

30.2.4

30b (משנה ב) → 32a (משנה א)

1. **חַי שְׁחוּט** לשונם מרמה דבר בפיו שלום את רעהו ודבר ובקרבו נשים ארבו: ידמיהו ט, ז
2. ועש המלך שלמה מאתים צנה **זהב שחוט** שש מאות זהב יעלה על הצנה האחת: מלא י, טז
3. ואיש איש מבני ישראל ומן הגר הגר בתוכם אשר יצוד ציד חיה או עוף אשר יאכל וישפך את דמו **וכסוה בעפר**: ויקרא יז, יג
4. **וזבחת** שלמים **ואכלת** שם ושמחת לפני ה' אלהיך: דברים כז, ז
5. והגיד או השתי או הערב או כל פלי העור אשר תכבס וסר מהם הנגע **וכבס שנית וטהר**: ויקרא יג, נח
6. כי ירחק ממך המקום אשר יבחר ה' אלהיך לשונם שמו שם **וזבחת** מבקרך ומצאנדך אשר נתן ה' לך כפאשר צויתך **ואכלת** בשעריך בכל את נפשך: דברים יב, כא
7. ונתתם אתה אל אלעזר הכהן והוציא אתה אל מחוץ למחנה **ושחט אתה** לפניו: במדבר יט, ג

- I **משנה ב**: multiple שחיטות
- a *If*: someone cuts two heads at once – valid
- b *If*: two people slaughter one animal, even if one is above and the other below – valid
- II **משנה ג**: obligation of lateral movement with knife
- a *If*: he decapitated the animal in one shot – invalid
- i *Source* (*שמואל*): v. 1 (שחיטה like an arrow – lateral movement)
- 1 *Additional* (*תדבר*): v. 2 teaches that it must be drawn
- ii *Story*: רבא was checking an arrow, then shot a bird in flight (valid שחיטה)
- iii *Challenge*: perhaps he was מחליד (and שחיטה is invalid)
- 1 *Answer*: they check the fore feathers to see if it cut through them
- iv *Challenge*: how could he fulfill מצות כסוי הדם; require dirt below and above, per בעפר (v. 3)
- 1 *Answer*: he prepared/designated the entire area's dirt
- b *But if*: he was slaughtering (i.e. sawing) and the head came off; if the knife is at least the length of a neck – valid
- i *ל*: length must be 1 neck and “something more”
- 1 *Question*: is this “something more” any amount or the another neck-width?
- 2 *Answer*: next clause – if cutting two heads, cannot mean knife need only be 1 neck-width
- (a) *Argument*: if, in cutting one animal, require a neck-width +, cutting two cannot require less
- (b) *Rather*: must mean 2 more neck-widths → in our case, must mean 1 full (extra) neck-width
- c *If*: he was sawing at two heads (at once) and the head came off; if the knife is at least the length of a neck – valid
- i *Caveat*: all of the above is in a case where he only sawed to or fro
- ii *But*: if he sawed to and fro, even a small bit, even if the knife is as small an איזמל – valid
- 1 *ל*: only if the איזמן has no hooks; if so, they tear
- (a) *Question* (*asked of מנשה*): can a needle be used
- (i) *Answer*: a needle tears, doesn't cut
- (b) *Question*: what about an awl?
- (i) *Answer*: from משנה which also states כל שהו, should be valid
- (ii) *Challenge*: perhaps כל שהו is just explaining the איזמל
- (iii) *Support*: if a smaller implement were valid, why mention איזמל
1. *Block*: איזמל must be mentioned; we don't bar איזמל w/o hooks as גזרה against one with hooks
- III **משנה ג**: if a knife fell and slaughtered, invalid, per v. 4 – it must be an act of זביחה
- a *Inference*: if he knocked it off the table and it slaughtered – would be valid
- b *Authorship* (*רבא*): ר' נתן, who doesn't require intent for שחיטה, per his ruling about the “flying knife” - הלכה כר' נתן -
- i *Challenge*: רבא already made this identification (re: א:א)
- ii *justification*: in that case (א:א), the person had intent to cut, but was *non compos mentis*; here, no intent to cut
- IV backdoor discussion: if a woman was נאנסה into waters that are valid for טבילה
- a *ל*: she may resume relations with her husband, may *not* partake of תרומה
- b *ל*: she may not resume relations with her husband nor partake of תרומה
- i *Question* (*רבא לר' ג*): if רב permits איסור נדה (כרת), he should certainly allow תרומה (מב'ש)
- ii *Answer*: relations is חולין, which require no טבילה, whereas תרומה is קדשים – which require לטהרה

- 1 *challenge*: מקואות הו: (with מ' טאה) comes over a person and בלים – they are טהורים (for קדשים)
    - (a) *assumption*: perhaps אדם is similar to כלים; no intent – and this is for קדשים
    - (b) *rejection*: he is waiting for the wave and כלים (:אדם) – were set there in anticipation
    - (c) *challenge*: if so, it should be obvious that it is valid
      - (i) *defense*: we may have thought that we would disallow as a precaution against
      - (ii) *a mountain stream*: coming down, since we rule that אינו חיבור OR
      - (iii) *the crest*: which is invalid (may not “dip” in the air) – קמ”ל
  - 2 *question*: how do we know that כוונה is not needed for חולין?
  - 3 *Answer*: ז: מכשירין ד: – if someone whose hands were טמאות (for חולין) put his hands into some water to retrieve fruit that had fallen in – they are טהור - and the fruit isn't מוכשר לטומאה (didn't get wet intentionally)
    - (a) *But if*: he intended that the fruit get wet, they are מוכשר
  - 4 *Challenge* (רבא): חגיגה ב:ו: – if he intended, at טבילה, for חולין – still banned from מעשר (etc.) → כוונה לחולין needed
    - (a) *Defense*: means that even if he intended (which was unnecessary) for חולין, still invalid for מעשר
  - 5 *Challenge*: ibid – if he was טובל without intent, as if he wasn't טובל at all
    - (a) *Assumption*: even for חולין
    - (b) *Correction*: means that he isn't טהור for מעשר (etc.)
    - (c) *Support* (found by רבא): בריתא explicates – without כוונה, he is מותר לחולין, but not for מעשר
  - 6 *Observation* (אבוי לר' יוסף): this seems to refute יוחנן ר' (i.e. she needs no intent לביתה)
    - (a) *Defense*: ר"י ruled like ר' יוחנן ר', in his interpretation of v. 5 (re: נגעי בגדים – only for חולין)
      - (i) *שנית* compares 2<sup>nd</sup> washing to first – both need דעת (in first – הכהן – וצוה הכהן)
        1. *But*: second doesn't require דעת כהן, per וטהר – in any case
  - 7 *Challenge*: חולין (חולין) שחיטה w/o כוונה
    - (a) *Defense*: even ר' יוחנן ר' (above) would allow for שחיטה without כוונה
      - (i) *Argument*: if תורה invalidates מתעסק בקדשים → such is valid in חולין
      - (ii) *Question*: what is רבנן's position (contra ר"י, requiring intent for שחיטה)?
        1. *Answer*: they agree that no כוונה for שחיטה is needed, but there must be intent to cut (not נפלה)
        2. *Observation* (רבא): point for ר"י – תורה states זבחת (v. 6); there is no “middle intent”; either intent for שחיטה is needed or no intent needed at all
  - 8 *Clarification*: what sort of אונס is under discussion (of the נדה going into water)
    - (a) *Cannot be*: that her friend dunked her – the friend's כוונה “transfers” and she may even eat תרומה
      - (i) *Support*: נדה ב:א: – incompetent women can be “prepared” by their friends and eat תרומה
    - (b) *answer* (ר"פ): according to ר"י – she fell off a bridge; to רבנן – she went in the water to cool off
  - 9 *רבא's application of ר"י/רבנן to פרה במלאכה* if he slaughtered the פרה and then another – all agree פסולה פרה
    - (a) *But*: if the other one was cut (inadvertently)
      - (i) פרה לר"י is invalid (as 2<sup>nd</sup> שחיטה was valid)
      - (ii) פרה לרבנן is still valid (as 2<sup>nd</sup> שחיטה was meaningless)
        1. *Challenge*: this is an obvious application
        2. *Defense*: ר"י's invalidating פרה in this case isn't obvious – per v. 7, perhaps only slaughtering another פרה would be considered a מלאכה which invalidates, קמ”ל even חולין can invalidate
    - (b) *Further*: if he cut squash after slaughtering, פרה is invalid; but if it were cut inadvertently – all agree כשרה
- V **גז**: rules of שהייה (delaying) which invalidate שחיטה
- a *If*: the knife or his tools fell and he picked them up; if he stopped to sharpen the knife, if he got tired in the middle and a friend came and finished שחיטה – in these cases, if he delayed the amount of time it takes to perform שחיטה – invalid
    - i *Dissent* (ר"ש): if he delayed the amount of time it takes for ביקור (of a שוחט חכם checking knife) – פסול
    - ii *Clarification* (רב): כדי שחיטה means the amount of time it takes to slaughter another בהמה
      - 1 *Question* (תלמידי רב): if he is slaughtering a bird – is the שיעור a “bird-slaughter” or still בהמה?
        - (a) *Answer* (רב): בהמה for a בהמה, but if slaughtering a bird, he gets the shorter time
        - (b) *Dissent* (ר' יוחנן –also שמואל): always get the longer שיעור
        - (c) *Dissent* (ר' חנניא): enough time to bring and slaughter another animal
          - (i) *Challenge*: that leaves a variable שיעור
          - (ii) *Rather*: he is only adding the amount of time it takes to pull him up for שחיטה
        - (d) *Alternative* (ר"י): enough time to pull him up, down and slaughter – but דקה לדקה גסה לגסה
    - iii **רבא**: if he was using a dull blade for hours – not a violation of שהייה
      - 1 *Question* (רבא): do שהיות amass? (q: why not answer himself? a: in that case, he didn't stop at all)
      - 2 *Question* (ר' הונא בריה דר"י): if he already cut רוב סימן and then delayed – is it a violation? תיקו