

Chullin – Simanim

פרק ד – בהמה המקשה

דף עז – Daf 77

1. The law of a **שליא** – *amniotic sac* inside a *shechted* animal

The next Mishnah states that if one *shechts* an animal and finds a **שליא** – *amniotic sac* inside, *one who is not squeamish may eat it*, because it is permitted with the animal's *shechitah*. The **שליא** does not become *tamei* with *טומאת אוכלין* – *food tumah* if it touched something *tamei*, because the **שליא** is not classified as “food.” It also does not become *tamei* as *נבילה* if the animal died without *shechitah*, because it is not considered “flesh.” However, *if one intended to eat it, it is tamei with food tumah* if it touched something *tamei*, but it is still not *tamei* as *נבילה*, since it is not *בשר*. *If an amniotic sac partially emerged from the womb before the animal's shechitah*, it is completely prohibited in consumption, because the emerged part of the **שליא** might have contained the fetus's head, constituting “birth,” and preventing the animal's *shechitah* from permitting it. *A שליא is the sign of a fetus in a woman* (i.e., she is *tamei* even if no fetus could be discerned, and we assume it dissolved), *and it is the sign of a fetus in an animal*.

2. Concern for a second fetus where the first is not attached to the **שליא**

The Mishnah taught that if the amniotic sac partially emerged from the womb, the entire **שליא** is prohibited. This unqualified ruling would imply that even if a fetus is found inside the womb and its head never emerged, the **שליא** is still prohibited, because we are concerned about a possible second fetus. Rebbe Elazar says: *לא שנו אלא שאינה קשורה* – *they only taught this where [the שליא] is not attached to the fetus*, but if the **שליא** is attached to the fetus inside, *אין חוששין לולד אחר* – *we are not concerned for another fetus*, and the **שליא** is permitted through the *shechitah*. Rebbe Yochanan says the Mishnah's ruling only applies if there was no fetus found at all, but if there was, then even if it was not attached to the **שליא**, we are not concerned for a second fetus. A Baraisa supports Rebbe Elazar, teaching that a woman who aborted a fetus which resembled an animal or bird, then if the **שליא** is not attached to it, we are concerned for another fetus (and she is *tamei* out of doubt), because we suspect that the embryo of this **שליא** dissolved, and the **שליא** of that fetus dissolved.

3. כל דבר שיש בו רפואה אין בו משום דרכי האמורי

The Mishnah taught that if an animal of *hekdes* miscarried, the **שליא** must be buried, but it may not be buried at a crossroads, nor hung on a tree, *מפני דרכי האמורי* – *because these are the ways of the אמורים*, which are forbidden to follow. Abaye and Rava say: *כל דבר שיש בו רפואה אין בו משום דרכי האמורי* – *any practice which has healing value is not forbidden as the ways of the אמורים*, even if they also have such a practice. If it does not have a healing value, it is forbidden as *דרכי אמורי*. The Gemara asks that a Baraisa permits one whose tree sheds its fruit prematurely to dye it with red paint and place rocks on its branches. Although burdening it with rocks may be to reduce the tree's strength, there is no therapeutic value in dyeing it red!? The Gemara answers that the dye is *כי היכי דליחזיוה אינשי* – *so that people will see it* *עליוהי רחמי עילויה* – *and pray for mercy on his behalf*. This is similar to a *מצורע*, who calls out “טמא טמא”, because *צריך להודיע לרבים* – *he must inform the public* of his affliction, *ורבים מבקשים עליו רחמים* – *and the public will pray for mercy on his behalf*.

Siman – Goat (Purple goat for Chullin)

The man who *shechted* the **purple goat** and found a **שליא** inside and intended to eat it because he wasn't squeamish, waited as his friend checked a **שליא** that partially stuck out of the womb of another **purple goat** to see if it was attached to the fetus inside so he could eat it too after the goat was *shechted*, while the animal was under a tree painted red with hanging rocks.



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3 things to remember

1. The law of a שליא – amniotic sac inside a shechted animal
2. Concern for a second fetus where the first is not attached to the שליא
3. כל דבר שיש בו רפואה אין בו משום דרכי האמורי

