

Chullin – Simanim

פרק ה – אותו ואת בנו

דף עח – 78 Daf

1. The prohibition of אותו ואת בנו applies everywhere, to both *chullin* and *kodashim*

The fifth Perek discusses the prohibition of "אותו ואת בנו", *shechting* an animal and one of its offspring on the same day. The Mishnah states: "אותו ואת בנו נוהג בין בארץ בין בח"ל" – the prohibition of "it and its offspring" applies both in Eretz Yisroel and outside Eretz Yisroel, בפני הבית ושלא בפני הבית, – both when the Mikdash exists and when it does not exist, – and to both *unconsecrated* [animals] and *consecrated* [animals]. The Mishnah analyzes twelve different combinations of *chullin* and *kodashim*, *shechted* inside or outside the Mikdash, and details when the animal may be eaten, and what punishment might be incurred for the *shechitah*. A *hekesh* between a *passuk* about bringing a *korban* and the next *passuk* about אותו ואת בנו teaches that אותו ואת בנו applies to *kodashim*. It also applies to *chullin*, because שור הפסик הענין – the word "a cow" in the second *passuk* interrupts the topic, indicating that it is not a continuation about *kodashim*. Still, *kodashim* are also included, because the word "ו" – "and" a cow is written with a "vav," teaching that this *passuk* is adding onto the previous topic.

2. אותו ואת בנו applies to כלאים

The Gemara asks, since אותו ואת בנו is compared to *kodashim*, we should say that just as כלאים – a crossbred animal is not valid as a *korban*, it should also not be subject to the law of אותו ואת בנו. Yet a Baraisa teaches that אותו ואת בנו does apply to כלאים! Furthermore, the *passuk* of אותו ואת בנו mentions "שה" (a sheep or goat), and Rava taught that כלאים – it is only to exclude כלאים from that law! The Gemara answers that the word "או" – a שור "or" ש, teaches to include כלאים in this law. The Gemara objects that the word "או" is needed לחלק – to divide the words "שור" and "שה", so that one does not think that one must *shecht* both שור and its offspring and a שה and its offspring. It answers that this law is derived from the singular "בנו" – "its" offspring. Although one still might have thought that one must *shecht* both a שור and a שה, and the offspring of one of them, the word "אותו" – it teaches otherwise.

3. *Machlokes* if אותו ואת בנו also applies to זכרים and their offspring

In a Baraisa, the Tanna Kamma says: אותו ואת בנו נוהג בנקבות – the prohibition of אותו ואת בנו applies to females and their offspring, ואינו נוהג בזכרים – but does not apply to males and their offspring (i.e., it is permitted to *shecht* a father and its offspring on the same day). Chananya says it applies to both males and females. A Baraisa explains the Rabbonon's opinion: one cannot derive from אם על הבנים – one who takes a mother with her offspring from a nest, which only applies to female birds, that אותו ואת בנו would similarly only apply to females, because that law has another leniency, in that it does not apply to מזומן – a "prepared" (i.e., owned) nest. Therefore, the *passuk* says "אותו" – it, implying one parent, not both. After the *passuk* distinguished between the parents, I gain the logical source above, to derive from אם על הבנים that it is the male parent which is excluded. Although "אותו" is masculine, and might imply the father, the word "בנו" – its offspring implies מי שבנו כרוך אחריו – the [parent] whose offspring clings to it, i.e., the mother. Chananya holds that "אותו" implies the male father, and "בנו" indicates the mother (as above), so the law applies to both.

Siman – Boy saying, "Uch!"

The boys who said, "Uch! Uch! Uch!" at *chullin* and *kodshim* combinations being *shechted* אותו ואת בנו, and made sure to say "Uch" again even louder by an animal that was כלאים, which is not valid for a *korban*, stopped themselves when the *shochet* got to the father, because אותו ואת בנו only applies to the mother.

דף עח | DAF 78

"Uch"



The boys who said, "Uch! Uch! Uch!" at *chullin* and *kodshim* combinations being *shechted* בן ובת, and made sure to say "Uch" again even louder by an animal that was *כלאים*, which is not valid for a *korban*, stopped themselves when the *shochet* got to the father, because בן ובת only applies to the mother.

3 things to remember

1. The prohibition of בן ובת applies everywhere, to both *chullin* and *kodashim*
2. כלאים applies to בן ובת
3. *Machlokes* if בן ובת also applies to זכרים and their offspring

