

Chullin – Simanim

פרק ב – השוחט

דף כט – Daf 29

1. *Shechting* of רוב of a סימן applies equally to חולין and קדשים

The Mishnah on Daf 27a stated twice that *shechting* most of one סימן of a bird, and most of two סימנים in an animal, is a valid *shechitah*. Rav Hoshaya explains that one clause refers to animals which are *chullin*, and the other refers to *kodashim* (i.e., *korbanos*). Both are necessary, for had the Mishnah only taught the law of *chullin*, one might think that most of a סימן only suffices for *chullin*, because he has no need for the animal's blood, but regarding *kodashim*, צריך דלדם הוא צריך – *where he needs the blood* for זריקה on the מזבח, perhaps *shechting* most of the סימן is insufficient. Had the Mishnah only taught *kodashim*, one might think that *shechting* רוב of the סימן is only necessary for *kodashim*, since the blood is needed, but for *chullin*, perhaps *shechting* half would suffice. Therefore, the Mishnah taught that *shechting* most of the סימן applies to both. Amoraim say that the Mishnah's first clause refers to *kodashim*, and the second clause refers to *chullin*, based on five different proofs.

2. *Machlokes* if ישנה לשחיטה מתחלה ועד סוף

Reish Lakish quoted Levi the Elder saying: אינה לשחיטה אלא בסוף – *shechitah is only [considered shechitah] at the end* of the procedure. Rebbe Yochanan says: ישנה לשחיטה מתחילה ועד סוף – *shechitah is [considered shechitah] from beginning to end*. Rava clarifies that where a non-Jew *shechted* one סימן and a Jew *shechted* the second סימן, all agree the *shechitah* is invalid, since the עכו"ם already made it a טריפה. Similarly, if one performs *melikah* of one סימן of an עוף below the חוט הסיקרא and the other above it, all agree it is invalid, since he performed a full *melikah* procedure of a עוף below. Rava says they argue where one *shechted* one סימן of a bird *korban* outside the Mikdash, and the other סימן inside the Mikdash. However, Rav Yosef said that in this case, all agree one is חייב for *shechting* a *korban* outside the Mikdash, since he performed a full *melikah* of a עוף outside. Therefore, the Gemara concludes that they argue where one *shechted* a minority of the סימנים outside the Mikdash, and completed the *shechitah* inside. Rebbe Yochanan considers the entire procedure part of the *shechitah*, and he is liable for *shechting* בחוץ, and Levi the Elder holds he is exempt, because it is only considered *shechitah* at the end, which was inside the Mikdash.

3. Which people involved in a disqualified פרה אדומה become *tamei*?

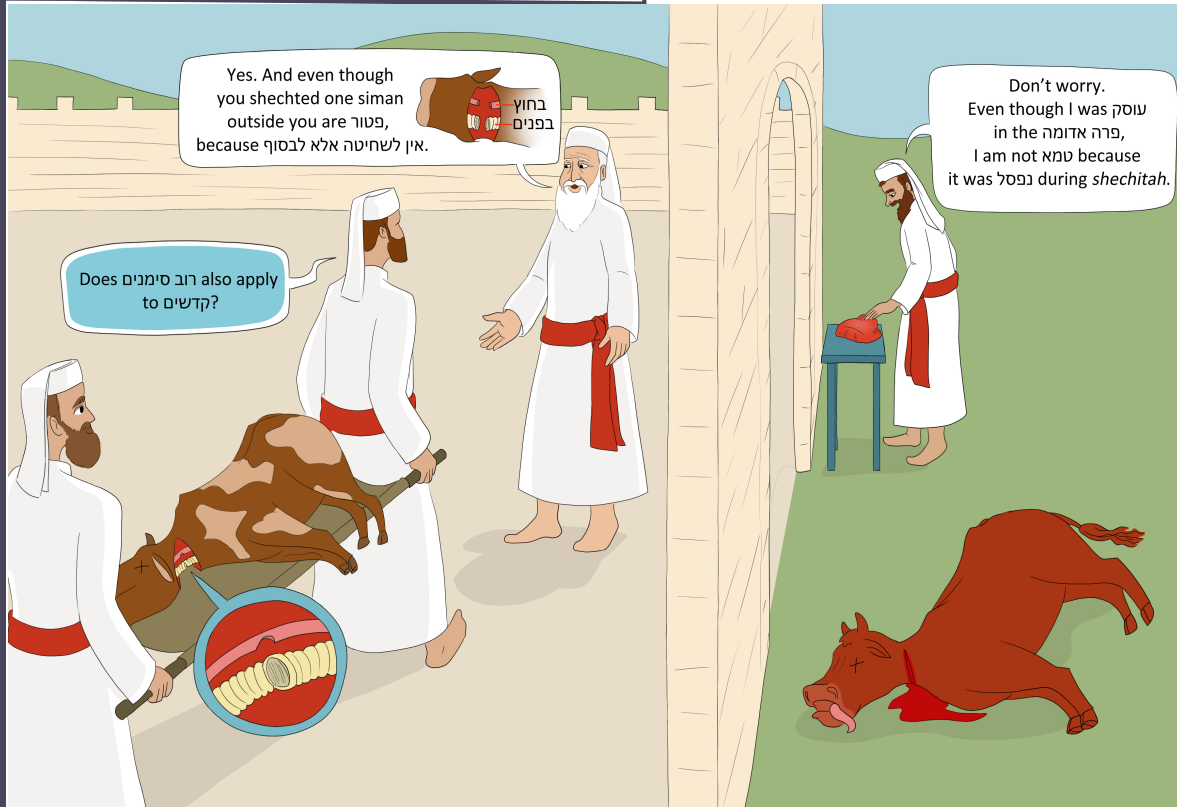
Rebbe Yochanan is challenged from a Mishnah: כל העסוקין בפרה מתחלה ועד סוף – *all those involved in the procedure of the parah [adumah], from beginning to end, are מטמא their clothing (and bodies), and can disqualify the פרה אדומה* by performing another task simultaneously. If the פרה became invalidated during the *shechitah*, then someone involved is not מטמא his clothing, whether he was involved before or after it was invalidated, because he was not involved with a legitimate "פרה אדומה". However, if the פרה became disqualified during the הזאה – *sprinkling* of its blood, then someone involved before the invalidation is מטמא his clothing (since it was a properly *shechted* פרה אדומה), but someone involved after the invalidation is not מטמא his clothing. According to Rebbe Yochanan, who considers every part of the *shechitah* as *shechitah*, the same distinction should apply to invalidated *shechitah*, that someone involved before the invalidation should be מטמא his clothing! Rava replied that a ruined *shechitah* is different, כלל היא שחיטה דלאו שחיטה היא כלל – *because it is retroactively revealed that [the initial cutting] was not actually shechitah at all*.

Siman – Cot

When some Kohanim came into the Mikdash carrying a *korban* on a **cot** the Kohen in charge who explained to them that **it's enough to *shecht* רוב of the *simanim* even by *kodshim* where the דם needs to be extracted, and even though they *shechted* one *siman* outside they are not חייב for שחוטו חוץ because אין לשחיטה אלא לבסוף**, was relieved to hear that **the פרה אדומה was disqualified during *shechitah* and not *zerikah* so the Kohen who touched his *korban* didn't make it טמא**.

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Cot



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3 things to remember

1. **Shechting** רוב of a סימן applies equally to חולין and קדשים
2. **Machlokes** if ישנה לשחיטה מתחלה ועד סוף
3. Which people involved in a פרה אדומה become tamei?

