



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Rav Acha bar Yaakov said: One may conclude from the ruling of Rabbi Shimon ben Lakish that a Jew may be invited to partake of the intestines, but not a gentile. Why is this? — Because to a Jew, everything depends upon the slaughtering; therefore, since here the animal has been properly slaughtered he may partake of the intestines. To the gentile, however, everything depends upon the death of the animal [and not upon the slaughtering], for even stabbing would be sufficient; therefore the intestines [of an animal slaughtered by a Jew] would be regarded as a limb [cut off] from a living animal.

Rav Pappa said: As I was sitting before Rav Acha bar Yaakov I thought of putting the question to him: Is there anything which is permitted to a Jew and forbidden to a gentile? But I did not ask him this, for I said to myself: He has himself suggested the reason for it.

There was taught [a Baraisa] which contradicts the view of Rav Acha bar Yaakov: If a person desires to eat the meat of an animal before it has actually died, he may cut off an olive's bulk of flesh from around the throat, salt it well, rinse it well, wait until the animal expires, and then eat it. Both a gentile and a Jew may eat it in this way.

This [Baraisa] on the other hand supports the view of Rav Idi bar Avin, for Rav Idi bar Avin said in the name of Rabbi

¹ Since the slaughtering renders the animal fit for food it will likewise render it, as a food, susceptible to tumah,

Yitzchak bar Ashyan: If a person wishes to be in good health he should cut off an olive's bulk of flesh from around the throat, salt it well, rinse it well, wait until the animal expires, and then eat it. Both a gentile and a Jew may eat it in this way.

MISHNAH: If a man slaughtered a beheimah (domesticated animal) or a chayah (non-domesticated animals) or a bird and no blood came forth, the slaughtering is valid and it may be eaten by someone whose hands have not been washed, for it has not been rendered susceptible to tumah by blood. Rabbi Shimon said: it has been rendered susceptible to tumah by the slaughtering.¹

GEMARA. Now this is so only because no blood came forth, but if blood did come forth [it follows that] it may not be eaten by one with unwashed hands. But why? Are not [unwashed] hands tamei in the second degree and that which is tamei in the second degree cannot render chullin food tamei in the third degree? — But from where do you gather that we are dealing with chullin food? — For it reads [in the Mishnah]: Or a chayah, and if it is dealing with consecrated animals [it is unintelligible, for] is there such a thing as a consecrated chayah? Furthermore, if it is dealing with consecrated animals, can it be said that the slaughtering is valid where no blood came forth? The whole purpose [of the slaughtering] is to obtain the blood!

without the necessity of water or other liquid to moisten it.

Furthermore, if [it is dealing] with consecrated animals, can it be said that in the case where blood did come forth it would render [the animal] susceptible to tumah? Surely Rabbi Chiya bar Abba has said in the name of Rabbi Yochanan: From where do we know that the blood of consecrated animals cannot render anything susceptible to tumah? From the verse: You shall spill it upon the earth as water, which implies that blood which is spilled as water can render susceptible to tumah, but blood which is not spilled as water cannot. Furthermore, if [it is dealing] with consecrated animals, can it be said that where no blood came forth the animal would not be rendered susceptible to tumah? Surely it would be susceptible to tumah because of its sacred esteem, for it is established that sacred esteem will render [consecrated] matter susceptible to tumah!

Rav Nachman said in the name of Rabbah bar Avuha: Here [in our Mishnah] we are dealing with unconsecrated animals that were bought [in Jerusalem] with ma'aser sheini money, and the ruling is not in accordance with Rabbi Meir's view. For we have learned: Whatever requires immersion in the waters [of a mikvah] by Rabbinical Law will [through contact] render consecrated food tamei, and terumah invalid, but will leave chullin food or Ma'aser sheini unaffected; these are the words of Rabbi Meir. The Sages however regard ma'aser sheini to be affected.

Rav Shimi bar Ashi asked: Is it really so? Perhaps the Sages differ with Rabbi Meir only on the question of eating this ma'aser sheini, but there is no dispute between them on the question of coming into contact with the ma'aser sheini or of eating chullin food! And here [in our Mishnah] it is a question of coming into contact, for it reads: and may be eaten by someone whose hands have not been washed, and this might very well mean that we are dealing with the case of one person feeding another?

Rather, said Rav Pappa, here [in the Mishnah] we are dealing with hands that were tamei in the first degree, and the ruling is in accordance with the view of Rabbi Shimon ben Elozar, for it was taught: Hands which are tamei in the first degree can in no way affect chullin food. Rabbi Shimon ben Elozar says in the name of Rabbi Meir: Hands which are tamei in the first degree can affect chullin food, and hands which are tamei in the second degree can affect terumah. Does this mean to say that hands which are tamei in the first degree can affect chullin food only and not terumah? — Indeed no; it means, hands which are tamei in the first degree can affect even chullin food, but hands which are tamei in the second degree can affect terumah only but not chullin food.

But is it possible for hands to be tamei in the first degree? — Yes. For we have learned: If a person put his hands into a house stricken with tzaraas, his hands become tamei in the first degree; these are the words of Rabbi Akiva. The Sages however say, His hands become tamei in the second degree.

The Gemora explains the argument: Now all accept the principle that a partial entry is no entry, and the dispute between them is the extent of tumah imposed by the Rabbis upon the hands as a precaution against the entry of the whole person. One [R' Akiva] says that the Rabbis imposed upon the hands the same degree of tumah as upon the person himself; but the Sages say that they imposed upon the hands the usual degree of tumah attached to hands.

The Gemora asks: But why do we not say that the ruling [in our Mishnah] accords with Rabbi Akiva, who also holds that hands can be tamei in the first degree?

The Gemora answers: Because it may be that Rabbi Akiva says so only regarding terumah or consecrated food, since these are to be treated with strictness, but regarding chullin food [he would agree that] they are tamei only in the second degree.

The Gemora asks: But even so, be they tamei only in the second degree, have we not learned that according to Rabbi Akiva, whatever is tamei in the second degree can render chullin food tamei in the third degree? For we have Learned: On that same day Rabbi Akiva expounded: It is written: And every earthen vessel, [where into any of them falls, whatsoever is in it] shall be tamei [yitma]. Now there is not written tamei but yitma, which signifies that it will make others tamei. This teaches that a loaf which is tamei in the second degree will [by contact] render chullin food tamei in the third degree?

The Gemora answers: Perhaps this is the law only regarding such tumah as declared by the Torah but not regarding such tumah as decreed by the Rabbis.

Rabbi Elozar said in the name of Rabbi Hoshaya: Here [in our Mishnah] we are dealing with unconsecrated animals that were prepared in taharah proper to consecrated things, and the ruling is not in accordance with Rabbi Yehoshua's view, for we have learned: Rabbi Eliezer said: He who eats [food tamei in] the first [degree becomes tamei in the] first degree; [if it was tamei] in the second degree, [he becomes tamei in] the second degree; and [if it was tamei in] the third degree, [he becomes tamei in] the third degree. Rabbi Yehoshua said: [He who eats food tamei in] the first or second degree [becomes tamei in] the second degree; [if it was tamei in] the third degree. [he becomes tamei in] the second degree regarding consecrated things only, but not regarding terumah. This applies only to chullin food prepared in taharah proper to terumah. And so only in the case of chullin food prepared

in taharah proper to terumah [is there a third degree of tumah], but not in the case of chullin food prepared in taharah proper to consecrated things, for he [R' Yehoshua] is of the opinion that in that latter case there cannot be a third degree of tumah.

The Gemora asks: Why should we not say that our Mishnah deals with unconsecrated animals prepared in taharah proper to terumah and so it will be in accord with Rabbi Yehoshua?

The Gemora answers: This cannot be, for our Mishnah speaks of the meat [of the animal], and if you say that it deals with [an animal prepared in taharah proper to] terumah [it is unintelligible, for] is there such a thing as meat of terumah?

The Gemora counters: You therefore say it deals with [an animal prepared in taharah proper to] consecrated animals; [but it is likewise difficult, for] is there such a thing as a consecrated chayah?

The Gemora responds: One might mistake meat for meat, but one could not mistake meat for produce.