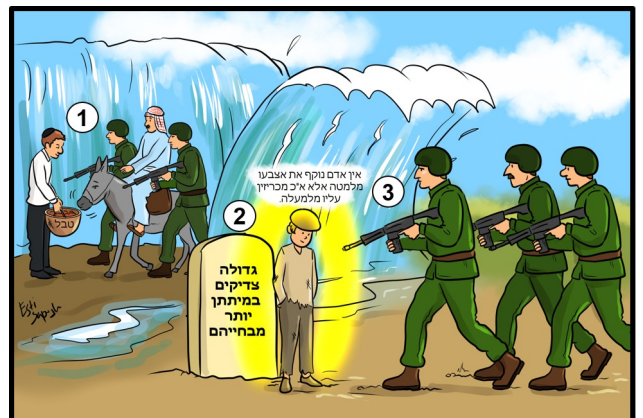




The **armed guards** who escorted the donkey belonging to a **tzadik** through a split river and were shocked that the donkey refused to eat **טבל**, had a good laugh when some menacing **armed guards** couldn't even hurt the big toe of the boy revived from the dead by touching the grave of a Navi, because it wasn't decreed from above that he should suffer.

3 things to remember

1. The story of Rebbe Pinchas ben Yair's donkey
2. גדולים צדיקים במיתתן יותר – מביא שקר coming back to life by touching Elisha's bone
3. יסורים are ordained from Heaven



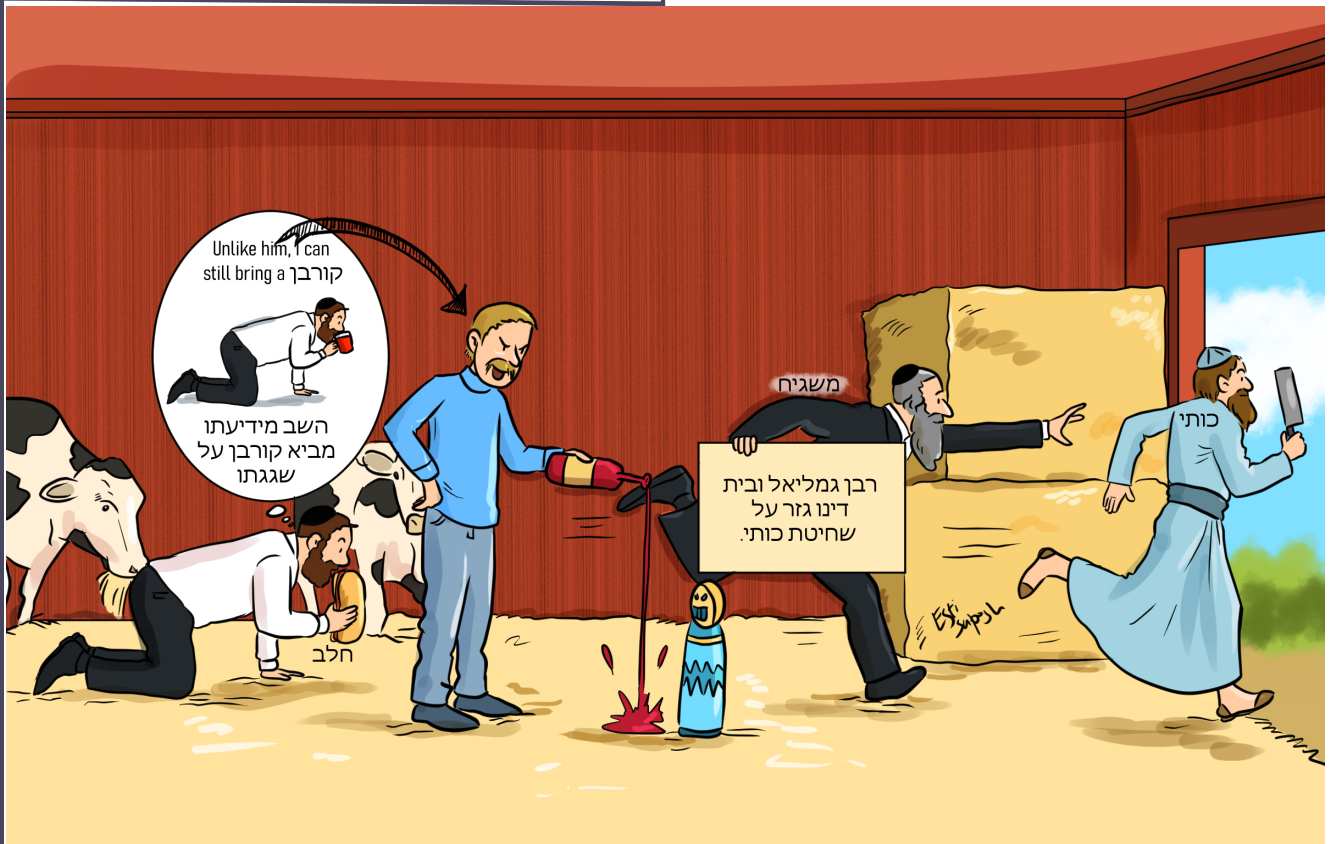


While a Rabbi outside used his **sword** to smash a dove shaped idol and bottles of Kusi wine while declaring "כותים עובדי כוכבים גמורים", his colleague sat inside an inn eating a bowl of תערובת של דמאי next to a yeshiva bochor using a **small sword** to discreetly take maaser from the dish he was served, since he was concerned the innkeeper switched his food for hers.

3 things to remember

1. Rebbe Meir prohibited wine of כותים, and Amoraim made them "כעובדי כוכבים גמורים"
2. תערובת of דמאי is permitted
3. Exceptions where we are concerned לחלופי – for exchange (e.g., a yeshivah student's innkeeper)





The מומר לאוכל חלב who was viewed like an animal eating **hay** was still allowed to bring a קרבן unlike his friend the מומר לנסך יין who was not, especially if he brought it for eating דם, watched as a כותי got chased out of the barn because רבן גמליאל and his Beis Din made a *gezeirah* forbidding the *shechitah* of a כותי even with a Yisroel watching.

3 things to remember

1. Which types of מומר cannot bring a *korban*
2. *Machlokes* about a מומר לאכול חלב bringing a חטאת for eating דם
3. Rabban Gamliel prohibited the *shechitah* of a כותי (even with supervision)



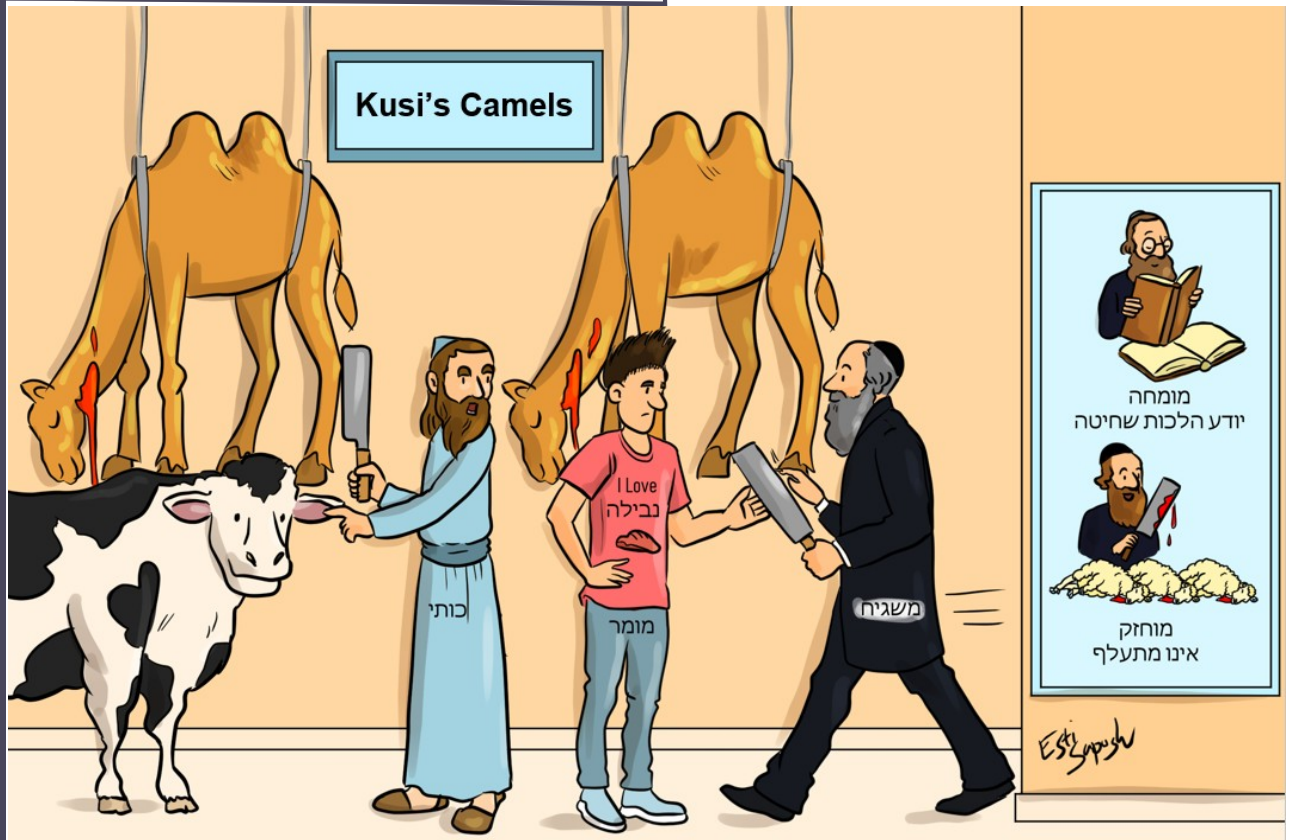


By the **door** of the Kusi Matzah Bakery that had a *hechsher* מדקדקין בה יותר מישראל, the מומר switched his forbidden *chametz* with a non-Jew after Pesach so he could bring it to the seudah where a righteous king was eating the meat *shechted* by a wicked king who was a זרה לעבודה זרה.

3 things to remember

1. כל מצוה שהחזיקו בה כותים הרבה מדקדקין בה יותר מישראל
2. לא שביק התירא ואכיל is מומר A איסורא (and exchanges prohibited *chametz* for permitted *chametz*)
3. Eating the *shechitah* of a מומר לעבודה זרה

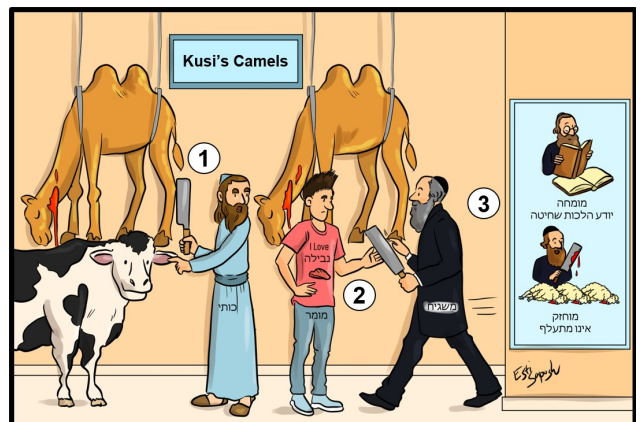




The כותי who took a break from *shechting* camels to *shecht* cows and was being checked on by the **יוצא ונכנס** mashgiach, was joined by a **ישראל מומר לתאבון** who said he can *shecht* too if the *mashgiach* checks the knife, which of course he knew how to do because he was both a מומחה and a מוחזק.

3 things to remember

1. Relying on a כותי's *shechitah* with יוצא ונכנס
2. A מומר לתיאבון may *shecht* להתחלה if the knife is examined
3. *Shechitah* of "מומחין" and "מוחזקין"



דף ב | DAF 2

House



At the "הכל שוחטין" Chullin House where everyone happily *shechted* לכתחילה, while a guard held a sign reminding them that making נדרים was not לכתחילה, a טמא was welcomed to shecht even לכתחילה after a Kohen told him that his shechitah of kodshim was only בדיעבד.

3 things to remember

1. הכל שוחטין ושחיתתן כשרה - Is this בדיעבד או לכתחילה?
2. Vowing ערכין and נדרים is not לכתחילה
3. A טמא may shecht chullin (even שנעשו על טהרת הקודש), but בדיעבד is only valid קדשים

