

Chullin – Simanim

פרק א – הכל שוחטין

דף 5 – ה

1. Which types of מומר cannot bring a *korban*

The Gemara continues to discuss the *shechitah* of a מומר לעבודה זרה. A Baraisa *darshens*: "מכם" ולא כולכם – "a man among you" implies *but not all of you* (may bring a *korban*), להוציא את המומר – this is *to exclude a מומר*. "מן הבהמה" – *from the animals*, להביא בני אדם שדומים לבהמה – *is to include people who [act] similarly to animals*; מבאן אמרו מקבלין – *from here they said that we accept korbanos from sinners of Yisroel*, כדי שיחזרו בהן בתשובה – *so they will return in repentance*. This contradicts the רישא, and the Gemara explains that the רישא refers to a מומר מומר – *for the entire Torah*, who cannot bring a *korban*, and the second case refers to a מומר לדבר אחד – *for one [aveirah]*. The Baraisa concludes that מומר פושעי ישראל may bring *korbanos*, חוץ מן המומר ומנסך את היין – *except for a מומר, one who pours wine to idols* and מוחלל שבתות בפרהסיא – *and one who desecrates Shabbos publicly*. Since the Baraisa already discussed a מומר לכל התורה and a מומר לדבר אחד, this segment is explained to mean a מומר לנסך את היין – *a מומר to pour wine for idols*, i.e., מומר לעבודה זרה, and the Baraisa disqualifies him from bringing *korbanos*, like a מומר לכל התורה. This refutes Rav Anan, who permits his *shechitah*.

2. *Machlokes* about a מומר לאכול חלב bringing a חטאת for eating דם

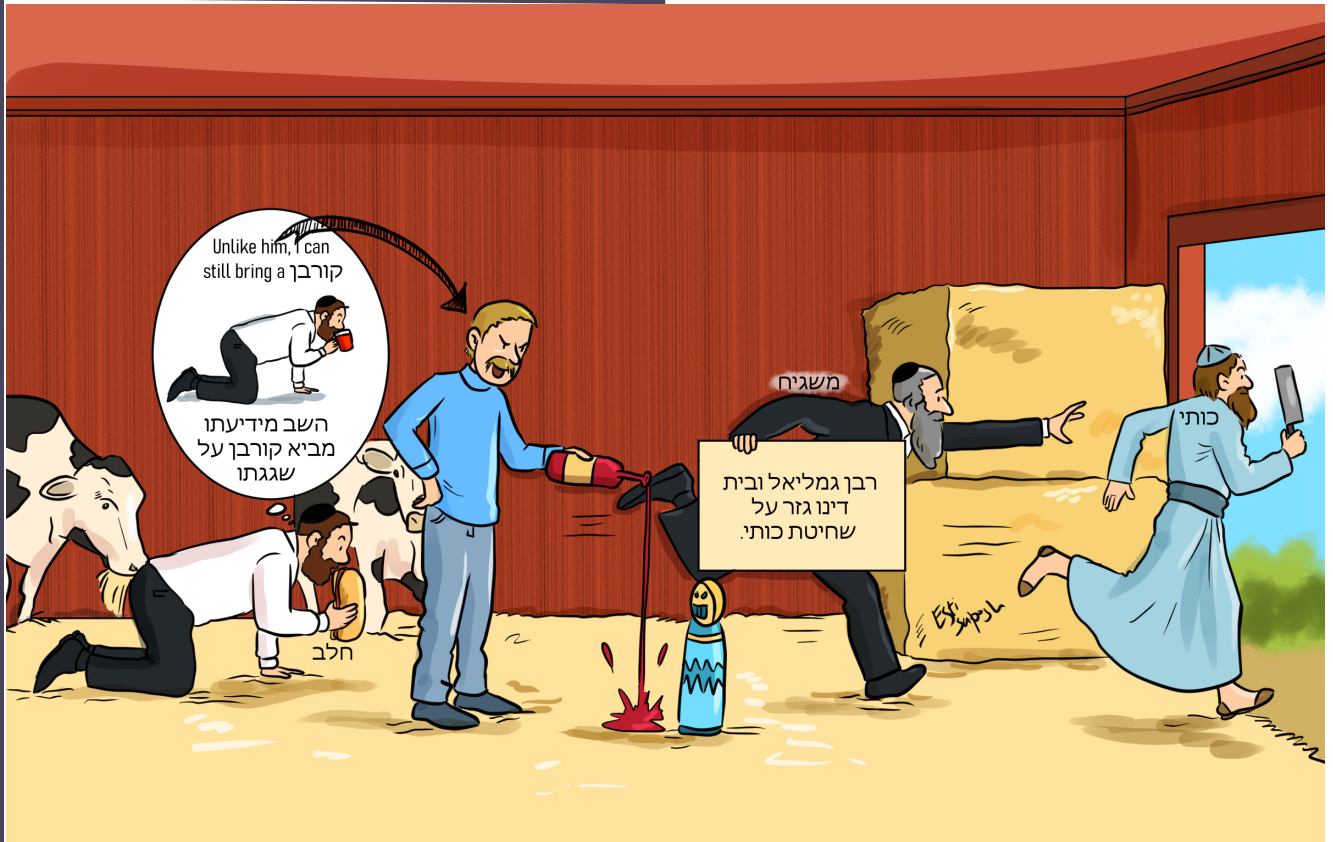
A Baraisa *darshens*: "ממעם הארץ" – *"from among" the people of the land*, פרט למומר – *this excludes a renegade* from bringing a חטאת for unintentional sins. Rebbe Shimon derives this differently: the *passuk* says one brings a *korban* for transgressing any of the commandments "אשר לא תעשינה בשגגה ואשם" – *which are not to be done, unintentionally, and becomes guilty*. This teaches: השב בידיעתו – *one who would refrain from sinning through his knowing about the prohibition*, מביא קרבן על שגגתו – *brings a korban for his error*, but one who would transgress the *aveirah* even after being informed of its prohibition (e.g., a מומר), does not bring a *korban* for his שגגה. Rav Hamnuna explains the practical difference between the opinions: מומר לאכול חלב והביא קרבן על הדם – *a מומר regarding eating forbidden fats who brought a korban for mistakenly consuming blood*. The Tanna Kamma holds his *korban* is not accepted, since he is a מומר, but Rebbe Shimon holds it is, since he would have refrained from consuming the blood had he known it was forbidden). The Gemara explains why separate *pesukim* are necessary to disqualify a מומר from bringing an עולה and a חטאת.

3. Rabban Gamliel prohibited the *shechitah* of a כותי (even with supervision)

Bar Kappara was quoted as saying: ר"ג ובית דינו נמנו על שחיטת כותי ואסרוה – *Rabban Gamliel and his Beis Din voted about the shechitah of a כותי and prohibited it*. Rebbe Zeira asked Rebbe Yakov bar Idi if perhaps this only applies where there is no Jew standing over the כותי, but Rebbe Yaakov replied: דמי האי מרבנן כדלא גמירי אינשי שמעתא – *this rabbi seems like one who never learned a Talmudic subject!* Rabban Gamliel's ruling would not be required in a case where a כותי *shechted* without supervision, since they do not refrain from feeding נבילה to others! Rebbe Assi reported that Rebb Yochanan ate from the *shechitah* of a כותי, and Rebbe Assi himself did as well. Rebbe Zeira wondered if they did not hear of Rabban Gamliel's ruling (but would not have eaten if they had heard), or if they did not accept his ruling. He concluded that they must have disagreed with it, because if it was a mistake due to lack of knowledge, Hashem would not have allowed such righteous people to inadvertently transgress Rabban Gamliel's decree. This decree is explained and discussed further on the next Daf.

Siman – Hay

The מומר לאכול חלב who was viewed like an animal eating hay was still allowed to bring a קרבן unlike his friend the מומר לנסך יין who was not, especially if he brought it for eating דם, watched as a כותי got chased out of the barn because רבן גמליאל and his Beis Din made a *gezeirah* forbidding the *shechitah* of a כותי even with a Yisroel watching.



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3 things to remember

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