

## Chullin – Simanim

### פרק ב – השוחט

#### דף לב – Daf 32

##### 1. Opinions about the duration of שהייה – pausing for various animals

The next Mishnah discusses the *shechitah* disqualification of שהייה – pausing. It gives several examples of why one paused during *shechitah*, e.g., he dropped the knife after beginning the *shechitah* and picked it up, and states: אם שחה כדי שחיטה – if he paused for enough time for *shechitah*, it is פסול. Rebbe Shimon defines the pause as the time needed for "ביקור" – checking (defined as a חכם טבח examining a knife). Rav defines “enough time for *shechitah*” as *enough time for shechting another animal* from the beginning. Rav says the שהייה duration for an animal is enough time to *shecht* an animal, but for a bird, it is only enough time to *shecht* a bird. Shmuel and Rebbe Yochanan both say that even for a bird, שהייה is enough time to *shecht* an animal. Rebbe Chanina says שהייה is *enough time to bring another animal and shecht* it, meaning enough time to push it down to the ground and *shecht* it. Rebbe Yose bar Rebbe Chanina was quoted as saying: כדי שיגביהנה וירבצנה וישחוט – enough time to lift, lay down, and *shecht* לדקה לדקה – a small animal for a small animal (e.g., a sheep) – and a large animal for a large animal (e.g., a cow).

##### 2. Shechting all day without pausing, and combining שהיות

Rava says: השוחט בסכין רעה – if one *shechts* with a dull knife, כולו – even if he is *shechting* a single animal all day long, the *shechitah* is still valid. Rava asked: שהיות מהו שיצטרפו – do numerous brief pauses combine to the full measure of pausing to disqualify *shechitah*? This cannot be resolved from his above ruling of *shechting* the entire day, because that case is where he did not pause at all. Rav Huna *brei d’Rav Nassan* asked: שהיה במיעוט סימנין – if one paused during the minority of the pipes after *shechting* the majority of the סימנים, what is the halachah? Is it valid, since he properly performed the necessary amount of *shechitah* beforehand, or is the entire act one event of *shechitah*, and disqualified with שהייה? The Gemara concludes: תיקו – let it stand unresolved.

##### 3. The lung is like it is in a basket after the קנה is shechted (re: טריפות)

Reish Lakish said that if one *shechted* the קנה – trachea, ואח"כ ניקבה הריאה – and afterward the lung was punctured before he *shechted* the וושט, the *shechitah* is valid. The Gemara explained: [the lung] is like it was removed from the animal and placed in a basket. Once the trachea was severed, the lung is considered detached, and a subsequent defect cannot render the animal a טריפה.

Rava said that this ruling only applies to the lung, הואיל וחיי ריאה תלויה בקנה – since the life of the lung depends on the trachea, but it does not apply to the בני מעיים – intestines which were punctured after the קנה was severed. Rebbe Zeira objected: מאחר שנולדו בה סימני טרפה התרת – once you have permitted where fatal defects developed after one סימן was cut, what difference is there between a defect developing in the lung or in the intestines? [Rashi explains that Rebbe Zeira did not understand Reish Lakish’s ruling with the reasoning above, that the lung is considered disconnected; rather, he held that the animal simply cannot become a טריפה after one סימן is cut.]

#### Siman – Lab

The scientists in the *shechitah* lab who attached hi-tech שהייה detectors to their knives to see whether many tiny pauses that added up to a full שיעור would passul the *shechitah*, kept a lung sitting in a wire basket beside them as a reminder that once the קנה is severed, the lung is already considered detached, and any later hole cannot make the animal a טריפה.



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### 3 things to remember

1. Opinions about the duration of שהייה – pausing for various animals
2. Shechting all day without pausing, and combining שהיות
3. The lung is like it is in a basket after the קנה is shechted (re: טריפות)

