

Chullin – Simanim

פרק ב – השוחט

דף ל – Daf 30

1. שחיטה מפורעת

Rav says that if one *shechts* a סימן in two or three places, the *shechitah* is valid. However, when Rav Yehudah related this ruling to Shmuel, he said: בעינין שחיטה מפורעת וליבא – *we require a wide-open exposed shechitah, and there is not* in this case (although one cut severed most of the סימן, the other cuts prevent this valid one from fully opening). Rebbe Shimon ben Lakish brought a source that *shechitah* must be "מפורעת דבר": לשונם מרמה דבר: חץ "שחוט" לשונם מרמה דבר: *their tongue is a sharpened arrow; it speaks deceit* (an arrow cuts in only one place, which opens wide). Shmuel is challenged from a Mishnah stating that if two people each hold a knife and *shecht*, one above the other, the *shechitah* is valid. Since the *shechitah* is in two places, it will not be מפורעת? Rebbe Yirmiyah answered that that Mishnah's case is where two people used one knife and *shechted* (holding the knife at an angle, so the *shechitah* is described as one *shechting* above the other). The Gemara relates an incident where an ox was *shechted* in two or three places, and Rav Yitzchak bar Shmuel bar Marsa came and took from the choicest meat, ruling it permitted.

2. החליד תחת העור, במיעוט סימנים

Rav said: החליד את הסכין בין סימן לסימן ופסקו – if one "*burrowed*" the knife between one pipe and the other pipe and cut [the inner סימן] and then removed the knife and cut the outer סימן from the outside, the *shechitah* is invalid. Although a Mishnah teaches that חלדה invalidates *shechitah*, one might have thought this is only where he *shechts* the סימן outwards from the burrowed position, but not where he *shechts* inwards, which is the normal direction of *shechitah*. Rav therefore teaches that this is also invalid, since the knife was burrowed. According to Rav Yehudah, Rav also said that if he burrowed the knife תחת העור – *under the skin* and *shechted* the סימנים normally (inwards), it is likewise invalid. However, the students of Rav Yehudah's yeshiva quoted Rav saying he did not know if the *shechitah* is valid in this case (since he did not burrow under the סימנים). The Gemara asks, according to this second version, תחת מטלית – if he burrowed the knife *under a cloth* tied around the animal's neck, is the *shechitah* valid? Or, if he burrowed it under צמר מסובך – *entangled wool*, is it valid? Rav Pappa asked, החליד במיעוט סימנים – if he burrowed it during the final minority of the pipes, is it valid? These questions are all left unresolved.

3. התיז את הראש בבת אחת (דרסה)

The next Mishnah states: התיז את הראש בבת אחת – if one *chopped off the head with one stroke* (by pressing with force against the neck), the *shechitah* is פסול (this is the disqualification of "דרסה" – *pressing*). If he was *shechting* normally (with a sawing motion) and chopped off the head with a single forward or reverse stroke, אם יש בסכין מלא – if the knife is as long as the neck's width beyond the animal's neck (i.e., it is two neck-widths long), it is valid. However, this is only required in a case שהולך ולא הביא – where he moved the knife forward but did not move it backward, or the reverse, but if he moved it back and forth, אפי' כל שהוא – *even the most minimal* size blade, even a razor, would produce a valid *shechitah*. Shmuel says the source disqualifying a "pressing" motion is the *passuk*: חץ "שחוט" לשונם מרמה דבר – *their tongue is like a sharpened arrow; it speaks deceit*. Like an arrow, *shechitah* must be performed in a drawing motion. In Rebbe Yishmael's yeshiva they said אין ושחט אלא ומשך – the implication of the *passuk* "and he shall slaughter" is only "and he shall draw," as in the *passuk* שחוט זהב – *drawn-out gold*, as well as the *passuk* quoted by Shmuel.

Siman – (Melamed/Rebbe)

The fun *shechitah* Rebbe who had one *talmid* shoot an arrow into the practice cow to help his students remember the concept of a שחיטה מפורעת, a wide open exposed *shechitah*, and challenged another to do a חלדה תחת העור, which was also *passul*, gave the "Best דרסה" award to the *talmid* who severed the head in one upward pressing stroke.



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3 things to remember

1. שחיטה מפורעת
2. החליד תחת העור, במיעוט סימנים
3. התיז את הראש בבת אחת (דרסה)

