



- IV שמואל: there are 2 גידין – an inner one, near bone (חייב); an outer one, near flesh (פטור אבל אסור)
- a *Challenge:* ברייתא which identifies "inner" one as next to flesh
- i *Answer:* it moves out and cuts through flesh (but is closer to bone)
- b *Challenge:* ברייתא identifies outer one as next to bone
- i *Answer:* that's the spot where the טבחים open it up – at that point, the outer one is next to the bone
- V Punishing טבח who doesn't remove חלב
- a כשעורה דב יהודה. If he leaves כשעורה
- b כזית ד' יוחנן if he leaves כזית
- i ד'פ. they don't disagree – כזית is enough to punish him; כשעורה – he is fired
- ii מר זוטרא. they don't disagree – כשעורה in one spot, כזית – accumulation
- iii *Final ruling:* we punish him at כזית, but fire him if even a כשעורה is found
- VI Analysis of next clause – טבחים are not believed regarding גה"נ
- a ד' יוחנן. the ruling was changed and they are now believed
- i Reason: they originally held like ר"מ, now held like ר' יהודה
- ii Version2: יוחנן ר' יוחנן's comment was about last line – that חכמים maintain credibility re: גה"נ and חלב
- 1 ד' יוחנן. no longer have credibility; ר"נ – they (again) have credibility
- (a) Background: originally, they held like ר"י (→believed), then like ר"מ
- (b) As long as: they remembered ר' יהודה (lenient) approach – not believed; when they forgot it – נאמנין – not believed
- b Note: mention of חלב at end of משנה – ר"מ had also said "not believed re חלב", to which חכמים responded re both