

28b

Gemara: How do I view a 50%-cut trachea or esophagus, in an act of שחיטה?<sup>1</sup>

- *Machlokes*
  - Rav – We consider it majority-cut; HaShem instructed Moshe not to leave the majority intact
  - Rav Kahana – We consider it majority-intact; HaShem instructed Moshe to cut the majority
- *Attempted proofs that half is not a majority*
  - #1 - Our mishnah said that cutting half is not shechitah – so obviously half doesn't work!
  - #2 – In splitting an oven to purify it, doing half doesn't work only because precision is impossible
  - (29a) #3 – If you pause midway through trachea and then resume, we don't call it הגררת!
  - #4 – We accept שחיטה of a bird which had קנה פגום, and it's not a טריפה
    - Rava - טריפה requires a visible<sup>2</sup> majority
      - Abbaye – Then שחיטה should certainly require a visible majority!
- Half is not like רוב for שחיטה; the debate was regarding tumah of half the tzibbur for Korban Pesach

Gemara: Why do I need one line saying רובו של אחד כמוהו... השוחט and another line saying רוב אחד בעוף כשר?

- One is for chullin, one is for kodashim; I'd have thought קדשים needs the whole siman for the דם
- The first line is chullin; here are several proofs:
  - Rav Kahana – רישא's language of השוחט, which doesn't apply to bird korbanot
  - Rav Simi bar Ashi – Language of אחד בעוף in the רישא excludes an olah
  - Rav Pappa – Acceptance of leaving ורידין intact in רישא
  - Rav Ashi – Seifa's disqualification לכתחילה of cutting two simultaneously is unique to kodashim
  - Reish Lakish- The need to reiterate in seifa is for קדשים, because re: תמיד of Yom Kippur we have someone finish the שחיטה and I'd have thought that meant a majority didn't count

Gemara (tangent from Reish Lakish): How could I think a finisher was required as an avodah on Yom Kippur?

- (29b) All of the avodah is from the Kohen Gadol!<sup>3</sup>
  - I'd have thought he is needed rabbinically
  - The reason for finishing is just because that's the mitzvah<sup>4 5</sup>

Gemara: When does this become an act of שחיטה?

- Note: This is a fundamental philosophical question, for a mitzvah which involves multiple actions.
- Reish Lakish from Levi Sabba – At the end of the act R' Yochanan – From the beginning
- Where does this matter?
  - Not for the first of two simanim being done by an עכו"ם – It's פסול as a tereifah
  - Not for the first half of עוף עולת עוף being done below the line – That's significant as a חטאת act
  - Not if he did the first סימן outside and the second סימן inside - That's significant as a חטאת act
  - It matters if he did מיעוט סימנים outside, the rest inside
- R' Zeira - Proofs from פרה אדומה
  - Re: פרה אדומה: If a פסול occurs during שחיטה, the clothes of one involved at the start are טהור!
    - Rava – That wasn't שחיטה at all.
  - Rava – But if a kosher שחיטה was done by two people, would the first be טמא?
    - Rav Yosef – That can't happen; תזבחהו disqualifies a two-person שחיטה
    - (30a) Abbaye challenges – The question stands regarding one שוחט who changes clothes!
    - Abbaye – Could answer that the mishnah re: פרה was only talking about a disqualified פרה

<sup>1</sup> See Tosafot 29a ע"ד on the differences between the discussion here and the discussions on רוב elsewhere

<sup>2</sup> Rashi, Shulchan Aruch Yoreh Deah 21:1 – Measurable; Taz Yoreh Deah 21:2 - Visible

<sup>3</sup> You could also ask that then there are two people doing the avodah, violating תזבחה (Tosafot)

<sup>4</sup> What is the mitzvah? (Rashi, Tosafot Yoma 33a, Rashash)

<sup>5</sup> Why wouldn't we want this? (Tosafot here, Tosafot Yoma 33a, and Yom Kippur)