

OVERVIEW of the Daf

1) Slaughtering with a burning knife

R' Zeira in the name of Shmuel stated: If someone slaughtered with a burning knife the slaughtering is valid.

This ruling is unsuccessfully challenged.

2) Tzara'as

The Gemara wonders how we categorize someone who was struck with a heated spit and tzara'as developed on the location of the wound. Is it treated as an inflammation or as a burn?

The practical difference between these two categories is explained.

Two unsuccessful attempts to resolve this matter are presented and the matter is left unresolved.

3) Knife used for idolatry

R' Nachman in the name of Rabba bar Avuha rules that a knife used to slaughter an idolatrous sacrifice is permitted to use for slaughtering but prohibited for use for cutting meat with it and the rationale behind each ruling is explained.

Rava notes some exceptions to these rulings.

An unsuccessful challenge to one of Rava's exceptions is presented.

4) A non-kosher knife

Rav and Rabbah bar bar Chana disagree about what must be done when someone slaughters an animal with a non-kosher knife. Is it necessary to scrape off some of the meat or is it sufficient to rinse off the meat?

One explanation of the dispute is suggested.

This explanation is rejected and two other explanations are presented.

R' Acha and Ravina disagree whether a knife used to slaughter a tereifah requires kashering.

The opinion that it requires kashering is unsuccessfully challenged.

5) Forbidden fats

R' Yehudah in the name of Rav states that a butcher requires three knives, one for slaughtering, one for cutting meat and a third for cutting out forbidden fats.

The reason two knives are not sufficient is explained.

R' Yehudah in the name of Rav states that a butcher requires two vessels of water, one for washing meat and the other for washing forbidden fats.

The reason a single vessel is not sufficient is explained.

Ameimar in the name of R' Pappa states that one should not invert flanks so that the fat could drip in a manner that could be absorbed by the meat.

This ruling is unsuccessfully challenged. ■

Distinctive INSIGHT

The pressure of the knife causes absorption

אגב דוחקא דסכינא בלעה

The Gemara presents a discussion regarding shechita that was done with a knife of a non-Jew, which had upon it some residue of non-kosher fat. Rav rules that if shechita was done with this knife, the area of the neck of the animal is assumed to have absorbed some of the fat on the knife, so the first layer of meat in the area where the knife cut must be peeled away and discarded. Rabba bar bar Channa holds that the area only needs to be washed off. He does not assume that the fat was absorbed in the area where the knife cut.

The Gemara presents several approaches to explain the underlying issue which resulted in the varying opinions in this case. It could be that Rav and Rabba bar bar Channa disagree whether the area where the shechita takes place is boiling, so that the fat may become absorbed into the flesh of the neck of the animal. One view holds that it is boiling, so the flesh around the immediate area must be peeled away and discarded. The other view is that the spot of the shechita is not hot enough for the fat to be absorbed, and the surface of the spot of the shechita only has to be rinsed off.

Alternatively, both views may hold that the spot of the shechita is hot enough to absorb, but Rabba holds that because the area is "busy" exuding blood, it will not absorb. A final explanation for this disagreement is that both opinions hold that the spot of shechita is too cool to absorb. Rabba, who says just to rinse off the area, is understandable. Rav, however, holds that although the temperature of the area is too cool to absorb, the pressure of the knife as it cuts is a factor which causes the fat on the knife to become absorbed into the top layer of the flesh, so the area must be peeled off.

Continued on page 2)

REVIEW and Remember

1. What is the difference between tzara'as of an inflammation and tzara'as of a burn?
.....
2. What is the status of a knife used to slaughter an idolatrous sacrifice?
.....
3. What is the point of dispute between Rav and Rabba bar Chana?
.....
4. Why does a butcher require three knives?
.....

HALACHAH Highlight

Calculating the temperature of yad soledes bo

מר סבר בית בית השחיטה צונן ומר סבר בית השחיטה רותח

One opinion maintains that the area of slaughter is cold and the other opinion maintains that the area of slaughter is boiling

The Poskim are clear that the area of the neck where slaughtering is done is considered “cold.” Even according to the opinion that maintains that it is hot, it is not so hot that it reaches the temperature of *yad soledes bo*¹. Furthermore the Gemara declares that the knife used to slaughter absorbs taste only upon the completion of the slaughtering but before the slaughtering is completed there is no dispute and all opinions concur that the neck area is cold and during that time the knife does not absorb taste.

Rav Shlomo Zalman Auerbach² notes that since Poskim do not draw a distinction between the knife used to slaughter an animal and the knife used to slaughter a bird, it is evident that the halacha will be the same in both cases. Consequently, we can prove that *yad soledes bo* is no less than 45 degrees Celsius. Science informs us that geese have an average body temperature of 45 degrees Celsius. The blood that comes out of a goose’s neck upon slaughter rises about one degree and if a goose is ill its temperature may rise another two degrees. Since the Gemara assumes that the temperature of an animal or bird rises while it is slaughtered and yet we still consider it cold and

(Insight...continued from page 1)

Riva”m, cited in Tosafos and the Rosh, says that according to the view of Rav, if someone cuts the cheilev out of an animal, and he then uses that same knife to cut other pieces of meat of the animal, he would have to peel off the surface of any spot of meat which that knife cut. The residue of the cheilev would become absorbed in any of the pieces even without being heated up, because the pressure of the knife would cause the cheilev on the knife to become absorbed. Also, if a Jew has meat which is cut by a non-Jewish butcher, any place where the meat came in contact with the knife must be peeled off.

Rosh Yosef explains that Riva”m must hold that the halacha follows the view of Rav, and that the place of shechita on the neck is considered to be cool. ■

the Gemara does not differentiate between an animal or bird that is healthy or sick we can prove that 48 degrees Celsius must not be *yad soledes bo*. Even if we do not take into account the rise in temperature that happens upon the completion of slaughtering and we do not factor in an animal that is ill we can still prove that 45 degrees Celsius is not *yad soledes bo*.

Sefer Ohr L’tzion³ notes that seemingly this can’t be true since a baby’s abdomen burns at 40 degrees Celsius and one of the ways that *yad soledes bo* is described is the temperature at which water would scald a baby’s abdomen. ■

1. עי ריטביא שבת מ”ב.
2. שו”ת מנחת שלמה ח”א סי’ צ”א.
3. ספר אור לציון ח”ב פ”ל סי’ י”ב. ■

STORIES Off the Daf

The Handle and the Blade

סכין של עבודת כוכבים מותר לשחוט בה

A certain shochet had an excellent knife that lost its wooden handle. Since he liked to use the knife he immediately had the handle changed. Yom Tov fell shortly afterwards and the shochet was prepared. As usual, his favorite chalef was sharpened and ready. But he hadn’t managed to set aside another knife as a spare. Immediately after the onset of Yom Tov, the shochet got an urgent message from the artisan who had fixed his blade. The man explained that he had just found out that the wood from which the knife’s handle was fashioned was a substance from which it is forbidden

halachically to derive benefit. The upshot of this was that his knife could not be used.

When someone asked the shochet to slaughter his animal on Yom Tov, he didn’t know what to do. How could he slaughter the animal when the handle was forbidden? Since it was a short knife it was certain that without a handle the blade would be useless to him.

When this question reached the Ben Ish Chai, zt”l, he permitted shechting the animal with this knife. “In Chulin daf 8 we find that one may use a knife used for idolatry to shecht an animal, but not to cut meat if doing so does not detract from the value of the meat. It may be used to shecht, however, since slaughtering reduces the animal’s worth and doing so is not considered a benefit.

The Gemara adds there that if the animal is in danger of dying due to illness or the like, one may not shecht it with such a knife since it is worth more after slaughter than before. The Beis Yosef cites the Ohel Moed that the same is true regarding a knife made of other isurei hana’ah. Such a knife may only be used to slaughter a healthy animal, and this is how the Rema rules.”

He added, “It is clear that in this case you may use the knife to shecht any healthy animal but not an ill or endangered one.”

The Ben Ish Chai concluded by charging the shochet with an important task. “Don’t forget: the moment Yom Tov is over you must immediately replace the handle of your chalef!”¹ ■

1. שו”ת תורה לשמה, סי’ קל”ט. ■