Introduction to פסכת חולין

מסכת חולין, referred to by the שחיטת חולין" is devoted, by and large, to the proper preparation of animals for eating outside of the realm of the שחיטת, referred to by the שחיטת חולין" is devoted, by and large, to the proper preparation of animals for eating outside of the realm of the שחיטה, including שחיטה, the prohibitions of גיד הנשה על הוש and and איסור. The first two chapters focus on שחיטה, which, as the string with that איסור. The first two chapters focus on שחיטה, which, as the care five actions which could invalidate a שחיטה, listed below and the considerations of שחיטה by and large revolve around insuring that these do not occur

- 1) שחיטה pausing in the middle of the process of שחיטה
- 2) דריסה chopping the סימנים in one blow, as opposed to "sawing" to and fro
- 3) החלדה putting the knife inside and cutting the upper סימן from below or the lower סימן from above
- 4) הגרמה cutting above or below the בית השחיטה
- 5) עיקור pulling the סימנים out instead of cutting them

30.1.1

2a (משנה אז) → 3a (בין בקרומית של קנה)

- 1. לא יַחֲלִיפָנּוּ **וְלֹא יָמִיר אֹתוֹ** טוֹב בְּרָע אוֹ רַע בְּטוֹב וְאָם הָמֵר יָמִיר בְּהַמָּה בְּבְהֵמָה וְהָיָה הוּא וּתְמוּרָתוֹ יִהְיֶה לְּדֶשׁ: *ייקרא כז, י* 2. וְכִי תֶחְדַל לְנְדֹּר לֹא יִהְיָה בְּךּ חֵטְא: *דברים כג, כג* 3. טוב אֲשֶׁר לֹא תִדֹּר מְשֶׁתִּדּוֹר וְלֹא תְשַׁלֵם: *קחלת ה, ד* 4. **וְסָמַך** יָדוֹ עַל רֹאש הָעלָה **וְנִרְצָה** לוֹ לְכַפֵּר עָלָיו: ייקרא א, ד 5. וְכֹל אֲשֶׁר יִגַּע עַל פְּנֵי הַשֶּׁדֶה בַּ**תְּלֵל חָרָב** אוֹ בְמֵת אוֹ בְעֶצֶם אָדָם אוֹ בְקָבֶר יִטְמָא שָׁבְעַת יָמִים: *במדבר יט, טו*
- I משנה א' broad inclusion of all as viable הכל שוחטין) and post-facto validation (ושחיטתן כשרה)
 - a exclusions: חש"ו because they are likely to foul the שחיטה
 - b however: anyone (?) who performed שחיטה while others were watching that שחיטה is valid
- II Analysis of language discussion between ר' אשי and ר' אשי
 - a Challenge: opens with הכל שוחטין and adds ושחיטתן כשרה?
 - i Parenthetical block: a ruling beginning with ongoing with ongoing verb) doesn't imply לכתחילה
 - ii Example: הכל ממירין תמורה א:א, inspite of prohibition (v. 1)
 - 1 Defense: in that case, it is explained in that משנה not that it is permissible, but it is an effective act
 - iii Example: ערכין א:א all may commit to ערכין and all are objects of נדרים (parallel with ערכין)
 - 1 And: vv. 2-3, as interpreted and applied, advise against taking vows
 - (a) Note: even ר' יהודה, who interprets v. 3 favorably towards oral commitments, limits that to נדבות
 - iv Counterblock: הכל חייבין בסוכה always means לכתחילה, per לכתחילה מהל הייבין בסוכה and הכל חייבין בציצית
 - 1 Defense: all agree that the formula ...בין ב... means לכתחילה
 - v Counterblock: מנחות ט:ח) surely implies לכתחילה, per v. 4
 - 1 Response: we recognize that the formula sometimes means לכתחילה, and sometimes may mean בדיעבד
 - 2 Question: why does the challenger elect to read our משנה as לכתחילה, that he is posing the question?
 - 3 *Answer*: he is bothered by the 2nd line שחיטתן כשרה which implies that the 1st line is לכתחילה; else why read 2 lines that mean the same (שחיטה the שחיטה of any person is valid)
 - b Solution 1 (רבה בר עולא): opening clause includes a אל טהרת הקדש that were prepared חולין
 - i Method: takes a knife with a long handle, avoiding touching the animal itself
 - 1 However: he may not (לכתחילה) slaughter true כשר, but if he does so, averring he didn't touch animal כשר
 - (a) Exceptions: חש"ו, even for regular חולין we are concerned that they may err in החלדה דריסה, דריסה
 - 2 Question: who is the referent of וכולן ששחטו
 - (a) Cannot be: "ואם שחטו... they are the proximate subjects would read "...יואם שחטו..."
 - (b) Rather: must be in re: טמא slaughtering דרשים (cannot be חולין that he may do even לכתחילה)
 - (i) Challenge: if he slaughtered קדשים, we can ask him and if he claims he didn't touch valid
 - (ii) Answer: case is where he is no longer available to ask
 - (iii) Question: שחיטה שחיטה is valid בדיעבד at א:א בדיעבד who did שחיטה valid (אגם listed there) 1. Answers: here is the main focus, there it is אגב; or the inverse, as that is שחיטת קדשים
 - 3 tangential question: what is the source of the טומאה (which defiled the טמא under discussion)?
 - (a) cannot be: טומאת מת; following v. 5, if he touches the knife, it is ממא and defiles the meat
 - (b) *must be*: that he had had contact with a שרץ
 - (i) alternatively: could be טמא מת, but he used a hollow reed (not a conduit for ברייתא valid per ברייתא