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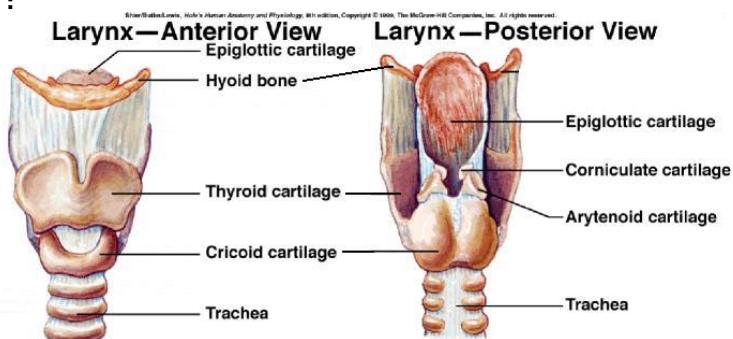
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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Wheat Kernels and Helmet

[This is the larynx. It was sent to me by Rabbi Simon Wolf: <http://www.swdaf.com/>. We thank him profusely. The corniculate cartilages are the ‘wheat kernels.’ The thyroid cartilage is the ‘helmet.’ The ‘slant of the helmet’ is the point at which the thyroid cartilage begins to slant upward.]



Rav Pappi said in the name of Rava: If the knife met the wheat kernels, the animal is deemed to be non-kosher. [This is not considered the proper place of the shechitah, and constitutes hagramah.]

The Gemora inquires if he meant that the knife actually touched them, or merely met them but did not touch them.

It was stated: Rav Pappa said in the name of Rava: As long as he left over some of the wheat kernels (he met them, touched them and cut them), the animal is kosher.

Ravina said to Rav Ashi: Rav Shemen of Subra told me that when Mar Zutra visited our city, he taught that if one left over some of the wheat kernels, the animal is kosher.

Mar bar Rav Ashi said: If he met the wheat kernels, it is kosher; if he left over some of the wheat kernels, the animal is not kosher.

The Gemora rules: From the slant of the helmet and below, the shechitah is valid. This is the same as saying that as long as he left over some of the wheat kernels, the animal is kosher.

Rav Nachman held that from the slant of the helmet and below, the shechitah is valid.

Rav Chanan the son of Rav Katina asked Rav Nachman: Whose view are you following? It is not the view of the Rabbis or Rabbi Yosi the son of Rabbi Yehudah (in our Mishna, for they hold that it is hagramah if it is cut beyond the great ring)!?

He replied: I do not know Chileik or Bileik. [I do not know those opinions.] I only know that which Rabbi Chiya bar Abba said in the name of Rabbi Yochanan, and others say that it was Rabbi Abba bar Zavda said in the name of Rabbi Chanina, and still others said that it was Rabbi Yaakov bar Idi in the name of Rabbi Yehoshua ben Levi: From the slant of the helmet and below, the shechitah is valid.

Rabbi Yehoshua ben Levi also said: That which is regarded as hagramah by the Rabbis (when he cut partially above the great ring) is permitted by Rabbi Yosi the son of Rabbi Yehudah, and that which is regarded as hagramah by Rabbi Yosi the son of Rabbi Yehudah (when the majority of the cut

was above the great ring) is permitted by Rabbi Chanina ben Antignos (for he maintains that any slanted cut is permitted as long as he does not cut beyond the slant of the thyroid cartilage).

The *Gemora* rules according to Rabbi Chanina ben Antignos, since Rav Nachman agrees with him. (18b – 19a)

Slaughtering in Thirds

Rav Huna said in the name of Rav Assi: They disagree only where the slaughterer cut two-thirds of the trachea correctly (*in the great ring*) and then one-third above it; for the Rabbis hold the opinion that all the slaughtering must be within the great ring and Rabbi Yosi the son of Rabbi Yehudah holds the view that cutting a majority of the great ring is regarded as cutting it completely. But in the case where the slaughterer first cut one-third above the great ring and then the other two-thirds in it, everyone agrees that the slaughtering is invalid, for at the moment when the life departs, the greater portion should have been cut in a proper manner, and this was not the case here.

Rav Chisda said to him: On the contrary! The master should just as well say the opposite, as follows: They disagree only where the slaughterer first cut one-third above the great ring and then the other two-thirds in it: according to Rabbi Yosi the son of Rabbi Yehudah, it is similar to the case where half the trachea was lacerated (*before the slaughtering, where the law is that he may make a tiny cut in that location, so that now its majority is cut, and the shechitah is valid*), and the Rabbis make the following distinction: over there, the mutilation was in the prescribed area for slaughtering; whereas here, the cutting of the first third was outside the prescribed area of *shechitah*, but where the slaughterer first cut two-thirds in the great ring and then the last third above it, all agree that the slaughtering is valid, for we have learned in a *Mishna* that the majority of one pipe is equivalent to all of it!?

Rav Yosef said to him: Who can tell us that the rule there concerning the majority of it is not the view of Rabbi Yosi the son of Rabbi Yehudah? Perhaps it is the opinion of Rabbi Yosi the son of Rabbi Yehudah!

Abaye asked: Are you suggesting that wherever the rule of a majority is taught, it is only the opinion of Rabbi Yosi the son of Rabbi Yehudah?

He said to him: I am only referring to the opinion that a majority is sufficient in matters concerning *shechitah*, for that is where I heard that the Rabbis disagree with Rabbi Yosi the son of Rabbi Yehudah.

The *Gemora* cites another version of the preceding discussion, as follows: Rav Huna said in the name of Rav Assi: They disagree only where the slaughterer first cut one-third above the great ring and then the other two-thirds in it: according to Rabbi Yosi the son of Rabbi Yehudah, it is similar to the case where half the trachea was lacerated (*before the slaughtering, where the law is that he may make a tiny cut in that location, so that now its majority is cut, and the shechitah is valid*), and the Rabbis make the following distinction: over there, the mutilation was in the prescribed area for slaughtering; whereas here, the cutting of the first third was outside the prescribed area of *shechitah*, but where the slaughterer first cut two-thirds in the great ring and then the last third above it, all agree that the slaughtering is valid, for we have learned in a *Mishna* that the majority of one pipe is equivalent to all of it.

Rav Chisda said to him: Who can tell us that the rule there concerning the majority of it is not the view of Rabbi Yosi the son of Rabbi Yehudah? Perhaps it is the opinion of Rabbi Yosi the son of Rabbi Yehudah!

Rav Yosef asked: Are you suggesting that wherever the rule of a majority is taught, it is only the opinion of Rabbi Yosi the son of Rabbi Yehudah?

He said to him: I am only referring to the opinion that a majority is sufficient in matters concerning *shechitah*, for that is where I heard that the Rabbis disagree with Rabbi Yosi the son of Rabbi Yehudah.

If a slaughterer first cut a third outside the prescribed area, another third within it, and the last third outside it, Rav Huna said in the name of Rav that the *shechitah* is valid. Rav Yehudah said in the name of Rav that it is invalid.

The *Gemora* explains: Rav Huna said in the name of Rav that the *shechitah* is valid, for at the moment when the life departs, it departed with a *shechitah*. Rav Yehudah said in the name of Rav that it is invalid, because it is necessary for the greater portion of the cutting to be done through a *shechitah*, and this was not the case here.

If a slaughterer first cut a third within the prescribed area, another third outside of it and the last third within it, Rav Yehudah said in the name of Rav that the *shechitah* is valid.

They enquired regarding this case to Rav Huna, and he said that the *shechitah* is invalid.

Rav Yehudah heard of this and became annoyed. He exclaimed: When I say that the *shechitah* is invalid he says valid, and when I say valid he says invalid!

Rav Huna then said: He is right to be annoyed. In the first place, he heard the ruling from Rav and I did not (*but rather, I deduced it on my own*); and furthermore, in this case, the greater portion of the cutting was done through a *shechitah*.

Rav Chisda said to Rav Huna: Do not withdraw your decision, for then you will have to withdraw your decision from the first case as well. For why did you say that the *shechitah* is valid there? It is because at the moment when the life departs, it departed with a *shechitah*; here too, at the moment when the life departs, it departed with *hagramah* (*an improper shechitah*)!

Rav Nachman came to Sura: They inquired of him: If a slaughterer first cut a third within the prescribed area, another third outside of it and the last third within it (*what is the law*)?

He said to them: Is this not the case of Rabbi Elozar bar Manyomi? For Rabbi Elozar bar Manyomi said: Where the *shechitah* is like the teeth of a comb (*a zigzag*), it is valid.

The *Gemora* asks: But perhaps this ruling applies only to a *shechitah* performed entirely within the prescribed area?

The *Gemora* counters: Within the prescribed area!? What would be the novelty of that ruling?

The *Gemora* answers: One might have thought that there must be a clear cut, and here it is not so; Rabbi Elozar bar Manyomi therefore taught us that such a cut is not necessary.

[Mnemonic: BaKaD] Rabbi Abba was once sitting behind Rav Kahana while Rav Kahana was sitting before Rav Yehudah, and Rav Kahana asked: What is the law if a slaughterer first cut a third within the prescribed area, another third outside of it and the last third within it?

Rav Yehudah answered: The *shechitah* is valid.

Rav Kahana asked further: And what is the law if a slaughterer first cut a third outside the prescribed area, another third within it, and the last third outside it?

Rav Yehudah replied: The *shechitah* is invalid.

Rav Kahana asked further: And what is the law if a slaughterer cut the trachea in an existing hole?

He replied: The *shechitah* is valid.



He inquired further: And what is the law if a slaughterer cut the trachea and reached an existing hole in the back?

He replied: The *shechitah* is invalid.

Rabbi Abba then went and told over these decisions to Rabbi Elozar, and Rabbi Elozar went and told them over to Rabbi Yochanan. Rabbi Yochanan asked: What is the difference between the two cases?

Rabbi Elozar replied: In the case where he slaughtered in an existing hole, it is the same as when an idolater began the slaughtering and a Jew finished it (*where the shechitah is valid*); and in the case where one cut and reached an existing hole, it is the same as when a Jew began the slaughtering and an idolater finished it (*where the shechitah is invalid*).

Rabbi Yochanan exclaimed: Idolater! Idolater!

Rava explained Rabbi Yochanan's objection: He was right in exclaiming, "Idolater! Idolater!" For there (*where the idolater finished the slaughtering*) the ruling is reasonable, because the Jew should have cut the majority and he did not do so; so when the life of the animal departed, it departed at the hand of the idolater. Here, however (*where there was a hole in the trachea*), he has indeed cut as much as he could. What difference can there be whether he cuts through a hole or whether he reaches a hole?! (19a – 19b)

DAILY MASHAL

The Good Pig

Our *Gemora* says that when the verse mentions "all manner of good", it means pig meat! HaGaon Rav Z. Sorotzkin zt"l wondered: "Pigs? All manner of good?" He explained that we understand this from Chazal's dictum that one shouldn't say "I can't stand pig meat" but that one can stand it "But what should I do if my Father in Heaven decreed against it?"

Therefore the Torah said "all manner of good" – don't refrain from eating it because of feelings of revulsion. It is truly "all manner of good" but one mustn't eat it because of the Torah's command (*Oznayim LaTorah*, Devarim 6:11).