

# Chullin – Simanim

## פרק ב – הכל שוחטין

### דף ג – 3 Daf

#### 1. Relying on a כותי's *shechitah* with יוצא ונכנס

Abaye says the Mishnah's first phrase means that all may *shecht* (לכתחלה), including a כותי, but only כשישראל עומד על גביו – when a *Yisroel* stands over him to supervise, but יוצא ונכנס – if he goes out and comes in intermittently and does not see the entire *shechitah*, we do not allow him to *shecht* (because כותים do not hesitate to feed נבילה to Jews, since they do not accept that לא תתן מבשול prohibits doing so). If he did *shecht* without constant supervision, we give him a כזית of the meat to eat; if he eats it, we are confident he *shechted* properly (for he would not eat it otherwise) and the meat is permitted (this is the intent of the Mishnah's second phrase, that their *shechitah* is valid [בדיעבד]). Rava proves that "יוצא ונכנס" is sufficient supervision: a Mishnah permits leaving wine with an idolator, without constant supervision, provided he is יוצא ונכנס! Rava therefore modifies Abaye's interpretation of the Mishnah to fit with his opinion. Later, the Gemara defends Abaye's position, differentiating between wine, which the idolator did not touch, and *shechitah*, which the כותי touched, and needs only a moment to invalidate the *shechitah*.

#### 2. A מומר לתיאבון may *shecht* לכתחלה if the knife is examined

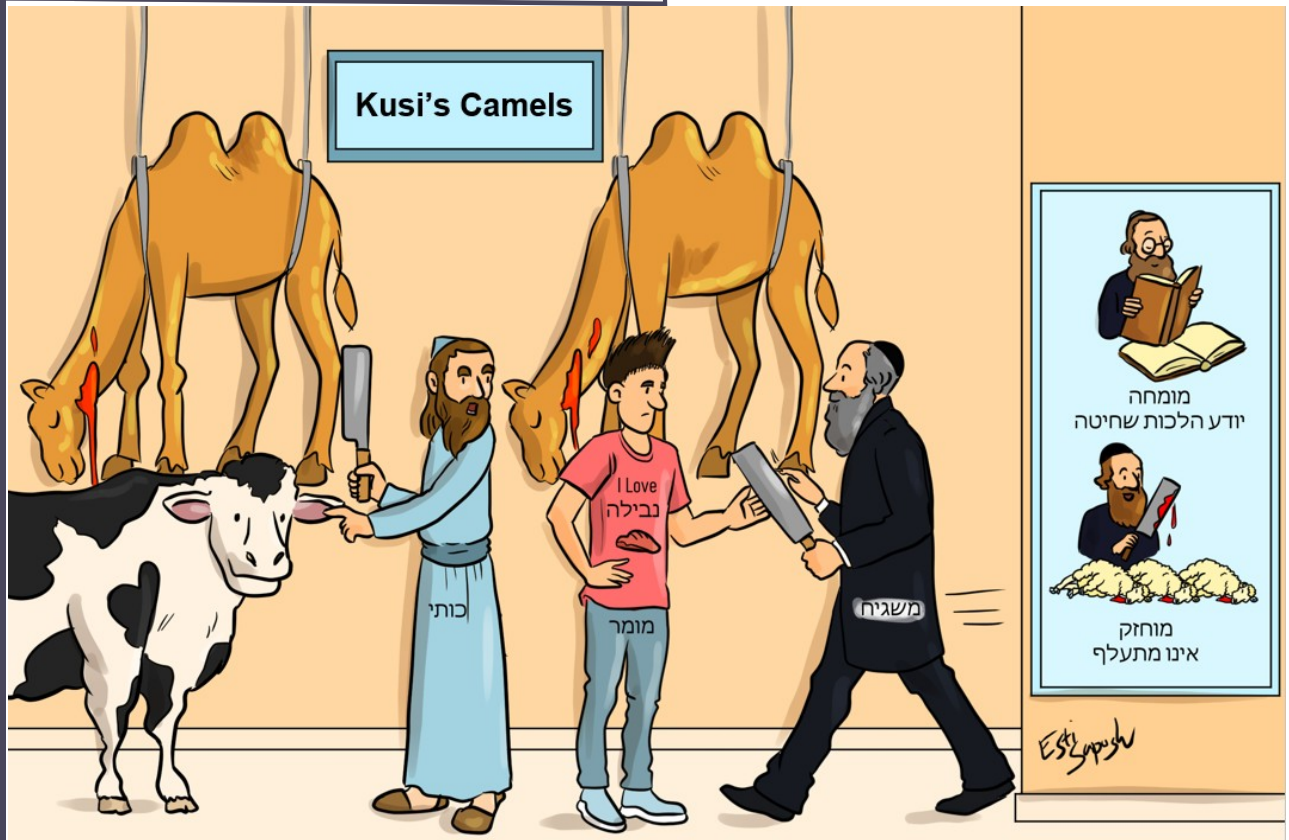
Rav Ashi explains that the Mishnah means that all may *shecht* לכתחלה, including a מומר – Jewish renegade (one who regularly transgresses a prohibition). The Gemara clarifies that he refers to a מומר לאכול נבילות לתיאבון – to eat *neveilah* for enjoyment (i.e., when he cannot obtain kosher meat) about whom Rava ruled: בודק סכין ונותן לו – examines a knife and gives it to him to *shecht* with, ומותר לאכול משחיתו – and it is permitted to eat from his *shechitah*, since he would only eat kosher meat when it is available (however, we cannot rely on him to bother fixing or replacing a nicked knife). If the knife was not checked, he may not *shecht*, but if he did, we check the knife afterwards. – If his knife was found fine (without nicks), it is permitted to eat the meat (this is meaning of the Mishnah's second phrase).

#### 3. *Shechitah* of "מומחין" and "מוחזקין"

Ravina first explains that the Mishnah means all מומחין – experts in *halachos* of *shechitah* may *shecht* לכתחלה. מומחין – This applies to all experts, even though they are not established as competent in the skill of *shechitah* (i.e., that they do not grow faint and pause during *shechitah*). The definition of a מומחה is שיודע בו שיודע – that they know about him that he is able to relate the laws of *shechitah*. If this is not known about him, he may not *shecht* without supervision, but if he did, we test him; if he can recite the laws of *shechitah*, the meat may be eaten, but if not, it is forbidden (this is the meaning of the Mishnah's second phrase). In Ravina's second interpretation, the Mishnah means that all מוחזקין – established as competent in the skill of *shechitah* may *shecht* לכתחלה. This applies to all מוחזקין, even if they are not known מומחין (because we assume most people who *shecht* are מומחין). The definition of "מוחזקין" is one who *shechted* before us two or three times and did not grow faint. Otherwise, he may not *shecht* without supervision, but if he did, and said ברי לי שלא נתעלפתי – "I am certain I did not faint," his *shechitah* is valid.

#### Siman – Camel

The כותי who took a break from *shechting* camels to *shecht* cows and was being checked on by the יוצא ונכנס *mashgiach*, was joined by a מומר לתיאבון ישראל who said he can *shecht* too if the *mashgiach* checks the knife, which of course he knew how to do because he was both a מומחה and a מוחזק.



The כותי who took a break from *shechting* camels to *shecht* cows and was being checked on by the **יוצא ונכנס** mashgiach, was joined by a **ישראל מומר לתאבון** who said he can *shecht* too if the *mashgiach* checks the knife, which of course he knew how to do because he was both a מומחה and a מוחזק.

### 3 things to remember

1. Relying on a כותי's *shechitah* with יוצא ונכנס
2. A מומר לתיאבון may *shecht* להתחלה if the knife is examined
3. *Shechitah* of "מומחין" and "מוחזקין"

