

## OVERVIEW of the Daf

### 1) Slaughtering

R' Yehudah in the name of Rav teaches that a Torah scholar must know three things, writing, slaughtering and circumcision.

R' Chananya bar Shlamya in the name of Rav adds other skills.

The reason the first Amora did not include these on his list is explained.

R' Yehudah in the name of Shmuel rules that it is prohibited to eat from an animal slaughtered by a butcher who does not know the halachos of shechitah.

The novelty of this ruling is explained.

R' Yehudah in the name of Shmuel rules that a butcher must examine the trachea and esophagus to assure that they were properly cut.

R' Yosef suggests proof to this ruling but it is rejected.

There is a disagreement whether the animal that was not examined is categorized as a teriefah or a neveilah.

The point of dispute between these two opinions is identified.

### 2) The status of an animal

R' Huna rules that an animal while alive is presumed prohibited but after slaughtering it is presumed permitted.

The case in which it is necessary to presume that the animal is permitted is explained.

R' Huna's assertion that we are not concerned that an animal bit or scratched into an existing hole is challenged.

R' Huna responds by differentiating between matters involving prohibitions and potential danger.

Rava asserts that there is no difference between these two concerns.

Abaye attempts to prove that there is a difference but Rava rejects this proof.

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## REVIEW and Remember

1. What are the skills a Torah scholar must possess?  
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2. When do we need to presume an animal is kosher if we know that it was properly slaughtered?  
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3. Why are matters of danger treated more stringently than matters involving a prohibition?  
.....
4. Explain the principle of דבר שיש בה דעת לישאל.

## Distinctive INSIGHT

*Shechita done by someone who is not proficient in its laws*  
ואמר רב יהודה אמר שמואל כל טבח שאינו יודע הלכות שחיטה אסור לאכול משחיטתו

Rav Yehuda, in the name of Shmuel, teaches that a butcher who is not proficient in the five major halachos of shechita should not perform shechita. The Gemara immediately questions the need for R' Yehuda to teach this rule, because each of these five halachos is taught in a Mishnah, and it is understood that someone who is not proficient in the law cannot be relied upon to perform a kosher shechita. The Gemara answers that the lesson of R' Yehuda is that even if the person has demonstrated his ability to do the shechita properly, we still cannot rely upon him without his being supervised.

The details of this halacha are discussed among the Rishonim. Rambam (Hilchos Shechita 4:1) writes that any Jew who is not aware of the five details which can ruin shechita should not do the shechita without direct supervision. If he does so, no one may eat from that animal. Rambam adds that the meat is very close to being a possible neveilah, and anyone who does eat from it would be liable to rabbinically-administered lashes.

The commentators note that when Rambam writes that this case is "close to being a possible neveilah," rather than writing saying that it is a clear case of doubtful neveilah, he is alluding to the fact that this is not a bona-fide doubt. The halacha recognizes that most people who perform shechita are qualified, and most attempts to do shechita are successful. Even a butcher who is not a scholar and is not proficient in the halachos can be assumed to be capable of performing a successful shechita. In Toras HaBayis (6b), Rashba rules that a butcher who does not know the laws of shechita may do the shechita when he is directly supervised by a qualified person, because we assume that the act of shechita is done properly.

Ta"z, however, writes that shechita done by one who is not proficient in its laws is not valid, and the animal is deemed a neveilah. In Yoreh De'ah (28:14) he writes the act of shechita performed by one who is not proficient in hilchos shechita is generally ruined. Therefore, it is not necessary to

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By Mrs. Rivka Wiznitzer  
in memory of her husband  
Mr. Abraham Wiznitzer  
ר' אברהם בן ר' שמואל ע"ה

# HALACHAH Highlight

## The importance of knowing how to write chidushei Torah

תלמיד חכם צריך שילמוד ג' דברים כתב וכו'

A Torah scholar must learn three things, writing etc.

**R**' Yehudah in the name of Rav teaches that a Torah scholar must learn three skills, writing, slaughtering and milah. R' Chananya bar Shlomya in the name of Rav added that a Torah scholar must also know how to make a tefillin knot, recite Birchas chasanim and know how to make tzitzis. Sefer Omer Shikcha<sup>1</sup> wonders why Poskim do not cite these teachings as halacha since at least the first three skills are not disputed.

Rashi<sup>2</sup> explains that writing does not refer to writing in general; rather, it refers to knowing how to sign one's name. As a Torah scholar one may be called upon to serve as a witness on a document or to serve as a judge on a Beis Din and both of these activities require a person to sign his name. Sefer Yam Shel Shlomo<sup>3</sup> cites Rashi's explanation of writing but disagrees, since signing one's name is assumed that one can do and need not be emphasized. Rather R' Yehudah in the name of Rav is teaching that the writing skill that a Torah scholar must possess is the ability to write a teshuva, a decision for a din Torah or even a letter using language and style that is befitting a Torah scholar. Rashash<sup>4</sup> initially suggests that the intent is that one should write with a nice and clear handwriting but upon

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do the mitzvah of covering the blood of an animal he slaughters. He also writes (ibid. 16:13) that the halacha that it is prohibited to slaughter an animal and its offspring on the same day does not apply when an animal is slaughtered by this person, because the shechita is assumed to be improper. Pri Megadim (et al.) note that the ruling of Ta"z is in opposition to Rambam and Rashba, who write that the shechita performed by this person is generally done properly. According to Rambam and Rashba, it would certainly be necessary to cover the blood of an animal slaughtered by this person, and the restriction not to slaughter its offspring on the same day would apply. ■

further consideration agrees with Maharsha that the intent is that a Torah scholar must learn to write Sifrei Torah, tefillin and mezuzos.

Yalkut Me'am Lo'ez<sup>5</sup> in his comments to our Gemara writes that a Torah scholar who is capable of writing his Torah thoughts increases Torah knowledge for his generation as well as for generations to come. He then cites Machzor Vitri who relates that there used to be a custom to place a quill under the pillow of a baby as a positive siman that the child should know how to write chidushei Torah. ■

1. ספר אומר שכחה אות י"ד.
2. רש"י ד"ה כתב.
3. ים של שלמה פ"א סי' ט"ו.
4. רש"י לסוגיין.
5. ילקוט מעם לועז אבות ה:ה.

# STORIES Off the Daf

## Essential Skills

"תלמיד חכם צריך שילמוד ג' דברים כתב..."

**R**av Sender Deutsch, z"l, really needed several hours to speak with the Satmar Rav zt"l, but he just could not figure out when it would be possible. Apart from his many communal obligations, the Satmar Rav learned a vast amount each day. Bochorim would say that the light in his study was always on, leading them to believe that he slept for only a very short while each night.

Rav Deutsch finally hit upon an available time, and it reflected on his ingenuity. In Satmar—as in many chassidic groups—the custom is not to learn on nittel-nacht. He figured that this would be a perfect opportunity.

Rav Deutsch had not miscalculated. On nittel-nacht he spent about three hours in deep conversation with the Satmar Rav about many important matters. One of the issues raised by the Satmar Rav was how important it is that a Torah scholar should know how to record his Torah thoughts in l'shon hakodesh.

The Satmar Rav stated, "In Chulin 9 we find that every Torah scholar should know how to write, how to slaughter and how to perform circumcision. Although this means safrus so that he can preside at gittin and the like, nevertheless writing well is also included in the psbat."

He concluded with practical advice as to how to achieve this goal. "It is proper for schoolchildren to invest time in learning how to write clearly and concisely during their earlier years. Firstly, because knowing how to write is essen-

tial for a Torah scholar; secondly, even people who are not scholars should know how to write. In every generation people would write letters to each other in l'shon hakodesh. It is obvious that to write a letter one must first learn how to write in l'shon hakodesh properly! A person who does not know how to write in l'shon hakodesh must at least realize that he lacks completion and work to attain this skill if possible."<sup>1</sup> ■

1. בוצינה קדישא, ח"א, ע' קע"ג ■

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R' Shimi unsuccessfully proves that halacha differentiates between prohibitions and matters involving potential danger.

R' Ashi cites a Baraisa that will prove that prohibitions are treated more leniently than matters involving potential danger. ■