

30.2.2

28a (אחד בעוף) → 29a (איש נדחה ואין ציבור נדחין) → 29a

1. דבר אל בני ישראל לאמר איש איש כי יהיה טמא לנפש או בדרך רחקה לכם או לדלתים ועשה פסח לה: במדבר ט, י

I Discussion of requirement of 1 סימן for birds

- a ל"נ can be either esophagus or trachea – states "אחד" – meaning, any one
- b ל"נ must be esophagus – states "אחד" – meaning "the singular one", i.e. esophagus
- i Challenge (to ל"נ): (ל"נ) discusses cutting the וושט before/after/unsure the גרגרת was moved
- 1 Inotherwords: the only context of שחיטה mentioned is the esophagus
 - 2 Defense: the גרגרת is the only one that can move
- ii Challenge: ruling in which ר' יהודה mentions that he must cut the וושט and the veins (doesn't mention קנה)
- 1 Defense: the veins are near the esophagus, so his mention was of convenience, not necessity
- iii Challenge: rule of "delay" (שהייה) which uses גרגרת as example, if he was half through, delayed and finished – פסול
- 1 Assumption: context is bird, and "finished" means he completed cutting the גרגרת → must cut esophagus
 - 2 Rejection: context is בהמה, meaning is completing both סימנים
- iv Challenge (to ראב"א): if he found ½ the trachea deficient and finished it off – נשר
- 1 Assumption: context is fowl → trachea is also a valid סימן
 - 2 Rejection: context is בהמה and "finishing" refers to completing both סימנים
- v Challenge: description of מליקה allows for (re: חטאת העוף) either cutting קנה or וושט – refutation of ראב"א
- c Question: what is final disposition? (already given – follow ל"נ)
- i Defense of question: perhaps in case of מליקה, where spinal cord is broken, we allow for either סימן
 - ii Answer: case law, רבא was brought a duck that was bleeding from its neck and they didn't know if it was טריפה
 - 1 Solution: וושט can't be checked from outside → check קנה from outside, cut it (כ"נ) and then check וושט for נקב
 - 2 Note: solution was suggested by רבא's son, יוסף; רבא praised him as being as wise about טריפות as יוחנן

II Analysis of ר' יהודה's opinion that the veins must also be cut

- a ל"נ חסדא only applies to fowl, since they are roasted whole
- i Implication: ר' יהודה's ruling is intended to ensure that blood is drained, not essential to שחיטה itself
 - ii Challenge: wording of משנה is שישחוט, not "he must puncture the veins"
 - 1 Answer: understand it as "he must puncture during act of שחיטה"
 - iii Challenge: ר' יהודה is quoted as saying "ורידין בשחיטה"
 - 1 Answer: he means that they must be punctured during שחיטה
- iv Challenge: רבנן's response to ר"י is that the purpose is to drain blood – why would it matter when
- 1 Implication: ר"י's reason is that it is part of שחיטה
 - 2 Correction: ר"י agrees that it is to drain blood; during שחיטה, blood is hot and will pulse out; afterwards, it cools
- v Question (ר' ירמיה): according to ר"י, if he delayed or put pressure on ורידין – invalid?
- 1 Answer: from יוחנן – may use a thorn to puncture them (i.e. not part of שחיטה; שחיטה ושהייה don't apply)
- vi Support: ר' יהודה (ברייתא) specifically mentions ורידין in context of slaughtering fowl

III Analysis of רוב and its impact on סימנים

- a ל"נ 50% is valid – ה' instructions to משה were that a majority should not remain uncut
- b ל"נ 50% is still invalid – ה' instructions to משה were that a majority must be cut
- i Challenge (to רב): our משנה invalidates ½ for עוף and 1.5 for בהמה – but if 50% is valid, should be sufficient
 - 1 Defense: that invalidity is מד"ס, as a precaution against cutting less than half
 - ii Challenge (רב קטינא): if a תנור טמא, which must be "broken" to be טהור, is split in half, both halves are still טמאים
 - 1 Reason: impossible to cut exactly at 50% (לצמצם)
 - (a) Implying: if it were possible to divide exactly – they'd be טהורים → but, רב, each is רוב (50%)
 - (b) Defense (רבא): cannot have 2 "רוב" in one component
 - iii Challenge: if he cut ½ גרגרת and delayed and then finished – valid
 - 1 But if: (assuming context is בהמה) 50% is valid, he made this a טריפה
 - 2 Defense: context is עוף; either way it is valid; either 50% is רוב and it is שחוט, or it isn't and it's not a טריפה

- iv *Challenge*: if he found $\frac{1}{2}$ קנה damaged and then cut any amount – valid
- 1 *But if*: 50% is רוב, it is a טריפה
 - 2 *Defense (רבא)*: re טריפות, we require a *visible* רוב
 - (a) *Challenge (אבי)*: if we require visible רוב for טריפה, that can happen with a small amount, ק"ו we require a visible רוב for שחיטה, which generally requires רוב סימן
 - (b) *Rather (אבי)*: all agree that for רוב סימן, we require 51%
 - (c) *Dispute (רבא/ר' כהנא)*: was in a wholly different context – for defining פסח שני for צבור:
 - (i) *If*: exactly 50% of ישראל עם were טמאים on ניסן
 1. *דב*: each "half" is a רוב
 - a. *Therefore*: the טהורים perform פסח on their own, בטרה
 - b. *And*: טמאים perform פסח on their own, בטומאה (in 1st month)
 - i. *Source*: v. 1 – only individuals are "pushed off" to פסח שני, not צבור
 2. *דב*: each "half" is not a רוב
 - a. *Therefore*: the טמאים, adjudged to be יחידים, are delayed until פסח שני