

Chullin – Simanim

פרק ב – השוחט

דף לח – Daf 38

1. At which point in the *shechitah* must פירכוס take place?

The Gemara records three opinions regarding when the פירכוס – limb *jerking* must take place to validate the *shechitah* of a מסוכנת. (1) Rav Chisda relates a tradition that it must occur at the “end” of *shechitah*, which he interprets to mean באמצע שחיטה – during the *shechitah*, but פירכוס at the initial stage of *shechitah* would be insufficient. (2) Rav Nachman bar Yitzchak says it can occur even בתחלת שחיטה – at the beginning of the *shechitah*. He supports this from the Mishnah’s ruling that if one *shechted* at night, and found the walls of the cut neck full of blood, the *shechitah* is valid because the animal certainly “spouted” blood, a sign of vitality. Since this may have occurred at the beginning of *shechitah*, this proves that even פירכוס during the beginning of *shechitah* suffices. (3) Rava says פירכוס must take place בסוף שחיטה – at the end of *shechitah*.

2. An animal whose mother dies as it is born is disqualified as a *korban*

Rava brings proof that פירכוס must occur at the end of *shechitah*. A Baraisa *darshens* several phrases to disqualify certain animals as *korbanos*. Among them, "כי יולד" – when it is born פרט ליוצא דופן – excludes an animal born by caesarean section, and "תחת אמו" – under its mother פרט ליתום – excludes an orphan, i.e., an animal whose mother died. This cannot mean to disqualify an animal whose mother died after its birth; לעולם תיחי ותיזיל – must [the mother] go on living forever for its child to be a valid *korban*? If it died before birth and the animal was removed, it is already excluded as a יוצא דופן. Rather, the case must be where פירש לחיים וזה פירש למיתה – this [mother] left the world for death, and this [fetus] left the womb for life, i.e., the mother died at the birth, and the “orphan” never coexisted with its mother. Now, if we do not require לידה בסוף חיותא – vitality at the end of birth, and the *passuk* is only excluding where the mother died during the birth, it is already excluded as a יוצא דופן? Rather, the vitality required must continue at the end of birth (and a moment beyond), and the same applies to *shechitah*.

3. *Shechting* on behalf of an idolator (disqualifying intent of an owner)

The next Mishnah states that if one *shechts* an animal for an idolator, the Tanna Kamma says the *shechitah* is valid. Rebbe Eliezer says it is always invalid, שסתם מחשבת עובד כוכבים לעבודת כוכבים – because the unexpressed intent of an idolator is assumed to be for idolatry, and the owner’s idolatrous intent disqualifies the *shechitah*. Rebbe Yose argues that the owner’s intent is immaterial, based on a *kal vachomer*: if regarding *kodashim*, where improper intent invalidates, אין הכל הולך אלא אחר העובד – everything follows only the intent of the one performing the *avodah* (in Rebbe Yose’s opinion), then regarding *chullin*, where improper intent does not disqualify, certainly only the slaughterer’s intent matters. The Gemara explains that the first two Tannaim hold like Rebbe Eliezer bar Rebbe Yose, who said: שמעתי שהבעלים מפגלין – I heard that a *korban*’s owners can make it *piggul* through their intent. Thus, the Tanna Kamma agrees with Rebbe Eliezer that if the idolator expressly declared the *shechitah* to be for idolatry, it is disqualified; however, his unexpressed intent is not assumed to be for idolatry. Rebbe Eliezer holds his intent is automatically assumed to be for idolatry. Rebbe Yose holds that the owner’s intent is irrelevant. An alternate explanation of the *machlokes* is given.

Siman – Chicken Soup (דבר לח)

The *shochet* who attached a **pot of chicken soup** to the leg of the מסוכנת to help him determine if there is פירכוס of the limb at the end of the *shechitah*, which attracted the hungry young calf who was born just as its mother died disqualifying it as a *korban*, told the goy who said the *shechitah* is for עבודה זרה that only his thoughts count.

דף לה | DAF 38

Chicken Soup



The *shochet* who attached a pot of **chicken soup** to the leg of the **מסוכנת** to help him determine if there is **פירכוס** of the limb at the end of the *shechitah*, which attracted the hungry young calf who was born just as its mother died disqualifying it as a *korban*, told the *goy* who said the *shechitah* is for **עבודה זרה** that only his thoughts count.

3 things to remember

1. At which point in the *shechitah* must **פירכוס** take place?
2. An animal whose mother dies as it is born is disqualified as a *korban*
3. *Shechting* on behalf of an idolator (disqualifying intent of an owner)

