

Chullin – Simanim

פרק א – הכל שוחטין

דף ח – 8 Daf

1. מכה או שחין? ליבן סכין ושחט בה...חידודה קודם לליבונה (when struck with a hot spit?)

Shmuel said: ליבן סכין ושחט בה – *if one heated a knife to be white-hot and shechted with it*, the *shechitah* is valid, because חידודה קודם לליבונה – [the knife's] *sharpness preceded its heat* and cut the two סימנים, not burned them. The Gemara objects that the sides of the knife burn the esophagus before the *shechitah* is completed (rendering it a טריפה), and answers: בית השחיטה מירווח רוח – *the place of the shechitah spreads apart* as it is cut and is not burned by the knife. The Gemara presents a related question about *tzaraas*: ליבן שפוד והכה בו – *if one heated a spit and struck someone with it*, and the victim developed צרעת at that spot, is it treated like שחין – *an inflammation* (i.e., caused by a blow) or מכה – *a burn* (through heat generated by fire)? If both types develop in one spot, it has the status of whichever נגע was first. Therefore, the Gemara inquires if one was struck with a hot spit, was the blow first, or the heat injury? Although Shmuel taught that the sharpness of a hot knife precedes its heat, the Gemara says a sharp edge is not as hot as a blunt edge.

2. Shechting or cutting meat with a knife used for *avodah zarah*

Rabbah bar Avuha said: סכין של עבודת כוכבים – *a knife used for idolatry* (i.e., for idolatrous offerings), which is forbidden in benefit, מותר לשחוט בה – *is permitted to shecht with*, but *forbidden to cut meat with*. *Shechting* with it is permitted, because it is מקלקל – *damaging* to the animal, which is more valuable alive than dead. Cutting meat with it is forbidden, because מתקן הוא – *it improves* the meat. Rava says that in the case of a מסוכנת – *dangerously* [ill] animal, *shechting* with this knife is forbidden, since *shechting* is an improvement (since it may die), and there is a case where cutting meat is permitted: באטמי דקיימין לקורבנא – *with large sections which are used for presents*, and their value decreases when they are cut. The Gemara proceeds to explain why there is no concern of forbidden fats from the idolatrous offerings which were absorbed into the knife (since the knife only becomes forbidden in benefit after it was actually used for idolatrous purposes). It answers that the knife was only used for chopping wood for *avodah zarah*. Alternatively, the knife was heated until it turned white, burning out the absorbed flavor.

3. Does the בית השחיטה absorb forbidden flavors from a knife?

If one *shechts* with an idolator's knife, which was used to cut non-kosher meat, Rav says קולף – *he must cut away* the surface area which was cut by the knife, because it absorbed the forbidden flavor. Rabbah bar Channah says: מדיח – *he can merely wash* the area from any forbidden material, but no flavor was absorbed into the meat. The Gemara suggests they argue if בית השחיטה צונן – *the place of shechitah is cold* and does not absorb flavor or if the בית השחיטה חמה – *hot* enough to absorb the forbidden flavor. Two other explanations are given: (1) both agree that בית השחיטה חמה, which is why Rav says קולף, because the surface meat absorbed forbidden flavor. Rabbah bar Channah holds: לא בלעי – *they do not absorb* any flavor. (2) Alternatively, both agree that בית השחיטה צונן, which is why Rabbah bar Channah says מדיח. Rav holds: אגב דוחקא דסכינא בלע – *through the pressure of the knife*, [the meat] *absorbs* forbidden flavor from the knife.

Siman – Challah

The **challah baker** who used a hot *shechitah* knife right from his oven to *shecht* a cow to get meat for his ultimate challah sandwiches, told one assistant **not to take the knife used for *avodah zarah* to cut the meat because it improves it** while his other assistant **cut away the בית השחיטה from an animal he *shechted* using an idolater's knife which was used to cut non-kosher meat because it absorbed forbidden flavors.**



The **challah baker** who used a hot *shechitah* knife right from his oven to *shecht* a cow to get meat for his ultimate **challah** sandwiches, told one assistant **not** to take the knife used for *avodah zarah* to cut the meat because it improves it while his other assistant cut away the **בית השחיטה** from an animal he *shecht*ed using an idolater's knife which was used to cut non-kosher meat because it absorbed forbidden flavors.

3 things to remember

1. ליבן סכין ושחט בה...חידודה קודם לליבונה
2. Shechting or cutting meat with a knife used for *avodah zarah*
3. Does the **בית השחיטה** absorb forbidden flavors from a knife?

