

Chullin – Simanim

פרק ב – השוחט

דף כז – Daf 27

1. *Shechitah* requires most of two סימנים of an animal, and most of one סימן of a bird

The second Perek begins: השוחט אחד בעוף ושנים בבהמה שחיתתו כשרה – if *one shechts one pipe of a bird or both pipes of an animal, his shechitah is valid*, ורובו של אחד כמורה – *and cutting most of one pipe is like cutting all of it*. Rebbe Yehudah requires cutting the וורידין (the main blood vessels of the neck), and the Gemara will explain this to refer to *shechitah* of birds. If one *shechted* half of one סימן of a bird, or one and a half סימנים of an animal, the *shechitah* is invalid. The Mishnah's term "השוחט" implies that its *shechitah* is only valid בדיעבד. But how can *shechitah* of two סימנים of an animal be בדיעבד? What more should he cut? The Gemara answers that the Mishnah's expression refers to *shechting* one סימן of a bird, indicating that לכתחלה, one should *shecht both* סימנים of a bird. Alternatively, the Mishnah's expression refers to *shechting most* of a סימן, indicating that לכתחלה, one should *shecht* the entire סימן.

2. מנין לשחיטה שהיא מן הצואר

Rav Kahana asked: מנין לשחיטה שהיא מן הצואר – *from where do we derive that shechitah means cutting from an animal's throat?* He suggests the *passuk*: "ושחט" את בן הבקר – *and he shall slaughter the bull*, which teaches: ממוקום – *from the place where* [the animal] bends, cleanse it by removing its blood. However, the Gemara objects that perhaps it refers to cutting its tail, which is bent, or its ear, which it can bend!? Although we require releasing דם הנפש – *lifeblood*, perhaps one should cut from the ear until reaching the דם הנפש!? Furthermore, from where do we derive the various acts which invalidate *shechitah*, such as שהייה – *pausing!*? Rather, these disqualifications must be גמרא – known by oral *tradition*, and the requirement to *shecht* from the throat was similarly passed down by tradition. Similar objections are posed to other suggested sources for *shechting* from the throat, with the same conclusion. Rebbe Chiya provides another source: the Torah instructs to arrange all the parts of a *korban* on the מזבח for burning, and specifically mentions arranging the head. The reason is that the head uniquely was not skinned, שכבר הותז – *because it was already severed during shechitah*. This proves *shechitah* is from the throat.

3. Fish do not require *shechitah*

Bar Kappara taught a Baraisa which notes that הטיל הכתוב לעוף בין בהמה לדגים – *the Torah placed "bird" between "animal" and "fish"* in the opening *passuk* of the laws of kosher animals. Thus, a bird cannot require *shechting* two סימנים, since it is also compared to fish; it cannot be exempt entirely from *shechitah* (like fish), since it is also compared to animals. Therefore, we must conclude that birds require the *shechitah* of one סימן. Fish do not require *shechitah*, because a *passuk* which mentions the *shechitah* of cattle says about fish "יאסף" – *will be gathered*, implying that they require nothing more than being caught. A traveling Galilean once *darshened*: an animal, which was created from the dry land, requires *shechitah* of both סימנים. Fish, which were created from the water, do not require any *shechitah*. A bird, שנברא מן הרקק – *which was created from mud* (a combination of earth and water), requires *shechitah* of one סימן. Rav Shmuel of Kaputkiyah brought support for the fact that birds were created from mud, which includes water: שהרי עופות יש להן קשקשת בגליהם כדגים – *because birds have scales on their feet, similar to the scales of fish*.

Siman – Kazoo (Toy instrument children blow into that makes a buzzing sound)

When the custom **kazoo maker** finished explaining to his apprentices that the edge of the kazoo should be sharp enough to **cut most of the two simanim for a בהמה and one for a bird**, and that ***shechitah* from the neck is לכה** למשה מסיני, they took a break for a meal of **fish that doesn't need *shechitah* at all**.



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3 things to remember

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2. מנין לשחיטה שהיא מן הצואר
3. Fish do not require *shechitah*

