

## Chullin – Simanim

### פרק ב – השוחט

#### דף לא – Daf 31

##### 1. הפילה – throwing down a knife without any cutting intent is a valid *shechitah*

The next Mishnah states: נפלה סכין ושחטה – if a knife fell and shechted an animal, although it shechted it properly, it is פסול, as the *passuk* says: "וזבחת...ואכלת" – and you shall slaughter...and you shall eat, implying: שאתה זובח אתה – that which you slaughter (with your own force), you may eat, but not from *shechitah* which happened on its own. The Gemara infers: הא הפילה הוא – but if he threw down [the knife] and it shechted, it would be valid, אף על גב – even though he did not intend that the knife should cut at all. Rava says this follows Rebbe Nassan, who ruled that זרק סכין לנועצה בכותל – if one threw a knife to plunge it into a wall and it shechted, the *shechitah* is valid (the Rabbonon say it is פסול). Although Rava already taught that the Mishnah on Daf 2a, which validates *shechitah* performed by a חרש, שוטה, or קטן, follows Rebbe Nassan, there he at least had intent לשום חתיכה בעולם – for some kind of cutting, but here Rava teaches that even throwing down a knife with no intent for cutting is still valid. The Mishnah on Daf 2a teaches that even *shechitah* which results from an incompetent person is valid.

##### 2. *Machlokes* if *tevilah* requires intent regarding *chullin* (e.g., a נדה to her husband)

Amoraim discuss: נדה שנאנסה וטבלה – a *niddah* who accidentally immersed herself, Rav says: טהורה לבייתה – she is *tahor* for her house (i.e., permitted to her husband), ואסורה לאכול בתרומה – but she is still prohibited from eating *terumah*, since the *tevilah* was without intent. Rebbe Yochanan says she is not even permitted to her husband with such a *tevilah*. Rava explained why Rav ruled leniently regarding the husband, because her husband is "חולין" (non-sacred), and *tevilah* for *chullin* does not require intent. This is supported by a Mishnah teaching that if someone whose hands were *tamei* reached into a water channel to take fruit from the water, his hands become *tahor*, without any intent for *tevilah*. This is further supported by a Baraisa teaching that if someone immersed himself לא והוחזק – and had no intent, he is permitted (i.e., *tahor*) for *chullin*. Rebbe Yochanan ruled like Rebbe Yonasan ben Yosef, who *darshens* a *passuk* (regarding צערת of clothing) to require intent for any *tevilah*. Still, he agrees that *shechitah* does not require intent, inferring from the Torah requiring intent for *shechitah* of *kodashim* that ordinary *shechitah* does not.

##### 3. The case of "accidental" *tevilah* of a נדה

The Gemara wonders about the case of the *niddah* שנאנסה וטבלה – who accidentally immersed herself. If her friends forcibly immersed her, כוונה דחברתה כוונה מעלייתא היא – the intent of her friends to immerse her is a perfect intent, and all would agree such a *tevilah* would permit her to her husband, and would even permit her to eat *terumah*! This is based on a Mishnah which states that if a mentally competent woman directs the *tevilah* of a חרשת, שוטה, etc., she may eat *terumah*. Rav Pappa answered that according to Rebbe Nassan (who does not require any intent at all regarding *shechitah*), the case here can be שנפלה מן הגשר – where she fell from a bridge, and likewise had no intent to enter the water. According to the Rabbonon (who require intent to cut the סימנים regarding *shechitah*), the case is שירדה להקר – where she descended into the water to cool off, and then fell fully into the water.

##### Siman – Judge

The judge and his wife at the knife throwing contest were so shocked when one of the contestants accidentally dropped his knife and shechted an animal that she fell off the bridge she was standing on, which made her *tahor* for *chullin*, unlike if she would have been pushed in, she would have been *tahor* even for *terumah*.



The **judge** and his wife at the knife throwing contest were so shocked when one of the contestants **accidentally** dropped his knife and **shechted** an animal that she fell off the bridge she was standing on, which made her **tahor** for **chullin**, unlike if she would have been pushed in, she would have been **tahor** even for **terumah**.

### 3 things to remember

1. הפילה – throwing down a knife without any cutting intent is a valid *shechitah*
2. *Machlokes* if *tevilah* requires intent regarding *chullin* (e.g., a נדה to her husband)
3. The case of “accidental” *tevilah* of a נדה

