

## Chullin – Simanim

### פרק ב – הכל שוחטין

#### דף ד – 4 Daf

##### 1. *Matzah of a Kohen* (אחזוק בדלא כתיבא) כותי - כל מצוה שהחזיקו בה כותים הרבה מדקדקין בה יותר מישראל

The Gemara had taught that a *shechitah* of a Kohen is permitted if the Kohen eats a piece of it. Although the disqualifications of *shechitah* (שהייה, etc.) are not written in the Torah, since they established themselves as practicing these laws, they are considered reliable to follow them. The Gemara notes: ואחזוק ולא אחזוק בדלא כתיבא – *and whether they can be established or cannot be established as reliable regarding a law which is not written is a machlokes Tannaim* in a Baraisa: the Tanna Kamma says *matzah* baked by a Kohen is permitted, and one can be יוצא (לשם מצת מצוה) *mitzvah* of *matzah* with it (i.e., we can even assume it was guarded from becoming *chametz*). Rebbe Eliezer forbids their *matzah*, because we cannot rely on them that it did not become *chametz*. Rabban Shimon ben Gamliel says: הרבה מדקדקין – כל מצוה שהחזיקו בה כותים – *any mitzvah which the Kothanim have established for themselves*, הרבה מדקדקין – *they are far more careful about them than Jews* are. This appears identical to the Tanna Kamma, and the Gemara concludes that they disagree about דלא כתיבא ואחזיקו בה – something *which is not written* in the Torah, *but they established* for themselves. The Tanna Kamma holds they cannot be relied upon, and Rabba Shimon ben Gamliel holds they can.

##### 2. *A Jew who exchanges prohibited chametz for permitted chametz* (and exchanges prohibited *chametz* for permitted *chametz*)

On the previous Daf, Rava said that a *shecht* לכתחלה if the knife was checked. The Gemara explains that when given the choice between eating היתר and eating איסור (i.e., *shechting* properly or not), לא שביק היתרא – *he does not abandon* the potential to eat *permitted* [food] *and instead eat forbidden* [food]. Still, we must check the knife, because מיטרח לא טרח – *he will not bother* to fix or replace a knife which is nicked. A Baraisa supports Rava: the *chametz* of עוברי עבירה – *transgressors* who do not destroy their *chametz* before Pesach, אחר מפני שהן מחליפין – *because they exchange their* forbidden *chametz* for the permitted *chametz* of non-Jews (although making this exchange is itself prohibited, the received *chametz* remains permitted to others).

##### 3. *Eating the shechitah of a Jew who ate from Achav's feast* (proving that יהושפט ate from אחאב's feast)

Rav Anan quoted Shmuel: ישראל מומר לעבודת כוכבים – *a Jew who is a Kohen regarding idolatry*, מותר לאכול משחיתו – *it is permitted to eat from his shechitah*, because we find that יהושפט מלך יהודה ate from אחאב's feast. The *passuk* says: *and Achav slaughtered sheep and cattle for him in abundance*, וילבש לו אחאב צאן ובקר לרוב – *and for the people who were with him*, ולעם אשר עמו – *and he enticed him to ascend to Ramos Gilad*. We know that יהושפט partook of the feast, because the term "הסתה" refers to eating and drinking. The Gemara objects that perhaps יהושפט only drank, because the ordinary wine of idolators had not yet been forbidden, but did not eat, because a מומר לעבודת כוכבים is considered כולה התורה כולה – *a Kohen for the entire Torah!*? It answers that it is not fitting for a king to drink without eating; alternatively, the *passuk* implies that the "enticing" relates to the abovementioned *shechitah*.

#### Siman – Door

By the **door** of the Kusi Matzah Bakery that had a "מדקדקין בה יותר מישראל" *hechsher*, the מומר switched his forbidden *chametz* with a non-Jew after *Pesach* so he could bring it to the *seudah* where a righteous king was eating the meat *shechted* by a wicked king who was a מומר לעבודת זרה.



By the **door** of the Kusi Matzah Bakery that had a *hechsher* מדקדקין בה יותר מישראל, the מומר switched his forbidden *chametz* with a non-Jew after Pesach so he could bring it to the seudah where a righteous king was eating the meat *shechted* by a wicked king who was a זרה לעבודה זרה.

### 3 things to remember

1. כל מצוה שהחזיקו בה כותים הרבה. מדקדקין בה יותר מישראל
2. לא שביק התירא ואכיל is מומר A (and exchanges prohibited *chametz* for permitted *chametz*)
3. Eating the *shechitah* of a מומר לעבודה זרה

