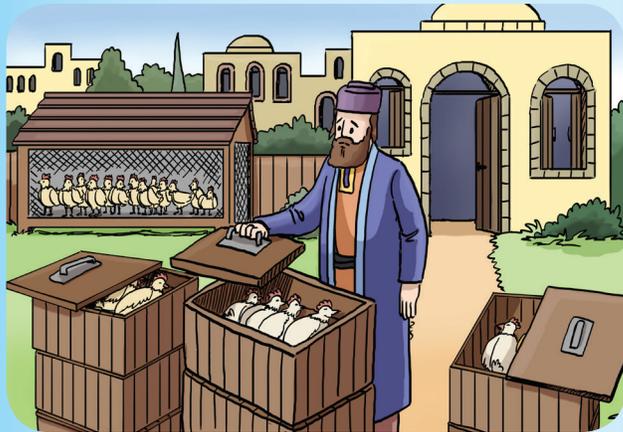


Daf 12: "רוב מצויים אצל שחיטה מומחים הם" – "Most People Involved with Shechita are Experts"



Reuven asked his friend Shimon to go to the chicken coup and perform *shechita* on five chickens. Two hours later, Reuven went to the chicken coup and found five chickens that had undergone *shechita*. However, Reuven did not see Shimon and was not certain whether or not Shimon had indeed been the one who performed

shechita on the chickens. Therefore, Reuven questioned whether it was permissible for him to eat these chickens.

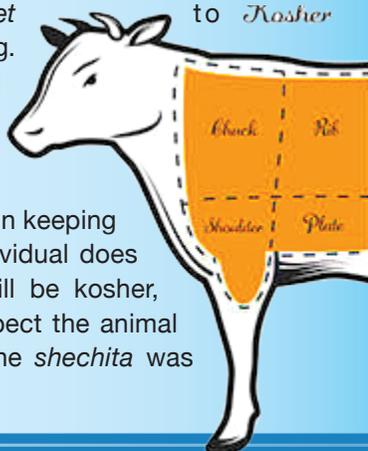
Reuven went to pose this question to his local rabbi. In response, the rabbi told Reuven: The principle regarding *shlichim* (emissaries) is: "*Ayn chazaka she'shaliach oseh shlichuto.*" Meaning, one may not depend on the *shaliach* to have carried out the mission placed upon him. Regarding your inquiry, however, one is permitted to eat the chickens — despite the general principle regarding *shlichim* — because *Chazal* ruled: "*Rov metuzuyeen etzel shechitah, mum'cheen hem.*" Meaning, most of the people who engage in the performance of *shechita* are experts in the *halachot* of *shechita*, and therefore, even though it is not certain Shimon slaughtered the chickens, one can assume that whoever did so was a God-fearing expert who can be relied upon to have performed the *shechita* properly.

Daf 13: ראיית השוחט – Ability of the Shochet to See



It is permissible to perform *shechita* at any time, day or night. However, it is necessary for the *shochet* to be able to clearly see what he is doing. Therefore, *shechita* must be performed under bright, strong light.

The *shochet* is responsible to check whether the *shechita* he performed is in keeping with *halachic* requirements. If an individual does perform *shechita* at night, it can still be kosher, since it is possible afterwards to inspect the animal in the morning light to check that the *shechita* was performed properly.



FROM THE TALMUD SEDER KODASHIM MASECHET CHULLIN daf 15

מן התלמוד:
סדר קודשים, מסכת חולין, דף ט"ו:
"אמר רב פפא: פעמים שהשוחט מותר,
כגון שהיה לו חולה מבעוד יום, מבשל
אסור, כגון שקצץ לו דלעת"

Translation

כגון ... ke'gon for example
מבעוד יום ... mi'be'ohd yom ... while it is still daytime
מבשל ... miv'shahl cooked food

Explanation

Rabbi Pappa says there are cases when a healthy person is permitted to eat an animal intentionally slaughtered on Shabbat to feed another gravely ill person. For example, if the gravely ill person was sick before Shabbat began and the animal had already been designated for *shechita*. As such, the animal would not be deemed *muktzeh* ("set aside" not to be moved or handled on Shabbat). In contrast, on Shabbat, it would be prohibited for a healthy person to eat a pumpkin cooked for someone who was sick, because that pumpkin is *muktzeh*. It was still attached to the ground when Shabbat began.

Talmud Israeli DAF YOMI FOR US

Talmud Israeli is an innovative educational curriculum developed in Israel. After its introduction in 2002, the program quickly gained the endorsement of Israel's Ministry of Education. **Talmud Israeli** combines the study of Talmud with Torah and modern Jewish history. We provide learners with the tools needed to strengthen Jewish identity as well as connections to Israel and Jewish communities around the world. **Talmud Israeli** brings the teachings of our sages to **LEARNERS OF ALL AGES.**



Daf 14: שְׁחִיטָה בַּשַּׁבָּת – Shechita on Shabbat



A *shochet* accidentally performed *shechita* on Shabbat, certain it was still Friday afternoon and Shabbat had not yet begun. What is the status of the chicken? Is it considered non-kosher due to the unlawful timing of the slaughter?

In the above case, since the *shechita* performed on Shabbat was done *b'shogeg* (unintentionally), the chicken is deemed kosher. However, if an individual were to perform *shechita* on Shabbat *b'mayzid* (deliberately, with awareness of its illegality), that *shechita* would be *p'sulah* (invalid) because that individual is a *Mechalel Shabbat* (Sabbath desecrator) – and the *shechita* of a *Mechalel Shabbat* is *p'sulah*.



Daf 15: עֲקֵדַת יִצְחָק וְהִלְכוֹת שְׁחִיטָה – The Binding of Isaac and the Laws of Shechita

From the story of *Akeidat Yitzchak* (Binding of Isaac) we learn that one may not perform *shechita* with an implement that is still attached to the ground. The Torah states: “And Avraham stretched forth his hand and he took the knife to slaughter his son.” It can be said that one “takes” something only if one has complete physical control and possession of the item. A knife or other sharp instrument capable of effecting the animal's *shechita*, therefore, is invalid for *shechita* if it is still connected to the ground.

Daf 16: בֵּית הַדָּשׁ וְחִשּׁוֹן עֲבוּדָה זָרָה – A New Home and the Suspicion of Idolatry

Yosef heard his parents had been looking to purchase a new, larger house for a few weeks. One day, Yosef came home and excitedly said to his father, “Dad, I heard that Julius the Gentile, who lives at the edge of our neighborhood, is selling his house. Perhaps we should buy it?”

Yosef's father replied: “We cannot buy Julius's house. A year ago, I saw him bowing down to his house and treating it as a pagan deity. So it (the house) is *assur be' ha'na'ah* (a prohibited source of benefit!)”

Yosef responded: “If that is the case, why do we chisel out stones from the mountain and use them?” Didn't you tell me that in the past there were non-Jews who bowed down to the mountain and made idols to worship from its stones? “

His father answered: “Things that are naturally connected to the ground, like mountains, are not forbidden for use, even if they have been used for the purpose of *Avodah Zarah* (idol worship). However, if stones have been uprooted from the ground and transformed into a manmade structure, they can be rendered forbidden if used in the service of idolatry.



★ | **This Week In Jewish History**

The Eichmann Trial

Following the Holocaust, many survivors dedicated their lives to tracking down Nazis who had escaped Germany after World War II. Perhaps the most famous ‘Nazi hunter’ was Simon Wiesenthal, who played an important part in tracking down Adolf Eichmann. This high-ranking Nazi was one of the major organizers of the Holocaust and was ultimately brought to Israel to stand trial for genocide and war crimes.

The trial began in April of 1961 and it received extraordinary press and media coverage, which revealed to the American public-at-large, and even more so, to the American Jewish community, the horrors of the Holocaust. After eight months on trial, on December 15th 1961, Eichmann was sentenced to death for the atrocities he committed during the Holocaust. In June of the following year, Eichmann was hung. The execution of this Nazi is the only time Israel enacted the death sentence.



The trial of Nazi war criminal Adolf Eichmann, held at “Beit Ha'am” in Jerusalem. Eichmann sitting in his glass cell, surrounded by guards. Photo source: (Israel Government Press Office Photo Archive).

Daf 17: בְּדִיקַת סַבִּין הַשְּׁחִיטָה – Inspection of the Shechita Knife?

The knife used to perform *shechita* must be sharp and smooth, without any *p'gahm* (defect). The *Gemara* relates several different and interesting methods for examining the suitability of the *shechita* knife.



In *Eretz Yisrael*, the *shechita* knife was examined by placing it in direct sunlight. In the knife's shadow on the ground, one could see whether the knife was smooth and straight, or if it had a *p'gahm*; if the knife did have a *p'gahm*, its shadow would not be straight.

In *Nehardea* (Babylonia), they would inspect the *shechita* knife by passing it under water. If the knife possessed a *p'gahm*, the water would flow through the trail created as a result of that *p'gahm*.

Rav Sheshet would check the knife by very carefully running the blade over his tongue. The tongue is very sensitive to the slightest touch, and as such he was able to feel if there was any *p'gahm* in the knife.

Rabbi Acha Bar Ya'akov would assess the status of the knife using hair. He would run a strand of hair over the blade, and if there was a *p'gahm*, the hair could get stuck at the site of the *p'gahm*.

Daf 18: אֲבָנִים לְמִזְבֵּחַ – Stones for the Altar

Stones used to build the *miz'be'ach* (altar) were required to be completely smooth, without any *p'gahm* (defect). A stone that possesses a nick in which a fingernail could get caught is *p'sulah* (disqualified) for use in constructing the altar, as well as for building the *keves* (ramp) leading up to it.



Where were unmarred stones found? It was necessary to dig deep into the ground until reaching a place determined to be untouched bedrock. Then those stones, which had always been buried in the ground, were removed. Alternatively, stones were extracted from the ocean. These aforementioned stones were used to build the *keves* and the *miz'be'ach*, as well as the *heichal* (sanctuary) and the *azarah* (courtyard).

If a stone that was used to construct the *miz'be'ach* and later became nicked, becomes *p'sulah* (disqualified) and stored in a *genizah* (repository for invalid ritual items).

Who's Who?

Yitzchak Ben-Zvi
(1884-1963)

Yitzhak Ben-Zvi was the second President of Israel, serving from 1952 to 1963. Born in Ukraine to a Zionist family, Ben-Zvi was active in the Jewish community before moving to *Eretz Yisrael* in 1907. He was active in the *Haganah*, the pre-State Jewish army that became the core of the Israel Defense Forces.

Ben-Zvi was one of the 37 signatories of Israel's Declaration of Independence, which was signed on May 14th 1948. After joining the First and Second Knesset (each term of Knesset is numbered and the 20th Knesset is currently in session), Ben-Zvi was elected President in 1952 and remained in office until his death.

Yitzhak Ben-Zvi was known for his modest, living in humble housing while President. He was also a researcher interested in studying the Land of Israel and the different communities who make up the Jewish people. He founded the Institute for the Study of Oriental Jewish Communities in the Middle East in 1948, which was renamed the Ben-Zvi Institute after his death.



Yitzchak Ben-Tzvi. Photo Source: Wikipedia

Look closely at the illustration and answer the following questions:

1. Who is the character depicted in the illustration?
2. When and where did the man in the illustration live and work?
3. What is the connection between the phrase written in the illustration and the person depicted there?
4. What important philosophical treatise was written by the person in the illustration?



(1) Rabbi Yehuda Halevy; (2) Spain, during the Golden Age; (3) The phrase — 'My heart is in the East, though I am in the far West' was said by Rabbi Yehuda Halevy; (4) The Book of "The Kuzari"

דבר תורה ל לשולחן השבת

כַּמָּה יָמֵי שְׁנֵי חַיִּיד

The *parasha* chronicles a momentous meeting between two great leaders — Ya'akov Avinu and Pharaoh. When Ya'akov arrived at the house of Pharaoh, he was already very old. The first and only question Pharaoh asks Ya'akov is — "How many are the days of the years of your life?" Meaning, "How old are you?"

Is it polite to ask a man so advanced in years his age? The rabbinic scholar known as the "*Hida*" (Rabbi Hayim Yosef David Azulai) provides a beautiful and compelling answer. The *Hida* says that Ya'akov's facial appearance was very similar to that of his forefathers, Yitzchak and Avraham. When Pharaoh studied history in the Egyptian royal academy, they showed him pictures and drawings of the great events in Egyptian history. Among the illustrations was one of Abraham and Sarah. The Egyptians recalled how Pharaoh's house was punished because of his attempt to take Sarah from Avraham. The Pharaoh in our *parasha* remembered the image of Avraham from his studies and because of the striking resemblance, Pharaoh was certain the person who stood before him was *Avraham Avinu*. For that reason, the first question that popped into Pharaoh's head was — "How many are the days of the years of your life?" — i.e., How are you still alive?



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What is the meaning of the expression "*Rov metuzuyeen etzel shechitah, mum'cheen hem*"?
2. How would the knife used for *shechita* be inspected to ensure there was no defect?
3. What may not be found in the stones of the *miz'be'ach*?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 AMAZON GIFT CERTIFICATE!

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