



Shechita – Two at a Time

The *Mishnah* teaches that if one slaughtered two animals at the same time (with one long knife) then the *shechita* is valid.

The *Gemara* (29a) notes that the *Mishnah* is discussing the law after the fact. In other words, the *Mishnah* implies that one should not ideally do so. The *Gemara* then continues by explaining that this conclusion is only relevant for *korbanot*. It derives this law for the *pasuk* that discusses the slaughter of *korbanot* with wording that focuses on a single *korban* (*tizbechuhu*). For a regular animal however, one can ideally slaughter two at a time.

The *Rashash* (*Sotah* 8a) however questions the necessity of the *pasuk*. Slaughtering two *korbanot* at one time should be forbidden based on the broad principle of *ein osim mitzvot chavilot chavilot* – one should not “bundle” *mitzvot* together to perform them all at once. He concludes that in this case there is not issue of *mitzvot chavilot chavilt*. Furthermore, he uses it as proof that multiple *nedarim* can be annulled at the same time also. Why are these cases different?

The *Magen Avraham* explains that there is a difference whether or not the *mitzvot* involved are obligatory. This is readily understood because the reason generally brought for *ein osim mitzvot chavilot chavilot* is because we do not want *mitzvot* to appear like they are burden. When it comes to *mitzvot* that one is not obligated to perform, and one opts to do so, “bundling them” would not give that appearance.

The *Magen Avraham* continues, that if we were discussing obligatory *korbanot*, slaughtering more than one at a time would indeed be a problem of *ein osim mitzvot chavilot chavilot*. The *pasuk* cited by the *Gemara* was necessary to teach that one should ideally not slaughter multiple *korbanot* at the same time, even if they were both voluntary *korbanot*.

This discussion appears to echo another one. The *Gemara* in *Sotah* (8a) records the debates regarding why the process of *Sotah* is not performed to two women at the same time. *R' Yehuda* understands that this is out of concern that one *sotah* will influence the other. To explain, we prefer that the *sotah* admit to the sin rather than going through the process. If two

were standing together, and one who was indeed innocent maintained her innocence, the second, who may have been guilty, could be emboldened not to admit to the crime.

The *Chachamim* however understand that the law is based on a *pasuk*. The *Gemara* probes, what is difference between the two positions? It answers, where the women are visibly terrified. In that case, they are not emboldened by the presence of another and *R' Yehuda* would allow the process to continue together. The *Gemara* then asks, *ein osim mitzvot chavilot chavilot*. *R' Yehuda* would therefore agree that the two processes could not happen at the same time even in that case? The *Gemara* answers, that the practical difference is if two *kohanim* were giving the *sotah* women the water to drink. It would not be an issue of *ein osim mitzvot chavilot chavilot*, but *R' Yehuda's* concern would still apply.

The *Tosfot* however raise a difficulty on this *Gemara*. Recall that the *Gemara* asked that even if the women were very scared, there is still an issue of *ein osim mitzvot chavilot chavilot*. The *Tosfot* however asks that *ein osim mitzvot chavilot chavilot* is a rabbinic law, whereas the debate between *R' Yehuda* and the *Chachamim* was where there is an issue on a biblical level? The *Achronim* answer the *Tosfot's* question there in different ways. Nevertheless, the same point can be raised in the discussion one our *Mishnah* also. *Ein osim mitzvot chavilot chavilot*, which is rabbinic, cannot be raised as a question on the *Gemara* that was focused on the biblical source for why two *korbanot* cannot be offered at the same time.

The *Tosfot* in *Moed Katan* (8b) addresses *ein marvin simcha be'simcha* – that we do not mix two different *semachot* at the same time (e.g. weddings on *chol ha'moed*). The *Tosfot* explains that source of this biblical (learnt from *lavan*). The *Tosfot* continues that the reason is similar to *ein osim mitzvot chavilot chavilot*, which is that one's heart should be fully dedicated to the *mitzvah* (or in that case the *simcha*). The *Kerem Neta* understand that the *Tosfot* there maintains that *ein osim mitzvot chavilot chavilot* is indeed biblical. If so, the original question of the *Rashash* makes sense.

Revision Questions

מנחות י"ג: ז'-י"א

- If someone volunteered to bring a *korban shlamim* what would have occurred if he is required to bring four different animals? Eight different animals? (י"ג: ז')
- What must one bring if they volunteered to bring a calf worth five *sla'im*? (י"ג: ח')
- Explain the debate regarding whether one has fulfilled his obligation if he volunteered to bring a small ox and brought a large one? (י"ג: ח')
- When is there a debate regarding what can be done with two oxen that were volunteered to be offered as an *olah* and both developed blemishes? (י"ג: ט')
- What other debate is similar to the previous one? (י"ג: ט')
- Explain the debate regarding *nedarim* involving *beit chonyo*. (List the cases.) (י"ג: י')
- Can *kohanim* that served in *beit chonyo* serve in the *Beit Ha'Mikdash*? (י"ג: י')
- To what other *kohanim* are they compared? (י"ג: י')
- What does the *Mishnah* learn from the fact that the *Torah* writes "אשה ריח ניחוח" by animal, bird and *mincha* offerings? (י"ג: י"א)

חולין א' – ב' – ב'

- When is *shechita* performed by a minor acceptable? (א' – א')
- Can a *nochri* perform *shechita*? (א' – א')
- What is the law regarding *shechita* that was performed on *Shabbat*? (א' – א')
- Why can one not perform *shechita* with a saw? (ב' – ב')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding the use of a *magal katzir* for *shechita*. (ב' – ב')
- Explain the debate regarding how much of the *shechita* must be performed within the *taba'at* before the knife may deviate towards the head of the animal. (ג' – ג')
- Can *shechita* be performed from the side of the neck? (ג' – ג')
- Explain how, for the following pairs, what is valid for one is invalid for the other and vice versa:
 - *Shechita* and *melika*. (ד' – ד')
 - *Torin* and *Bnei Yona*. (ה' – ה')
 - Cow and calf.
 - *Kohanim* and *Levi'im*. (ו' – ו')
- Explain how, for the following pairs, what is *tahor* for one is *tameh* for the other and vice versa: (ז' – ז')
 - Earthenware and other utensils.
 - Wooden and metal utensils.
- At what point will *temed* not invalidate a *mikvah* and what other *halachic* implication does it have at this point? (ז' – ז')
- When are two brothers required to contribute a *kalbon* and how does it relate to their obligation to separate *ma'aser behema*? (ח' – ח')
- What other two rules, relating to a *ketanah*, raised in the *Mishnah* resemble the last two? (ח' – ח')
- What would occur in the *Beit Mikdash* between *Yom Tov* and *Shabbat* would not occur between *Shabbat* and *Yom Tov*? (ח' – ח')
- What must the *shechita* knife cut to constitute a *kosher shechita* for animals? For birds? (ט' – ט')
- What is *R' Yehuda's* opinion regarding the previous question? (ט' – ט')
- Can one *shecht* two animals at once? (ט' – ט')

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26 October ד' חשוון	27 October ה' חשוון	28 October ו' חשוון	29 October ז' חשוון	30 October ח' חשוון	31 October ט' חשוון	1 November י' חשוון
Chulin 2:3-4	Chulin 2:5-6	Chulin 2:7-8	Chulin 2:9-10	Chulin 3:1-2	Chulin 3:3-4	Chulin 3:5-6

