

30.1.13

15b → 16b (משנה ב) (אמר רב פפא קינוח פי מכה קאמרינן)

1. וישלח אברהם את ידו וינקה את המאכלת לשחט את בנו: בראשית כב, י
 2. אבד תאבדון את כל המקלות אשר עבדו שם הגוים אשר אתם ירשיתם אתם את אלהיהם על ההרים והעל הגבעות ותחת כל עץ רענן: דברים יב, ב

- I שחיטה: acceptable/unfit cutting implements for משנה ב
- Acceptable (post facto)*: hand-scythe, flintstone, reed
 - General rule*: all may slaughter, at any time and with any implement (limitations on each of these)
 - Unacceptable*: harvest-scythe, saw, "teeth" or fingernail because they choke (instead of cutting)
 - challenge*: our משנה identifies צור וקנה as being valid בדיעבד; תוספתא א:ה identifies them as valid לכתחילה
 - note*: we understand why מגל יד would only be valid בדיעבד – concern he may use the serrated side
 - however*: צור וקנה should be valid לכתחילה, per תוספתא
 - Answer*: in our case, the flint or reed are מחוברין, the תוספתא was referring to uprooted items
 - Per*: dispute רבי ר' חייא if שחיטה, performed with something which is מחובר, is valid (ר"ח validates)
 - And*: ר"ח only validates בדיעבד, not *ab initio*
 - Challenge*: תוספתא א:ה – allows (לכתחילה) that which is מחובר – follows neither ר"ח nor רבי
 - Answer*: that follows ר"ח, who permits מחובר even לכתחילה
 - And*: the reason our משנה is oriented to בדיעבד is to demonstrate the polarity of רבי's position
 - However*: that leaves our משנה unattributed; ר"ח should allow לכתחילה, רבי should invalidate בדיעבד (תלוש וחברו)
 - Answer*: our משנה follows רבי, who validates (בדיעבד) if it was uprooted and replanted (תלוש וחברו)
 - Support (for distinction)*: ברייתא – using a knife planted in a wheel, in the ground or in the wall – נשרה –
 - But*: using a rock sticking out of a wall or a reed growing out of the ground – פסולה
 - Comment (on ברייתא)*: we have conflicting ברייתא – disallowing מוכני (knife in wheel)
 - Resolution*: valid when it is a potter's wheel; invalid if it is water wheel
 - Resolution2*: both are waterwheels; valid when it is כח ראשון (i.e. as soon as he opens the sluice and lets the water out), invalid when it is כח שני (later, water is already flowing)
 - Per*: ר"פ's ruling that if someone ties another down, then opens a water-sluice that drowns him, he is liable, but if כח שני – only גרמא and he is exempt
- II תלוש ולבסוף חברו) which was subsequently reattached/replanted (תלוש ולבסוף חברו) status of תלוש which was subsequently reattached/replanted (תלוש ולבסוף חברו)
- In re זרה*: considered תלוש; if one worships a house, it is now אסור, 'tho מחובר cannot be made אסור (per v. 2)
 - In re הכשר לטומאת אוכלים*: it is a dispute (per ר"א's take on: מכשירין ד:ג; ר"פ would disagree)
 - מכשיר לטומאה*: if he placed a bowl atop a wall to get washed (from rain/dew) – water that splatters off is מכשיר לטומאה
 - But*: if he placed it there to protect wall from water – not מכשיר
 - Implied contradiction*: clause #1 → if to get wall wet, not מכשיר; clause #2 → to get wall wet, מכשיר
 - Solution (ר' אלעזר)*: two clauses taught by different חכמים (a wall is תלוש ואח"כ חברו; status as תלוש disputed)
 - Note*: ר"פ resolves differently – if the wall is a cave wall (מחובר מעיקרא) – not מכשיר, built wall – מכשיר
- III שחיטה vis-à-vis תלוש ואח"כ חברו) what is the status of חברו (רבא) Question
- Proposed proof*: ברייתא (above) – knife sticking out of wall is invalid (→ מחובר = תלוש ולבסוף חברו)
 - Rejection*: that is referring to a cave-wall (proof – parallel to reed growing out of ground – always מחובר)
 - Proposed proof*: if he sticks a knife into the wall and uses it for שחיטה – valid (→ תלוש = תלוש ולבסוף חברו)
 - Rejection*: a knife is significant, such that it doesn't lose its "identity" to the wall
 - Proposed proof*: from same ברייתא – if he uses that which is מחובר לקרקע, valid (→ תלוש = תלוש ולבסוף חברו)
 - Rejection*: perhaps that is just explaining the exception – the (unnegated) knife in the wall
 - Tangent (to rule of sticking knife in wall)*: שמואל – only valid if knife is above animal; else, we are חושש לדריסה
 - Challenge*: ברייתא teaches that both תלוש and מחובר are valid, whether animal is above or below
 - Defense (רב זביד)*: distributive statement: if מחובר, animal must be below
 - Defense (ר"פ)*: liberal position allowed for birds (only), which are light and wouldn't put pressure
- listing five rules/limitations of use of reeds: ברייתא
- May not*: perform שחיטה מילה (dangerous), cut meat (pieces of reed may get in), cleaning teeth (dangerous) or "wiping"
 - our משנה permits using a reed; that must be *carex*, which, when dried out, becomes hard and can cut
 - would cut fish, where he could see if pieces got in; הווא בר ר' הווא would cut birds, which are soft
 - must refer to cleaning a wound, "wiping", in any case, is banned due to it being flammable