

OVERVIEW of the Daf

1) **MISHNAH:** R' Yehudah and Chachamim dispute the permissibility of use of a scale for weighing meat on Yom Tov.

2) **Clarifying the opinion of Chachamim**

The meaning of the phrase כל עיקר is clarified.

3) **Meat halachos**

R' Yehudah in the name of Shmuel issued two restrictive rulings concerning a butcher weighing meat on Yom Tov.

Two rulings regarding meat are recorded, one related to making a handle and the other to cutting it into unique shapes.

R' Chiya and R' Shimon the son of Rabbi would use a scale to assure that they divided their meat equally.

Their practice is challenged from our Mishnah. The Gemara explains that they followed the ruling of R' Yehoshua as recorded in the Baraisa.

R' Yosef rules like R' Yehoshua since a Mishnah in Bechochos supports his position.

Abaye successfully refutes R' Yosef's proof.

The assumption that R' Chiya and R' Shimon the son of Rabbi were particular against one another is successfully challenged.

R' Pappa writes that one of the names should be changed.

4) **MISHNAH:** The Mishnah discusses the validity of sharpening a knife on Yom Tov.

5) **Sharpening knives**

R' Huna rules that the prohibition against sharpening knives applies only when using a stone, but not if a wooden board is used.

R' Yehudah in the name of Shmuel further qualifies this ruling.

An alternative, more restrictive approach, is presented.

According to a third version, R' Yehudah was commenting upon the Mishnah rather than upon R' Huna's ruling.

According to a fourth version R' Yehudah was commenting upon the last ruling of the Mishnah.

6) **Identifying the author of the Mishnah**

R' Chisda explains that the Mishnah does not follow R' Yehudah's opinions who permits all food preparations.

R' Chisda confirmed to Rava that he rules in accordance with R' Yehudah's lenient position.

Two incidents are cited from which we deduce that the Amoraim held that the halacha is like R' Yehudah, but we do not publicly rule that way.

A dispute is recorded regarding the permissibility of showing a slaughtering knife to a Talmid Chacham on Yom Tov.

R' Yosef rules that a knife that became dull on Yom Tov may be sharpened as long as it can still cut by applying pressure.

7) **Preliminary food preparations**

R' Chisda, or R' Yosef, introduces issues related to the dispute between R' Yehudah and Rabanan, regarding the permissibility of using a spit on Yom Tov.

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Distinctive INSIGHT

Presenting the שחיטה knife to a חכם for inspection

ואמר אבבי הוה קאימנא קמיה דמר והוה קא מעבר סכינא אשפתא דרחיא וכו' וקסבר הלכה ואין מורין כן

The knife for שחיטה must be examined before being used (Shulchan Aruch, Yoreh De'ah 18). Nicks and imperfections are common on the blades of knives, and it cannot be assumed that the knife is flawless unless it is checked (פרישה שם ס"ק ז'). The knife must be checked before the shechita. Rashba explains that one may not rely upon the fact that he will check it after he finishes the act, because we are afraid that he might forget and not check it afterwards. Furthermore, if the knife is not checked first, one would not be able to recite the bracha על השחיטה before doing the שחיטה. The knife might later be found to be knicked, and the שחיטה would be invalid, thus rendering the bracha לבטלה ברכה. Other problems of not checking the knife prior to שחיטה include the possibility of unnecessarily causing the animal to be a נבילה, which is a violation of תשחיתו בל. The Chinuch adds that slaughter with a damaged knife could cause unnecessary pain to the animal – צער בעלי חיים.

Even if the knife is checked before the שחיטה, it should be checked again afterwards, to ascertain that it did not become damaged as it cut the skin near the neck (Yoreh De'ah 18:12).

The halacha trusts any Jew to check the knife, based upon the rule of עד אחד נאמן באיסורין. Nevertheless, the חכמים have established that after checking the knife himself, a shochet must present his knife to a חכם for him to inspect it for him, as well. The reason is to show respect for the חכם and in order to ensure that the inspection be done by an experienced person who is careful and deliberate in halacha. Detecting a small defect on the blade often takes a greater degree of focus, and the shochet is often under pressure.

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REVIEW and Remember

1. Is it ever permitted to place meat on a scale to protect it from mice?

2. What is the prohibition against sharpening a knife on Yom Tov?

3. Why, according to Rabanan, are preliminary food preparations prohibited on Yom Tov?

4. Does a used spit always become muktzah?

HALACHAH Highlight

Preliminaries of food preparation

דתניא אין בין יום טוב לשבת אלא אוכל נפש בלבד ר' יהודה מתיר אף מכשירי אוכל נפש

As the Baraisa teaches, the only difference between Yom Tov and Shabbos is the permissibility to do food preparation [activities on Yom Tov.] R' Yehudah permits even preliminary food preparation activities.

Rav Shneur Zalman of Liadi¹, the Shulchan Aruch HaRav, defines, "food preparations" - אוכל נפש - as those activities that are performed directly with food. This is in contrast with Rabbeinu Asher², the Rosh, who maintains that any activity that is required to be able to eat is included in the category of "food preparation" even if it does not involve the food directly.

Although the Gemara³ rules that one is not permitted to perform preliminary food preparation activities, this restriction is limited to those activities that could have been done before Yom Tov. In circumstances where preliminary food preparations could not have been performed before Yom Tov, e.g. the spit broke on Yom Tov or even if it broke on Erev Yom Tov but without sufficient time to fix it before Yom Tov, one is permitted to perform the necessary preliminary food activities. Shulchan Aruch HaRav⁴ rules that one may not perform preliminary food preparations activities on Yom Tov if there was time to do these activities before Yom Tov, even if on Erev Yom Tov circumstances did not allow to make these preparations (אונס).

Others⁵ argue that the time to perform preliminary activities is on Erev Yom Tov and if there was an אונס at that time, the

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bility of performing preliminary food preparations on Yom Tov.

Each opinion presents his source and response to the other's source.

R' Yehudah in the name of Shmuel rules that it is prohibited to straighten a spit on

Yom Tov even if it can be straightened by hand.

A dispute is presented regarding the muktza status of a spit when it is no longer needed.

R' Chinana the son of R' Ika and R' Pappa dispute which teachings, one of which is the ruling regarding the spit, were issued by R' Malkiyo and which are from R' Malkiya.

8) MISHNAH: The Mishnah discusses the prohibition against weighing a certain value of meat for a customer. ■

activities may be performed on Yom Tov.

There is a restriction against issuing ruling publicly to allow preliminary food preparations on Yom Tov. This includes ruling for one's own family⁶. Furthermore, even one who knows this halacha may not perform a preliminary food preparation in front of others if they will interpret that behavior as a lenient ruling because the act itself is the equivalent of a lenient ruling⁷. ■

1. שו"ע הרב או"ח סי' תצ"ה סע' ד' ובקו"א סק"ד
2. רא"ש פ"ב סי' י"ז
3. מסקנת סוגייתנו ע"ש
4. שו"ע הרב או"ח סי' תצ"ה סע' ד'
5. מנחת פתים או"ח סע' תצ"ה
6. שו"ע או"ח סי' תק"ט סע' א'
7. מ"ב שם סק"ח ■

STORIES Off the Daf

Meat for the festival

ר' יהודה אומר שוקל אדם בשר כנגד הכלי או כנגד הקופיץ

Today's daf discusses a number of heteirim involved in procuring provisions on Yom Tov, as seen in the segments about how to "buy" meat, sharpen knives, or weigh other dry or liquid goods. We see from this just how important it is that every Jew, eating at his own table or sharing ours, should have enough to eat for the festival. Rav Yisroel Salanter, zt"l, would say, "Yene's gashmiyus iz mein ruchniyus—caring for another's material need is my own spiritual concern."

One erev Pesach, a man came to ask a halachic ruling from the Beis HaLevi, zt"l.

"Could the Rav please tell me if it is permitted for me to use milk for the arba kosos at the seder?"

The Beis HaLevi answered straight away, "Absolutely not. However, I think that I might be able to help you in another way." Reaching into a drawer, he pulled out a handsome sum of money and handed it to the man.

The Rav said kindly, "Please go out and buy the wine that you need for the seder."

The man thanked the Rav effusively, excused himself, and rushed off to buy what he needed for the festival.

The Rebbetzin had overheard the exchange, and after the man left she asked pointedly, "I can understand that you gave him money for wine. But why did you give him such a huge sum? There was much more money there than he needed

for just wine!"

The Beis HaLevi answered, "I didn't need to be told outright that he needed more than just wine. If he was asking about using milk for the arba kosos, it means that he does not have meat either! And if he can't afford meat, do you think that he can afford all the matzah that he'll need for Pesach? ■

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Rosh (Chullin, Ch. 1, #24) writes that in his day it was uncommon for lay individuals to do שחיטה themselves, and it was entrusted to designated professionals who were scrupulous and careful. The שוחטים deferred to these trained חכמים and did not require the knives to be brought to them to be inspected. However, the halacha never dispensed with the need for individuals to present their knives to a חכם. ■