

Chullin – Simanim

פרק א – הכל שוחטין

דף י – Daf 10

1. השוחט בסכין ונמצאת פגומה

Amoraim discuss: *if one shechts with a knife (without examining it immediately before shechitah), and it is found afterwards to be nicked*, Rav Huna says that even if he broke bones with it all day before it was checked, the *shechitah* is invalid, because *we are concerned that perhaps it was nicked by cutting [the animal's] hide as he began shechting*. Rav Chisda says the *shechitah* is valid, since the knife may have been nicked when breaking a bone. Rav Chisda reasons: *a bone definitely causes nicks*, עור ספק פוגם לא פוגם, *but animal hide may cause nicks and may not cause nicks*. It is thus a case of ספק and ודאי, *and an uncertainty does not remove something from certainty* (i.e., we assume the nick developed from smashing a bone). The Gemara later rules like Rav Huna where he did not break a bone with the knife after the *shechitah*, and like Rav Chisda where he did break a bone. [Rav Chisda himself validates a *shechitah* even where he did not break a bone afterwards, because we assume the knife was nicked on the *neck bone* after cutting the סימנים.

2. סכין איתרעאי בהמה לא איתרעאי – Case of *tamei* who immersed and later discovered a חציצה

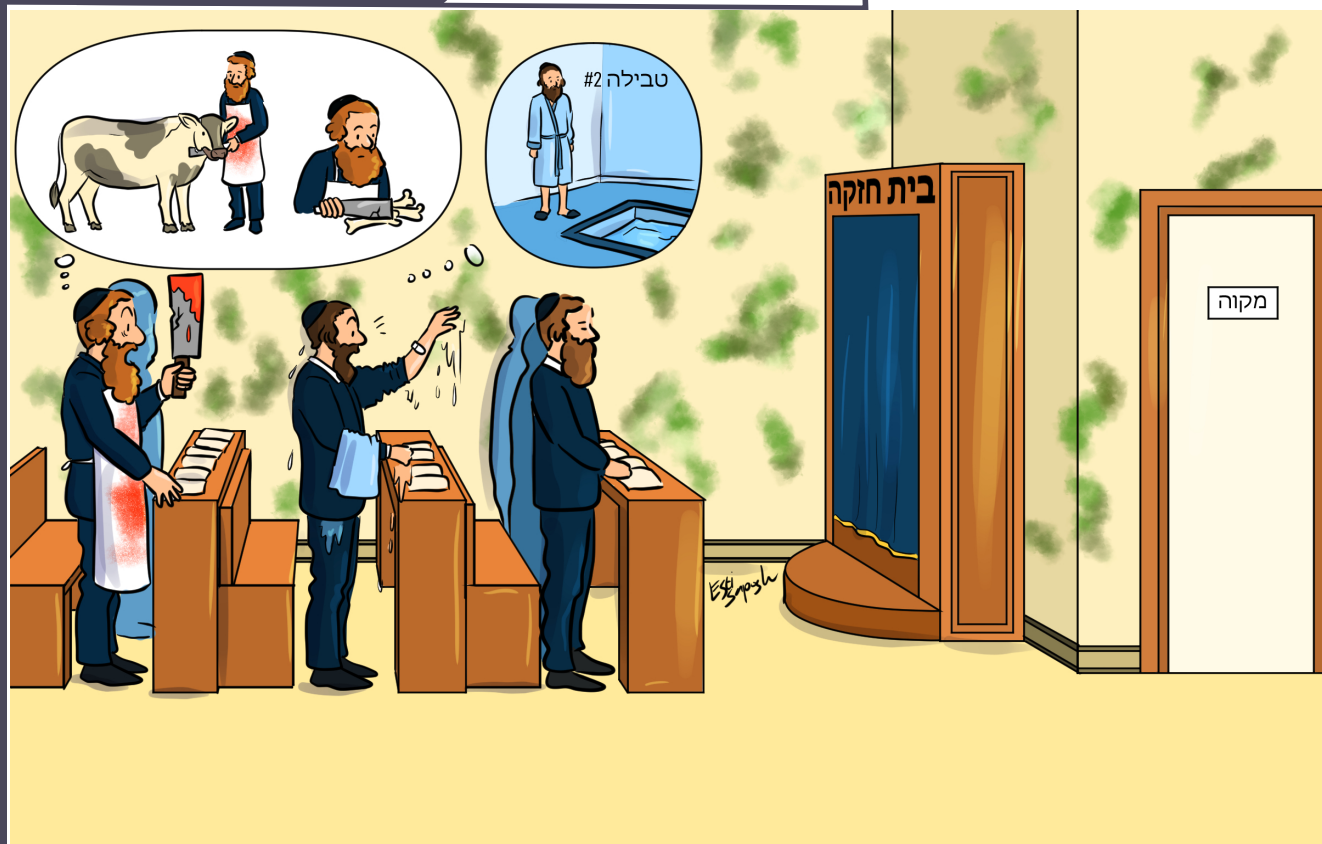
Rav Chisda is challenged from a Baraisa, which teaches that a *tamei* who immersed in a *mikveh* and later discovered a חציצה on himself, the טבילה is invalid, even if he handled that material the whole day after the טבילה, unless he is certain he had no חציצה beforehand. Thus, the ספק חציצה does invalidate his apparent *tevilah*, and we do not assume the חציצה developed afterwards!? Although he had a prior חזקה of *tumah*, this animal also had a prior חזקה of being forbidden!? The Gemara suggests that in Rav Chisda's case, הרי שחוטא לפניך – *it is shechted before you*, and its former חזקה is nullified. However, it objects that in the Baraisa's case, too, הרי טבל לפניך – *he has immersed before you*, and should be presumed *tahor*!? The Gemara counters: *but a cause for concern developed in [the tamei person]*, since a חציצה was discovered, undermining the apparent *tevilah*. In Rav Chisda's case, however, סכין איתרעאי בהמה לא איתרעאי – *although the knife developed a cause for concern, the animal itself did not develop a cause for concern* (whereas in the case of טבילה, the חציצה was found on the person's body).

3. The source for the principle of חזקה (נגעי בתים)

The Gemara asks: *from where do we derive this concept that the Rabbis said: אוקי מילתא* – מנא הא מלתא דאמור רבנן – *keep a thing on its prior known status until proven otherwise*? Rebbe Yonasan brings proof from the law of נגע, *tzaraas* [נגעי בתים] *afflictions of houses*, where the Kohen is instructed to leave the house after examining the נגע, and close off the house for seven days. But perhaps as he goes out of the house, בצר ליה שיעורא – *the [נגע] shrinks to less than the minimum size*, and the “closing-off” is ineffective!? It must be that we establish the נגע on its prior חזקה of sufficient size. Rav Acha bar Yaakov questioned this source, because perhaps the Kohen walks out backwards and see the נגע as he leaves, without relying on חזקה!? Although Abaye objects to this suggestion (first, that going out backwards is not called “going out,” and second, a נגע behind the door still cannot be seen), Rava rebuts both objections. Rav Acha bar Yaakov is challenged from a Baraisa which *darshens* that a Kohen is able to “close off” a house from his own home, out of sight of the נגע, but he says it refers to a line of people from the afflicted house to the Kohen's, informing him that the נגע maintained its size.

Siman – Minyan of Yidden

The distracted *shochet* in the **minyan of Yidden** who discovered he had a פגומה and didn't know if it was nicked before the *shechitah* or after it when he broke some bones, davening next to a man who came from the shul mikveh and just noticed a חציצה and realized his *tevilah* was *invalid*, didn't notice that the shul was called בית חזקה and was designed like a בית מנוגע.



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3 things to remember

1. השוחט בסכין ונמצאת פגומה
2. סכין איתרעאי בהמה לא איתרעאי
– Case of tamei who immersed and later discovered a חציצה
3. The source for the principle of חזקה (נגעי בתים)

