A Trace Of Trachea

In order to do a proper Shechita one must sever with a knife the trachea and the esophagus, or the majority of both. If half of the trachea has been severed before he begins the shechita, the animal is still not considered a treifa (terminally ill due to an organic defect), because the majority has not been severed.

<table>
<thead>
<tr>
<th>The Introduction:</th>
<th>Case 1</th>
<th>Case 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Cases:</td>
<td>The front half of the trachea was severed before shechita and he completes shechita on the back half.</td>
<td>The back half of the trachea was severed before shechita and he does shechita on the front half.</td>
</tr>
</tbody>
</table>
| The Ruling:       | Rabbi Kahana asked Rabbi Yehoshua what he ruled in regard to the validity of shechita in both cases. Rabbi Yehuda ruled that in Case One shechita was valid and in Case Two it was invalid. Rabbi Abba, who overheard this ruling, repeated it to Rabbi Elazar who in turn presented it to Rabbi Yochanan who challenged him to explain the difference. Rabbi Elazar made the following distinction: In Case One we view the severed trachea as a gentile, who is not qualified for shechita, made shechita on the first half and the shechita was completed by a jew, making it kosher. In Case Two we view the situation as if a Jew did the first half of the shechita and a gentile completed it, rendering it non-kosher. Rabbi Yochanan rejected this explanation and ruled that in both cases shechita was valid. The Sage Rava later explained why Case Two was not similar to a gentile completing the shechita. If a Jew did shechita on a completely unsevered trachea, he was capable of completing shechita on the remaining half. By allowing the gentile to do so in his stead he created a situation in which the life of the animal was taken by someone not qualified for shechita. When the back half of the trachea was already severed before he began the shechita, he ends up doing as much shechita as is possible on that organ, and is therefore considered as the one who has taken the life of the animal, rendering it a kosheshchita.

The Five-Year Limit

At what age did a Levite begin serving in the transporting of the Sanctuary during the years that Jews were in the Wilderness? One passage (Bamidbar 4:3) states that he started at 30. Another (Bamidbar 8:24) indicates that the starting age was 25.

How do we resolve this apparent conflict?

The Levite did not actually begin to partake in the rigorous efforts of taking apart, carrying and putting together the portable Sanctuary and its sacred vessels until he was 30 years old. The reason for this, explains Rashi in Chumash, is that a man does not sever. But a Levite could not participate in this sacred and demanding work until he trained. His training began at the age of 25.

Sanctuary and its sacred vessels until he was 30 years old. The reason for this, explains Rashi in Chumash, is that a man does not sever. But a Levite could not participate in this sacred and demanding work until he trained. His training began at the age of 25.

This resolution of the seeming contradiction leads to an interesting conclusion about education. If a student fails during five years of study to absorb and retain what he has learned we may assume that he is not capable of succeeding in that field.

For the week of 25 Elul 5756-2 Tishrei 5757 / 9-15 September 1996

Chullin 19b

Chullin 19-25

©1996 Ohr Somayach International - All rights reserved.

The Weekly Daf is available from several sources:

- World Wide Web: Our address is http://www.ohr.org
- Fax and Mail in Israel and US-MAIL in America. Send us a note requesting a subscription in Israel, or call 800-431-2272 in the US for details.
- E-Mail via Internet. To subscribe, send the message "sub dafyomi (your full name)" to listproc@virtual.co.il

©2022 Shimon Hatadik Street, POB 18103, Jerusalem Israel 072-2-581-0315 fax: 072-2-581-2890 ohr@virtual.co.il
58 East 29th Street 8th floor, New York, NY 10016, USA 212-213-3100 fax: 212-213-8717 RZCorlin@aol.com or estern@Aol.com
9613 Clark Avenue West, Thornhill, Ontario L4J 5V3, Canada 905-886-5730 fax: 905-886-6065 Somayach@MSN.com

Dedication opportunities are available for The Weekly Daf — Please contact us for details.

This publication contains words of Torah. Please treat it with due respect. Do not let this land on a garbage heap.

Issue #135 - Chullin 19-25

For the week of 25 Elul 5756-2 Tishrei 5757 / 9-15 September 1996 (Parshas *Rosh Hashana)