

Chullin – Simanim

פרק ד – בהמה המקשה

דף סט – Daf 69

1. Can the עזרה wall function as the "מחיצה" for the fetus of a *korban*?

Rav Chananya asked: הוציא עובר את ידו בעזרה – if a fetus of a *korban* [שלמים] put its foreleg out of the womb in the עזרה, is it permitted with the mother's *shechitah*? Do we say קדשים לגבי מחיצה – since [the עזרה wall] is a boundary regarding [shechting] *korbanos*, it is also the "boundary" for this fetus, and its leg is not considered to have left its "boundary"? Or is the עזרה wall not a מחיצה for this law, because a fetus's "מחיצה" is its mother's womb? Abaye replied that he should have inquired about a fetus of קלים קלים which put out its leg inside the walls of Yerushalayim, which is the boundary for eating קלים קלים! Rather, he did not ask about that case because he agrees that מחיצת עובר אמו הוא – the boundary of a fetus is the womb of its mother, not the wall of Yerushalayim; for that same reason, the wall of the עזרה is also not its מחיצה.

2. מהו לחוש לזרעו (the milk of a פקועה) בן

Rebbe Yirmiyah asked: מהו לחוש לזרעו – if a fetus put out its limb before the mother's *shechitah*, are we concerned for its seed? The Gemara analyzes the question: if this fetus later impregnated a normal female (and the question is if the offspring's parallel limb is likewise prohibited), then if חוששין לזרע האב – we are concerned for the father's seed, the entire offspring is prohibited, since its father does not require *shechitah*, and its mother does!?! Rather, the inquiry is where it impregnated a female פקועה בן, the fetus found inside its mother after the mother was properly *shechted* that grew up. Do we say: אבר מוליד אבר – each limb of the father sires the parallel limb of the offspring, so the offspring's limb would be prohibited, or do we say מבלבל זרעיה – [the father's] seed is mixed, and every component of the father contributes to the entire child, and the entire offspring is prohibited? However, the Gemara says that the latter must be true, for otherwise the offspring of a blind animal would be blind!?! The Gemara ultimately concludes that the inquiry is about the milk of a female fetus which had put out its limb before *shechitah*. Since all milk is fundamentally אחי – a "limb" removed from a live animal, and is still permitted, perhaps this animal's milk is likewise permitted, despite its forbidden limb. Or perhaps normal milk is permitted because the אבר אחי prohibition can be permitted through *shechitah*, whereas this limb can never be permitted? The Gemara concludes: תיקו.

3. *Machlokes* if a *bechor* is sanctified למפרע או ולהבא

Amoraim debate the sanctification of a firstborn animal: יצא שלישי – if a third [of a *bechor*] emerged from the womb, and [the owner] sold it to an idolator (which ordinarily exempts a firstborn animal from *bechor* status), and then another third emerged from the womb, completing the majority, Rav Huna says קדוש – it is sanctified as a *bechor*, and Rabbah says it is not קדוש. Rav Huna holds למפרע קדוש – [a *bechor*] is sanctified retroactively, so once the majority emerges, it is revealed retroactively that it was sanctified as a *bechor* from the beginning of birth, and his sale to the idolator was invalid. Rabbah holds ולהבא קדוש – it is sanctified from [the majority's emergence] and onward, so his sale to the idolator was valid, exempting the animal from *bechor* sanctification. They argue similarly in another case: יצא שלישי דרך דופן – if a third emerged through the mother's abdominal wall, which would not sanctify a *bechor*, but the latter two-thirds emerged דרך רחם – through the womb through natural birth, Rav Huna says it is not קדוש, since the sanctification must take effect in the first majority to emerge, and Rabbah says it is קדוש, since a majority later emerged through the womb.

Siman – Soot (Chimney Sweep)

The chimney sweep who was peering out of a chimney into the עזרה to see if its walls can be used as a מחיצה for the limb of a *korban*, told his partner not to drink from the milk of the בן פקועה whose leg was marked with soot from when it stuck out of the womb, as another chimney sweep marked a *bechor* with a line of soot at its third to try and figure out if it is *kadosh* ולהבא מכהן או מכהן.

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Soot (Chimney Sweep)



The chimney sweep who was peering out of a chimney into the **עוברה** see if its walls can be used as **מחיצה** for the limb of a **korban**, told his partner not to drink from the milk of the **בן פקועה** whose leg was marked with **soot** from when it stuck out of the womb, as another chimney sweep marked a **bechor** with a line of soot at its third to try and figure out if it is **kadosh** **מכאן ולהבא** או למפרע.

3 things to remember

1. Can the **עזרה** wall function as the "מחיצה" for the fetus of a **korban**?
2. מהו לחוש לזרעו (the milk of a **בן פקועה**)
3. **Machlokes** if a **bechor** is sanctified למפרע or **מכאן ולהבא**

