



- II **ברייתא**: conditions when שחיטת כותי is permitted
- a *If*: a ישראל is supervising – permitted
  - b *If*: no ישראל supervising, test to see if he'll eat a כזית from the meat; if so – valid; if not – invalid
  - c *Parallel*: if he has a net of slaughtered birds in his hand, he tears off the head of one and gives it to him
    - i *If*: he eats from it – permitted; if not – forbidden
  - d *Application to above discussion*: אביי and רבא inferred their positions about כותי from here:
    - i אביי: inferred from רישא – if ישראל is standing over him, valid → if he's only נכנס ויוצא – invalid (לכתחילה)
    - ii רבא: inferred from סיפא – only requires "test" if he came and found it already slaughtered → נכנס ויוצא is valid
      - 1 אביי: coming and finding it already שחוט is the same as נכנס ויוצא
      - 2 רבא: נכנס ויוצא is tantamount to עומד על גביו
  - e *Assessing the "parallel" case*: if he has a net of birds...
    - i *Challenge*: why aren't we concerned that the one we gave him (only) was properly slaughtered?
      - 1 *Answer*: we hide the bird and just bring out the head
      - 2 *Challenge*: what if he put a סימן on the head of the one properly slaughtered bird?
        - (a) *Answer*: the ישראל mashes it to remove any identifying marks
    - ii *Challenge*: what if כותים don't accept שחיטה of birds as being commanded in תורה (not explicitly written)?
      - 1 *Block*: neither are the various invalidating acts of שחיטה (e.g. החלדה, דריסה, החלדה) yet we trust them
      - 2 *Rather*: once they have taken on a ritual commitment, they take it on fully (in this case - extending to birds)