30.7.3

92b (ואינו נוהג בעוף) → 93b (נאמנין עליו ועל החלב)

ת אָמָע בְּנִי מוּסָר אָבִיךְ **וְאָל תִּטּשׁ תּוֹרַת אַמֶּךְ**: משלי א, ת.

- I Analyzing 3rd clause in משנה doesn't apply to birds, as they don't have round socket
 - a Challenge: we see that they do have the socket
 - i Answer: it isn't round (like כֹּף)
 - ii Question (א' ירמיה): what if a bird has a rounded socket or an animal without one is it תיקו
- II Analyzing next clause applies to ליל dissents)
 - a מֵלב is permitted מַלב all agree that the שמואל is permitted
 - i Question: which מֶלב (can't be of the שליל , as מ"ר and ר"ר disagree and only ה"ל permits)
 - ii And: אושיעא וimited dispute to fully formed foetus each following his own approach (re: בן פקועה)
 - iii Rather: must be מלב of the גיד
 - 1 Challenge: there, too, ר"מ (contra ר"מ) prohibits
 - 2 Answer: ברייתא holds that ברייתא prohibition is ברייתא, per ברייתא
 - (a) Proof: א, who promotes חטיטה, must be the author of the position that מחטט אחריו...ושמנו מותר
 - b Dispute איסור regarding nature of רב איסור only soft undertendons prohibited (edible); איסור it's "wood", but אסור
 - i אביי support for אולא per רג אסי: no liability for חוטים (→prohibitions don't extend to חוטים (→prohibitions don't extend to
 - ii Tangent: no liability for חוטים in fats or kidney but prohibited; רבי/ר' חייא disagree about the white of the kidney
 - iii Practicum: רבה ור' יוחנן would dig after them; רב אסי would cut it out
 - 1 בשר support for שמואל 's dictum the fats covered by בשר are permitted
 - (a) Implying: that when the תורה prohibits fats על הכסלים only means atop→atop the kidneys not inside
 - (b) Challenge to שמואל ruling: שמואל himself ruled that fats under the hips are אסור
 - (i) Answer: when the animal moves around, the limbs shift and that fat is "on top" אסור כ
- III Series of discussions re: fats and membranes
 - a שמואל fats atop the inner stomachs רת ("חלב שעל הקרב"); fats atop (ככככעx) כרת (כככעx) כרת ("חלב שעל הכליות")
 - i And: veins in hand are אסורים
 - ii analysis: it is meat (\rightarrow מותר \leftarrow), but it also contains blood (\rightarrow טור \leftarrow)
 - iii therefore: if you cut it up and salt it (remove the blood) can even be put in the pot
 - b שמואל. the fats atop the small intenstine need to be peeled off at 1 שמואל. of length- ("חלב שעל הדקין")
 - c זב יהודה. tendons at pelvis are prohibited (there are 5, 3 on right which split into 2s, 2 on left which split into 3s)
 - i Ease: if they are taken out right after שחיטה (when animal is "hot") come out easily; if afterwards, must dig out
 - d תלב five sets of tendons prohibited; 3 (spleen, tail, kidneys) as חלב (no fix); 2 (hand, pharynx) as דב יהודה (fixable salt)
 - e אסורים: five membranes דב ', אסורים; 3 (spleen, tail, kidneys) as דב (no fix); 2 (testes, brain) as דב יהודה (fixable salt)
 - f Story: רב יהודה בר אושעיא was peeling off fat on spleen for לוי and was cutting from above; he told him to cut deeper
 - i His father: reported in ירב's name that only איסור is right on nipple
 - ii Challenge: רב המנונא the membrane over the spleen is אטור but no כרת (atop nipple רב המנונא) →rest is
 - 1 Analysis: of חייב) ברייתא (said same about membrane over kidney) challenge from חייב) ברייתא for both)
 - (a) Answer: spleen if atop nipple יחייב; rest פטור אבל אסור , kidney atop it מייב; below פטור אבל אסור
 - iii Tangent: crushed testes (still attached) after שחיטה, dispute ר' אמי/ר' אסי if permitted
 - 1 Prohibition: since they won't heal like אבר מן החי (retort- they are in process of "dying")
 - 2 Permission: since they aren't decomposing still alive (retort no air access to start decomposition)
 - (a) אי יחתן told his student that they are permitted, but student should avoid them per v1 (family tradition)
 - iv Goat testes: מותר w/o peeling if no semen (first 30 days or, afterwards, if no red lines)
 - g Disputes בבינא) ורבינא) usually lenient and we follow him) raw meat, testes, neck veins רב אחא permits (הלכה)
 - i Note: if the raw meat is red and then salted, or on spit מותר
 - 1 *If*: on coals, the same disputants disagree (if heat draws or seals in blood)
 - ii Same: rules apply to testes and neck veins
 - h בית השחיטה. head of lamb buried in hot ash, to remove hair; if on בית השחיטה, blood drawn out (מותר) if on sides אסור
 - i If: on nostrils, if they made a puncture מותר (blood goes out); if not אסור (sealed in)
 - ii Version: puncture helps if on sides; on neck or nostrils good in any case

- IV שמואל : there are 2 אידין an inner one, near bone (מיור); an outer one, near flesh (פטור אבל אסור)
 - a Challenge: ברייתא which identifies "inner" one as next to flesh
 - i Answer: it moves out and cuts through flesh (but is closer to bone)
 - b Challenge: ברייתא identifies outer one as next to bone
 - Answer: that's the spot where the טבחים open it up at that point, the outer one is next to the bone
- V Punishing טבח who doesn't remove חֵלב
 - a בשעורה. If he leaves כשעורה
 - b *ד' יוחנן*: if he leaves כזית
 - i אייב they don't disagree כשעורה is enough to punish him; כשעורה he is fired
 - i מר זוטרא. they don't disagree כזית in one spot, כדית accumulation
 - iii Final ruling: we punish him at כזית, but fire him if even a כשעורה is found
- VI Analysis of next clause טבחים are not believed regarding גה"נ
 - a יוחנן: the ruling was changed and they are now believed
 - i Reason: they originally held like ר' יהודה, now held like ר' יהודה
 - ii Version2: ר' יוחנן's comment was about last line that חכמים maintain credibility re: חלב and בל
 - 1 ה'' ייחנן. no longer have credibility; ר"ג they (again) have credibility
 - (a) *Background*: originally, they held like like ו"י (→believed), then like ר"מ
 - (b) As long as: they remembered נאמנין 'ז's (lenient) approach not believed; when they forgot it נאמנין
 - b Note: mention of חכמים at end of המנה had also said "not believed re הֵלב", to which חכמים responded re both