החי in a nonkosher animal which was *shechted* and is מפרקת
3. The status of a מפרקת regarding רביעה and טומאה בלועה

