

30.1.7

8a (הני שכיחן) → 9a (א"ר זירא אמר שמואל ליבן סכין ושחט בה שחיטתו כשרה)

- I Status of שחיטה with heated knife (concern that heat may have destroyed סימנים first and rendered it a טריפה)
- a סימן – the sharpness cut before the heat damaged the שחיטה
- i Challenge: the sides of the knife would have burned the סימנים
- ii Answer: the בית השחיטה widens out and the sides don't burn it
- b Note: some read this comment as being introduced to resolve a quandary re: נגעים:
- i Question: if he heated a skewer and placed it on the skin, is the wound שחין or מכות אש?
- 1 Premise: שחין (caused by a wound not directly coming from fire)
- (a) And: מכה (wound coming directly from fire) are seen as independent צרעת-environments
- 2 Background: in either case, if the skin is whitened and remains that way, without spreading or growing white hairs, after 1 week the afflicted person is declared to be טהור; however, שחין and מכה cannot be combined
- (a) Therefore: whichever happens first, the subsequent one negates the first (status)
- (b) Hence: if he had a ½ שחין, then placed the heated skewer on it and it caused another ½
- (i) If: we assume the direct contact (=שחין) came first, then the heat (=מכה) → מכה, no צירוף
- (ii) But if: we assume the inverse, the שחין is 2nd and we have a full שחין
- (c) Answer: from ר"ז – we judge the physical contact to precede the heat (→ no צירוף; as מכה came 2nd)
- (i) Rejection: the sharpness of the knife certainly generates חבטה first (unlike the skewere)
- (d) Proposal: if he heated a skewer and struck with it – considered מכה (i.e. contact is first)
- (i) Rejection: in that case, he stabbed with the skewere (::sharp knife)
- II Use of ר"ז בשר רבה בר אבוח –knife
- a שחיטה is permitted, as he isn't getting הנאה; it is a destructive act
- b Cutting up pieces: is prohibited, as that is מתקן
- i Exceptions: שחיטה – if the animal was dying in any case (מסוכנת); cutting up large piece intended as a gift
- c Challenge: the entire enterprise should be forbidden on account of the fats of איסור on the knife
- i Answer: it is a new knife
- 1 Challenge: both ר"י and ר"ע (who disagree if ר"ז itself is forbidden at creation or only at first use) agree that משמשי ר"ז – like a knife – is only forbidden after use
- ii Rather: it could have been used to cut a branch off a tree for ר"ז; or a used knife that was white-heated clean (ליבון)
- III Use of knives which have been used for slaughtering unfit animals
- a גויים – peel away spot on בית השחיטה which had contact with knife; רב"ח – wash that spot
- i Analysis: perhaps disagreement is whether בית השחיטה is hot (causes הבלעה) or cold (no הבלעה – הדחה is enough)
- ii Counter1: all agree that בית השחיטה is hot; position of קולף is understood
- 1 מדיח: since the סימנים are "busy" pushing out blood, they don't absorb anything
- iii Counter2: all agree that בית השחיטה is cold; position of מדיח is (now) understood
- 1 קולף: since the pressure of the knife generates הבלעה
- b טריפה dispute: רב אחא/רבינא – if it requires hot water to be cleaned or if cold water is sufficient
- i הלכה: cold is sufficient; and even that isn't needed if some rough material for wiping clean is available
- 1 Note: position that we require hot water must be concerned about בליעה; why not even in שחיטה של היתר – after all, it absorbs some of מן החי before killing
- (a) Block: the necessary heat generated takes place after death, at which time it is no longer מן החי
- IV רב's two requirements of surplus כלים for שוחט
- a Knives: requires 3 – שחיטה, cutting meat, cutting fats
- i Challenge: why not just require 2 – 1 for שחיטה, and cut meat before fats
- ii Answer: he may switch order; which he won't do once we require an extra knife
- b Bowls of water: 2 – one to wash meat, other to wash fats
- i Challenge: why not just require 1 and wash meat first
- ii Answer: he may switch order, which he won't do once we require an extra bowl
- V ר"פ: (immediately) after cutting up pieces, do not place flanks atop meat, as fat from flanks will be absorbed in meat
- a Question: even if left as is, the flank-fat will be absorbed into the flank
- b Answer: there is a membrane between them – which is torn apart when שוחט handles it
- VI רב's 3 requirements of a חכם: must know how to write (סת"ם), perform שחיטה and מילה
- a Augmented version: also must know how to tie Tefillin-(head)knot, recite ברכת חתנים and tie ציצית
- i Note: רב יהודה (first version) did not include these, as they are frequent and any חכם is familiar