



OVERVIEW of the Daf

1) Slaughtering of birds (cont.)

Two more unsuccessful challenges to the assertion of R' Yehudah in the name of R' Yitzchok ben Pinchas that there is no Biblical requirement to slaughter birds are presented.

R' Nachman asserts that one may sever the trachea or esophagus whereas R' Ada bar Ahavah maintains that he must sever the esophagus.

Each Amora explains the rationale behind his position.

Two unsuccessful attempts to challenge R' Nachman's position are presented.

The Gemara records three unsuccessful challenges to R' Ada bar Ahavah's position.

R' Ada bar Ahavah's position is successfully challenged.

2) Veridin

R' Chisda asserts that R' Yehudah's requirement to sever the veridin is limited to the slaughter of birds.

Numerous unsuccessful challenges to this ruling are presented.

R' Yirmiyah asks whether pausing or pressing the veridin while severing them invalidates the slaughter.

An elder proved that the severing of the veridin is not considered part of the act of slaughtering.

A Baraisa is cited in support of R' Chisda's explanation.

3) Slaughtering

Rav and R' Kahana dispute whether cutting halfway is comparable to cutting the majority of the way or not.

Each Amora explains the rationale behind his position.

Two unsuccessful challenges to Rav's opinion that half-way is comparable to the majority are presented. ■

REVIEW and Remember

1. What is the point of dispute between R' Nachman and R' Ada bar Ahavah?

2. Why doesn't pausing after cutting half the trachea invalidate the slaughter?

3. What are the veridin?

4. What is the point of dispute between Rav and R' Kahana?

Today's Daf Digest is dedicated
By Mr. & Mrs. Dennis Ruben in memory of their parents
ר' אברהם וואלף בן ר' בערל ז"ל
ר' חיים שלום בן ר' בנימין מאיר ז"ל

Distinctive INSIGHT

May either pipe of a bird be cut for shechita, or must it be the esophagus (ושט)?

ת"ש שההוא בר אווזא דהוה בי רבא אתא כי ממסמס קועיה דמא וכו'

The Mishnah at the beginning of the perek (27a) taught that the shechita of a bird is kosher if one of the pipes is cut. In our Gemara, R' Nachman holds that the Mishnah means to say that the shechita is valid if either the trachea or the esophagus is cut. Rav Ada bar Ahava contends that the Mishnah holds that the one pipe which must be cut is the esophagus, and it is not adequate if only the trachea is cut. The Gemara brings several Baraisos to try to prove which of these opinions is correct.

The Gemara cites an incident where a goose whose neck was bloodied was brought to Rava for inspection. The concern was that perhaps its trachea had been cut or its esophagus was punctured, either condition of which would render the bird a tereifah. Rava noted that the esophagus is red on the outside, and a small puncture hole which is a sign of the bird being a tereifah might become filled with a drop of blood and therefore not be detectable from the outside. A small hole must be inspected from the inside, which is white. The trachea, however, can be inspected from the outside. Rava pointed out that the situation presented a dilemma. If they were to slaughter the bird and then inspect its esophagus, perhaps the cut would be made precisely where the puncture hole was located, and the cut of the knife would make it impossible to determine whether there was a hole there beforehand. And, to check it beforehand was impossible, because inspecting the esophagus cannot be done properly from the outside. Finally, R' Yosef, Rava's son, suggested that the trachea be inspected from the outside to ensure that it not be severed, and then the shechita be done on the trachea. After the shechita, they would be able to check the uncut esophagus from the inside to make sure it was not punctured. Rava was pleased with this solution. We see from this story, notes the Gemara, that either the trachea or the esophagus may be cut for shechita of a bird, unlike the view of R' Ada bar Ahava. The Gemara therefore concludes that the view of R' Nachman is correct.

Beis Yosef (Y.D. 21) cites the Kol Bo who says that some poskim hold that the one pipe which must be cut to shecht a bird is the esophagus. Beis Yosef questions this, as our Gemara rejected R' Ada's view, and writes that either pipe may be cut.

Ba"ch explains that the story only rejected R' Ada's view

HALACHAH Highlight

Medical experiments on animals

בדקיה לקנה ונשחטיה לקנה

Examine the trachea and then slaughter the trachea

Rema¹ in the name of Terumas HaDeshen writes that anything that is needed for medicinal purposes or for some other need does not raise an issue of tza'ar ba'alei chaim. Therefore, it is permitted to pull out a feather from a living goose but people generally avoid this activity since it cultivates cruelty. Elsewhere, Rema² writes that if a lamb has tangled wool by its neck one should be careful to pull it out before slaughtering the lamb so that he does not "burrow" the knife in the wool. Shach³ adds that the same halacha is true regarding birds, meaning, if a bird's feather's are tangled one should pull them out before slaughtering the bird. Teshuvos Chelkas Yaakov⁴ notes that in Yoreh Deah when discussing slaughtering Rema does not mention anything about being cautious from behaving in a manner that cultivates cruelty as he did in Even HoEzer. The reason is that since it is impossible to slaughter without removing the wool or feathers we are not concerned that pulling them out will cultivate cruelty. In Even HoEzer, Rema is not discussing slaughtering a bird; rather he is discussing plucking a feather to use as a quill or some other purpose and when plucking feathers for such a purpose one has to be careful not to cultivate a cruel streak.

Chelkas Yaakov goes to consider whether it is permitted

(Insight...continued from page 1)

that cutting the trachea alone is unacceptable. But, the halacha may still accept R' Ada's view that it is best to cut both pipes, and not just the trachea. The reason Rava allowed shechita of just the trachea in the case of the bloodied goose is that in that case the situation had no other solution. There, shechita on the esophagus would have made a later inspection on it impossible. ■

to cause pain to animals for medical research, for example, to test a medication on an animal to see whether it is effective to help determine whether it will be effective for humans. He cited our Gemara as proof that it is permitted. R' Yosef says that in order to determine whether a goose is a tereifah one must examine the trachea before slaughtering. This is done by making an incision in the goose's neck to examine it and then turning it inside out after slaughtering. Clearly making an incision in a goose's neck is painful and yet it is permitted when it serves a constructive outcome. He cautions, however, that in the interest of piety one should avoid causing pain to an animal for medical research since it could cultivate cruelty. Teshuvos Sridei Aish⁵ disagrees and writes that when the experiment is done for medical research one should not behave piously since doing so inhibits the acquisition of needed information and it will have a negative impact upon others. ■

1. רמ"א אהע"ז סי' ה' סעי' י"ד.
2. רמ"א יו"ד סי' כ"ד סעי' ח'.
3. ש"ך שם סק"ח.
4. שו"ת חלקת יעקב חו"מ סי' ל"ד.
5. שו"ת שרידי אש ח"ב סי' צ"א. ■

STORIES Off the Daf

Proper Qualification

"זובחת כאשר צויתך..."

Today's daf continues to discuss the laws of shechitah.

A qualified shochet must be an expert in these complex halachos. Yet it is possible to memorize information short-term—even achieving superlative test results—and forget it all in a relatively short time. Many communities attempted to devise methods which ensure that shochem maintain their proficiency.

Perhaps the most rigorous testing was in certain areas of Yemen. Every candidate had to memorize all the minu-

tiae of hilchos shechitah and treifus, and endure a battery of difficult tests. First he had to recite all the halachos by heart in front of the community dayanim. If his recitation was flawless, he was asked many questions to judge his understanding. If he was found worthy, a banquet was declared, but he was not yet qualified. At the banquet the candidate had to answer any questions on these halachos, posed by absolutely anyone in the community. The numerous scholars asked difficult questions. This ensured that the candidates continually reviewed their studies.

A candidate who managed to reply to all questions was given semicha but still had to be wary. For a full year after qualifying, he could be asked about any

relevant halachah at any time. By the time this year was over the new shochet knew the relevant halachos so well that he was unlikely to forget them for the rest of his life.

The rabanim also instituted a rule that no shochet go to sleep before checking and sharpening his chalaf. That way, if he got an urgent call to shecht in the middle of the night for someone who was deathly ill, there would be no delay.

Many times a shochet who fell asleep due to exhaustion and forgot to prepare his knife would wake up in alarm and immediately sharpen his knife. Such was the expertise and sense of responsibility felt by shochem in earlier times.¹ ■

1. מעיין השבוע, פרשת ראה, ע"י ש"ח. ■