

LANGUAGE

Cleaver [*kofitz*] – קופיץ: From the Greek *κοπίς*, *kopis*, a large knife used for cutting meat into large pieces.

BACKGROUND

Cleaver – קופיץ:



Ancient cleaver

Where the scale is hanging on the ring – דתליא בתריטא:



Ring of the scale

HALAKHA

**A handle in meat** – בית יד בבשר – It is prohibited to make a hole in a piece of meat with an implement in order to suspend it, but one may do so by hand. One may make a sign on meat even with a knife. Strictly speaking, it is permitted to make any kind of sign, including letters, but it is proper that one do so in a way that is different from his typical weekday manner (*Shulhan Arukh, Oraḥ Ḥayyim 500:3*).

**מתני' רבי יהודה אומר:** שוקל אדם בשר כנגד הכלי או כנגד הקופיץ, והכמים אומרים: אין משגיחין בכף מאזנים כל עיקר.

**גמ' מאי כל עיקר?** אמר רב יהודה אמר שמואל: אפילו לשמרו מן העכברים. אמר רב אידי בר אבין: והוא דתליא בתריטא.

**ואמר רב יהודה אמר שמואל:** טבח אומן אסור לשקול בשר ביד. ואמר רב יהודה אמר שמואל: טבח אומן אסור לשקול בשר במים.

**ואמר רב חייה בר אשי:** אסור לעשות בית יד בבשר. אמר רבינא: ובדיא שרי.

**אמר רב הונא:** מותר לעשות סימן בבשר. כי הא דרבה בר רב הונא מחתך לה אתלת קרנא.

**MISHNA** Rabbi Yehuda says: A person selling meat on a Festival who wishes to know its weight in order to determine its price may not weigh it against regular weights in the ordinary weekday manner, but he may weigh the meat against a vessel<sup>N</sup> or against a cleaver [*kofitz*]<sup>LB</sup> and then calculate the weight of the meat by weighing the vessel or cleaver later. **And the Rabbis say:** One may not look at the pans of a balance scale<sup>N</sup> at all, meaning that they may not be used for weighing in any manner or for any other purpose.

**GEMARA** The Gemara asks: What is the meaning of: One may not look at the pans of a scale at all? Rav Yehuda said that Shmuel said: Even if one has meat and he wishes to protect it from mice, he may not put it on a scale, since it would look as if he were weighing it. Rav Idi bar Avin said: And this ruling applies only where the scale is hanging on the ring<sup>B</sup> used for balancing it. However, if the scale is hanging in such a manner that it is not fit for weighing, one may use it as he would use any other vessel.

And Rav Yehuda said that Shmuel said: It is prohibited for an expert butcher to weigh meat on a Festival even by hand because he can arrive at its precise weight using this method, and so it is prohibited like weighing with a scale. And likewise, Rav Yehuda said that Shmuel said: It is prohibited for an expert butcher to weigh meat on a Festival even in water.<sup>N</sup> Butchers would calculate the weight of a slab of meat by placing it into a tub of water and measuring the amount of water that it displaces with the help of markings on the container. Since this procedure enables the butcher to determine the precise weight of the meat, it may not be performed on a Festival.

And Rav Ḥiyya bar Ashi said: It is prohibited to make a hole to serve as a handle in meat<sup>H</sup> on a Festival, since this is a weekday act. Ravina said: But it is permitted to make such a handle by hand, rather than with a knife or some other implement, since this is an atypical manner of making a hole.

Rav Huna said: It is permitted to make a sign on meat even on a Festival, so that it not be mistaken for the meat of another person. This is like that which Rabba bar Rav Huna would do when he sent meat by means of a messenger to his house; he would cut it into triangles as a sign that the meat was his and it was fit to be eaten.

NOTES

**Against a vessel** – כנגד הכלי – Some explain that one weighs the meat against a vessel or a cleaver, which he then weighs after the Festival in order to determine the weight of the meat. However, it appears that even if he knows the precise weight of the vessel from the outset, it is nevertheless permitted, as he is not using weights designed for this purpose (Maharam).

**One may not look at the pans of a scale** – אין משגיחין בכף – In his Commentary on the Mishna, the Rambam writes that one may not look at a scale not only in order to weigh with it, but even for other purposes, such as covering items. Some explain that the Rambam considers a scale to be a valuable item that is therefore set aside due to monetary loss and

may not be used for any purpose on Shabbat or a Festival (*Pe'at Yam*).

**Meat in one's hand and in water** – בשר ביד ובמים – Rashi explains that the butcher would hold the meat in one hand and a weight in the other. However, most commentaries understand that an expert professional butcher is able to determine the weight of the meat merely by holding it in one hand (*Rid; Rosh*). The Jerusalem Talmud indicates likewise. Most commentaries explain the case of meat in water in a similar manner, i.e., that the butcher would estimate the weight of the meat by placing it in water and seeing how much water is displaced, how fast it sinks, or the like. Rashi, on the other hand, speaks of a precise measurement that uses a tub with markings.

**שוֹקֵלִין** – Weigh one portion against another portion – **מִנְהַ כְּנֶגְדַּ מִנְהַ**: This practice is also cited in the Jerusalem Talmud, but with a significant difference: There it says that they would weigh one portion against another in the case of a firstborn animal, but even they agree that on a Festival this is prohibited.

One may weigh one portion against another portion in the case of a firstborn – **שׁוֹקֵלִין מִנְהַ כְּנֶגְדַּ מִנְהַ בְּבִכּוֹר** – Rashi explains that this is referring to a blemished firstborn, which is essentially a non-sacred animal that belongs to a priest. The Rambam, however, understands that it is referring to an unblemished firstborn in the Temple, which would be divided up among the priests after it was slaughtered and its blood was sprinkled. The priests would weigh the pieces of one portion against another.

**Degradation of sacred items and weekday activities** – **בְּיָוֵן קִדְשִׁים וְעוֹבְדֵי דָחֹל**: Although it is prohibited to weigh items in the typical manner both in the case of a firstborn and on a Festival, the reason in each case is different; therefore, the details of their respective *halakhot* differ as well. With regard to a firstborn, the guiding principle is that the weighing must be done in a dignified manner rather than in the manner of commerce. Weighing one portion against another is a dignified procedure, similar to the manner in which one would treat a gift to another person or meat that one planned to distribute among his family. With regard to a Festival, on the other hand, the concern is to prevent the performance of activities in a weekday manner, rather than to preserve the dignity of the day (see *Pe'at Yam*).

## HALAKHA

**Weighing on a Festival** – **שׁוֹקֵלִיהָ בְּיוֹם טוֹב** – It is prohibited to weigh an item on a Festival, even in order to determine how much of one's own food to cook. One may not place an item on a scale even for safekeeping, if the scale is suspended in the regular manner for weighing. Furthermore, it is prohibited to weigh one portion of meat against another such portion, but one may estimate an object's weight by holding it in his hand. A professional butcher may not do even that, but in his house it is permitted (*Magen Avraham*). Likewise, he may not calculate the weight of a slab of meat by placing it into a tub of water, as the *halakha* is ruled in accordance with the opinion of the Rabbis and Shmuel and rejects the customary practice of Rabbi Shimon, son of Rabbi Yehuda HaNasi, and Rabbi Hiyya, in accordance with the opinion of Abaye (*Shulhan Arukh, Orach Hayyim 500:2*).

**Selling the meat of disqualified consecrated animals** – **מִכִּיֵּית פְּסוּל הַמוֹקֵדְשִׁים**: When a consecrated animal that developed a blemish is redeemed, it may be slaughtered and sold at a butcher's market after being weighed with a scale like ordinary meat, since with the money received another animal will be purchased to be sacrificed on the altar. With regard to a firstborn and a tithed animal, however, since the money is given to the owner, they may not be slaughtered or sold in a butcher's market, and they may not be weighed with a scale (Rambam *Sefer Korbanot, Hilkhoh Issurei Mizbe'ah* 1:12).

**Weighing a firstborn** – **שׁוֹקֵלִית בְּכוֹר** – Although it is prohibited to sell a firstborn at a butcher's market or weigh it with a scale, as one does with ordinary meat, it is permitted to weigh one portion of it against another portion or against a utensil that is not ordinarily used for weighing. This prohibition against weighing applies only to the meat of the animal; its fat, blood, sinews and horns may be sold in the regular manner (*Shulhan Arukh, Yoreh De'a 306:6*).

רַבִּי חֵיִיא וְרַבִּי שִׁמּוֹן שְׂמַעוֹן בְּרַבִּי שׁוֹקֵלִין מִנְהַ כְּנֶגְדַּ מִנְהַ בְּיוֹם טוֹב. כִּמְאֵן? לֹא כְּרַבִּי יְהוּדָה וְלֹא כְּרַבְּנָן. אִי כְּרַבִּי יְהוּדָה – הָאָמַר שׁוֹקֵל אֶדָם בְּשַׁר כְּנֶגְדַּ הַכֶּלִי אוֹ כְּנֶגְדַּ הַקּוֹפִיץ, כְּנֶגְדַּ הַכֶּלִי – אִין, כְּנֶגְדַּ מִיַּד אַחֲרֵינָא – לֹא. אִי כְּרַבְּנָן – הָאָמַר אִין מְשַׁגְּחִין בְּכַף מְאֻזְנִים כֹּל עֵיקַר.

The Gemara relates an incident in connection to the basic *halakha* of the mishna: **Rabbi Hiyya and Rabbi Shimon, son of Rabbi Yehuda HaNasi, would weigh one portion against another portion<sup>N</sup> on a Festival** in order to divide the meat between them.<sup>h</sup> The Gemara asks: **In accordance with whose opinion did they do so?** This seems to be **neither in accordance with the opinion of Rabbi Yehuda nor in accordance with the opinion of the Rabbis** in the mishna. As, if it is **in accordance with the opinion of Rabbi Yehuda, didn't he say: A person may weigh meat against a vessel or against a cleaver, from which it may be inferred: Against a vessel or a cleaver, yes, one may do so; but against anything else, no, he may not.** And if it is **in accordance with the opinion of the Rabbis, didn't they say: One may not look at the pans of a scale at all?**

אִינְהוּ דְעֵבֹד כְּרַבִּי יְהוֹשֻׁעַ. דְּתַנָּא, רַבִּי יְהוֹשֻׁעַ אָמַר: שׁוֹקֵלִין מִנְהַ כְּנֶגְדַּ מִנְהַ בְּיוֹם טוֹב. אָמַר רַב יוֹסֵף: הֲלֵכָה כְּרַבִּי יְהוֹשֻׁעַ, הוֹאִיל וְתַנְן בְּבִכּוֹרוֹת כֹּתִיבָהּ.

The Gemara explains: **Rabbi Hiyya and Rabbi Shimon, son of Rabbi Yehuda HaNasi, acted in accordance with the opinion of Rabbi Yehoshua. As it is taught in a baraita that Rabbi Yehoshua says: One may weigh one portion against another portion on a Festival.** Rav Yosef said: **The halakha is in accordance with the opinion of Rabbi Yehoshua, since we learned in a mishna in tractate Bekhorot (31a) in accordance with his opinion.**

דְּתַנְן: פְּסוּלֵי הַמוֹקֵדְשִׁין הִנְאָתָן לְהַקְדֵּשׁ, וְשׁוֹקֵלִין מִנְהַ כְּנֶגְדַּ מִנְהַ בְּבִכּוֹר.

As we learned there: **With regard to consecrated animals that have become disqualified because of a blemish, all the benefit that accrues from their sale belongs to the Temple treasury of consecrated property. And one may weigh one portion of meat against another portion of meat in the case of a firstborn<sup>N</sup> that developed a blemish.** Although the meat of a firstborn may not be sold by weight in the manner of non-sacred meat, one may weigh one portion against another portion in order to determine its price.<sup>h</sup> This indicates that even in a case where it is prohibited to weigh an item in the ordinary manner, one may still weigh one portion of it against another portion.<sup>h</sup>

אָמַר לִיה אַבְיִי: וְדַלְמָא לֹא הִיא. עַד כְּאֵן לֹא קָאָמַר רַבִּי יְהוֹשֻׁעַ הֲכָא – אֶלָּא דְלִיכָא בְּיָוֵן קִדְשִׁים, אֲבָל הָתָם דְּאִיכָא בְּיָוֵן קִדְשִׁים – לֹא.

**Abaye said to him: Perhaps that is not so, and the two cases are not similar.** It is possible that **Rabbi Yehoshua stated his opinion that one may weigh one portion against another only here, on a Festival, where the action does not involve a show of degradation of sacred items; but there, in the case of a firstborn, where the weighing involves a display of degradation of sacred items, perhaps he did not permit weighing of any kind.**

אִי נַמִּי, עַד כְּאֵן לֹא קָאָמַר רַבְּנָן הָתָם – אֶלָּא מְשִׁים דְּלֹא מַחְזִי כְּעוֹבְדֵי דָחֹל, אֲבָל הֲכָא דְמַחְזִי כְּעוֹבְדֵי דָחֹל – לֹא.

**Alternatively, it is possible that the Rabbis stated their opinion that one may weigh one portion against another only there, in the case of a firstborn, because it does not look like a weekday activity; but here, on a Festival, where it looks like a weekday activity,<sup>N</sup> perhaps they would not have permitted it.** It is therefore possible that even the Rabbis would prohibit this action on a Festival.

לְמִימְרָא דְקַפְרֵי אַהֲדַדִּי? וְהָא הִנְהוּ שֵׁב בְּנִיתָא דְאָתוּ לְבֵי רַבִּי, וְאִשְׁתַּכַּח חֲמִשׁ מְנִיָּהוּ בֵּי רַבִּי חֵיִיא, וְלֹא קָפִיד רַבִּי שְׂמַעוֹן בְּרַבִּי?

With regard to the incident involving Rabbi Hiyya and Rabbi Shimon, son of Rabbi Yehuda HaNasi, the Gemara asks: **Is this to say that they were particular with each other with regard to such matters, to the extent that they had to weigh one portion against another so that their portions would be exactly equal? But wasn't there the incident of the seven fish that were brought to the house of Rabbi Yehuda HaNasi, and five of them were later found in the house of Rabbi Hiyya, who had taken them from Rabbi Yehuda HaNasi; and Rabbi Shimon, son of Rabbi Yehuda HaNasi, was not particular about this, as they treated each other like family?**

אָמַר רַב פַּפְּא: שְׂדֵי גְבֵרָא בִּינְיָהוּ, אִי רַבִּי חֵיִיא וְרַבִּי יִשְׁמַעֵאל בְּרַבִּי יוֹסֵף, אִי רַבִּי שְׂמַעוֹן בְּרַבִּי וְרַבִּי קַפְרָא.

**Rav Pappa said: Cast a person between them.** In other words, a third party must have been involved in the incident. How so? **Either the two who divided the meat between themselves were Rabbi Hiyya and Rabbi Yishmael, son of Rabbi Yosei, or else they were Rabbi Shimon, son of Rabbi Yehuda HaNasi and bar Kappara.** Although these pairs of scholars were colleagues, they were exacting with each other in monetary matters. Consequently, they weighed one portion of meat against the other to ensure that they would each receive the same amount.

One may not sharpen – אין משחיון – Some explain that since the previous *mishnayot* spoke of the slaughtering of an animal and the subsequent distribution of its meat, this mishna follows with the *halakha* concerning the knife used for this purpose (Rabbi Aharon HaLevi). Others suggest that the *mishnayot* first deal with *halakhot* that apply to both the seller and the buyer; they then move on to weighing, which concerns the seller alone; finally, they address sharpening a knife, which relates only to the buyer (*Shitta Mekubbetzet*).

With a wooden sharpener it is permitted – במשחיות – Although it might be expected that the mishna itself would have distinguished between sharpening by means of a stone and a wooden implement, it seems that Rav Huna comes to teach that it is considered less of a prohibited labor to use a wooden implement than to run one knife over another (Rabbi Aharon HaLevi).

**מתני' אין משחיון את הסכין ביום טוב, אבל משיאה על גבי חברתה.**

**גמ' אמר רב הונא: לא שנו אלא במשחיות של אבן, אבל במשחיות של עץ – מותר. אמר רב יהודה אמר שמואל: הא דאמרת של אבן אסור – לא אמרן אלא לתדדה, אבל להעביר שמנוניתה – מותר. מכלל דבשל עץ – אפילו לתדדה נמי – מותר.**

איכא דמתני לה אסיפא: בשל עץ מותר. אמר רב יהודה אמר שמואל: הא דאמרת בשל עץ מותר – לא אמרן אלא להעביר שמנוניתה, אבל לתדדה – אסור. מכלל דבשל אבן – אפילו להעביר שמנוניתה אסור.

איכא דמתני לה אמתניתין: אין משחיון את הסכין ביום טוב, אמר רב יהודה אמר שמואל: לא שנו אלא לתדדה, אבל להעביר שמנוניתה – מותר. מכלל דעל גבי חברתה – אפילו לתדדה נמי מותר.

ואיכא דמתני לה אסיפא: אבל משיאה על גבי חברתה, אמר רב יהודה אמר שמואל: לא שנו אלא להעביר שמנוניתה, אבל לתדדה – אסור. מכלל דבמשחיות – אפילו להעביר שמנוניתה אסור.

מאן תנא דבמשחיות אסור? אמר רב חסדא: דלא כרבי יהודה, דתנא: אין בין יום טוב לשבת אלא אוכל נפש בלבד, רבי יהודה מתיר אף מכשירי אוכל נפש.

אמר ליה רבא לרב חסדא: דרשינן משמך הלכה כרבי יהודה. אמר ליה: יהא רעוא דכל כי הני מילי מעלייתא תדרשון משמאי.

אמר רב נחמיה ברבי יוסף: הוה קאימנא קמיה דרבא, והוה קא

**MISHNA** One may not sharpen<sup>N</sup> a knife on a Festival in the ordinary weekday manner. However, one may do so in an unusual fashion, e.g., to run one knife over another, thereby sharpening the blade.

**GEMARA** Rav Huna said: They taught that one may not sharpen a knife on a Festival only if he does so in the typical manner, with a stone knife sharpener, but if he does so with a wooden knife sharpener, it is permitted,<sup>N</sup> as this is an unusual way of sharpening knives. Rav Yehuda said that Shmuel said: With regard to that which you said, that a stone sharpener is prohibited, we said this only where one's intention is to sharpen the knife, but if he merely means to remove the accumulated fat by scraping it off with the stone, it is permitted. This proves by inference that with a sharpener made of wood, even if his intention is to sharpen the knife, it is permitted.

Some teach the statement of Rav Yehuda as referring to the latter clause of Rav Huna's statement, where he says: But if he uses a sharpener made of wood, it is permitted. Rav Yehuda said that Shmuel said: With regard to that which you said, that with a wooden sharpener it is permitted, we said this only where one's intention is to remove its fat, but if he does so in order to sharpen it, it is prohibited. This proves by inference that with a sharpener made of stone, even if he intended merely to remove its fat, it is prohibited.

Some teach the statement of Rav Yehuda as referring to the mishna itself, which teaches: One may not sharpen a knife on a Festival. Rav Yehuda said that Shmuel said: They taught that this is prohibited only where one's intention is to sharpen the knife, but if his aim is merely to remove its fat, it is permitted. This proves by inference that running one knife over another is permitted even if his intention is to sharpen the knife.

And some teach the statement of Rav Yehuda as referring to the latter clause of the mishna, which teaches: However, one may run one knife over another. Rav Yehuda said that Shmuel said: They taught this only where one's intention is to remove its fat, but if he does so to sharpen it, it is prohibited. This proves by inference that with a sharpener, it is prohibited even to remove its fat.

The Gemara asks: Who is the *tanna* who holds that with a sharpener it is entirely prohibited? Rav Hisda said: This *tanna* does not hold in accordance with the opinion of Rabbi Yehuda,<sup>N</sup> as it is taught in a *baraita*: The difference between a Festival and Shabbat is only with regard to the preparation of food, as it is permitted to perform labor for the purpose of food preparation on a Festival, but not on Shabbat; Rabbi Yehuda permits even actions that facilitate preparation of food on a Festival, e.g., repairing utensils with which food is prepared on the Festival.

Rava said to Rav Hisda: We teach in your name that the *halakha* is in accordance with the opinion of Rabbi Yehuda. He said to him: May it be God's will that you teach in my name all outstanding matters like this. In other words, Rav Hisda was pleased that this teaching was attributed to him, as he too agreed with it.

The Gemara relates that Rav Neḥemya, son of Rav Yosef, said: I was once standing before Rava, and he was

## NOTES

Not in accordance with Rabbi Yehuda – דלא כרבי יהודה: Since Rabbi Yehuda was lenient only with regard to actions that facilitate the preparation of food and that could not have been performed the day before, it would have been possible to explain the mishna in accordance with his approach as well. However, the

fact that the mishna states the *halakha* without differentiating between various cases indicates that it is stringent in all cases, even when the labor could not have been performed beforehand, which is not in accordance with Rabbi Yehuda's opinion (*Meiri*; see *Sefat Emet*).

מַעְבֵּר לְסַכֵּינָא אַפּוּמָא דְדִקּוּלָא, וְאָמְרִי לֵיהּ: לְחַדְדָהּ קָא עֵבִיד מָר, אוּ לְהַעֲבִיר שְׂמֻנְיָתָהּ? וְאָמְרִי לֵיהּ: לְהַעֲבִיר שְׂמֻנְיָתָהּ. וְחֻזִיתִי לְדַעְתֵּיהּ דְלְחַדְדָהּ קָא עֵבִיד. וְקָסְבֵר: הִלְכָה וְאִין מוֹרִין בֵּן.

וְאָמְרֵי אַבְיֵי: הָוָה קָאִימְנָא קְמִיָה דְמָר, וְהָוָה קָא מַעְבֵּר סַכֵּינָא אֲשַׁפְתָּא דְרַחֲוֵי, וְאָמְרִי לֵיהּ: לְחַדְדָהּ קָא בְעֵי מָר אוּ לְהַעֲבִיר שְׂמֻנְיָתָהּ? וְאָמְרִי לֵיהּ: לְהַעֲבִיר שְׂמֻנְיָתָהּ. וְחֻזִיתִי לְדַעְתֵּיהּ דְלְחַדְדָהּ קָא עֵבִיד, וְקָסְבֵר: הִלְכָה וְאִין מוֹרִין בֵּן.

אִיבְעִינָא לְהוּ: מַהוּ לְהַרְאוֹת סַכֵּין לְחַכְמֵי בְיּוֹם טוֹב? רַב מְרִי בְרִיהּ דְרַב בִּיזְנָא שְׂרִי, וְרַבְנֵי אֶסְרִי וְרַב יוֹסֵף אָמְרִי: תַּלְמִיד חַכֵּם וְזָאֵה לְעַצְמוֹ, וּמִשְׁאֵילָה לְאַחֵרִים.

running a knife over the rim of a basket<sup>8</sup> on a Festival. And I said to him: Is the Master doing so in order to sharpen it or in order to remove its fat? And he said to me: To remove its fat. And I nevertheless perceived his intention, that he did so in order to sharpen it. He concealed this from me, however, because he holds that Rabbi Yehuda's opinion is the *halakha* but a public ruling is not issued to that effect; therefore he did not wish to permit the practice explicitly.

Similarly, Abaye said: I was standing before my Master and teacher, Rabba, and he was running a knife over the edge of a millstone on a Festival.<sup>N</sup> And I said to him: Does the Master wish to sharpen it, or is he doing this in order to remove its fat? And he said to me: To remove its fat. And I perceived his intention, that he did so in order to sharpen it, but he holds: This is the *halakha*, but a public ruling is not issued to that effect.<sup>NH</sup>

A dilemma was raised before the Sages: What is the *halakha* with regard to showing a slaughtering knife to a Sage<sup>NH</sup> on a Festival so that he may examine it for nicks and imperfections that would render it unfit to be used for slaughtering? Rav Mari, son of Rav Bizna, permitted it, whereas the Rabbis prohibited it, as this is somewhat similar to a weekday activity. And Rav Yosef said: A Torah scholar may examine a knife for himself in his own home and then lend it to others, who may also slaughter with it. Since the examination is not performed in public, it does not appear similar to a weekday activity.

NOTES

Over the rim of a basket...over the edge of a millstone – אַפּוּמָא דְדִקּוּלָא...אֲשַׁפְתָּא דְרַחֲוֵי: The early authorities explain that these incidents are recounted here in support of the earlier opinions in the Gemara (28a) concerning sharpening on wood, in this case a basket, or a stone, in this case a millstone. Some learn from here that a public ruling is not issued even concerning stone and wood (Rabbeinu Peretz; Rabbi Aharon HaLevi).

This is the *halakha*, but a ruling is not issued to that effect – הִלְכָה וְאִין מוֹרִין בֵּן: The concern here is that if a public ruling were to be issued to permit actions that facilitate food preparation on a Festival, people would come to permit even labors that are actually prohibited (*ge'onim*). Rashi explains that the concern is that people might mend vessels that could have been fixed the day before, as it is permitted to attend only to those that could not have been mended beforehand. Some infer from this discussion that although it is not prohibited by Torah law to prepare food even if it could have been prepared the day before, the Torah does prohibit actions that facilitate food preparation on a Festival if they could have been completed earlier (*Melo HaRo'im*).

Showing a knife to a Sage – לְהַרְאוֹת סַכֵּין לְחַכְמֵי: The Sages

instituted an ordinance that anyone who slaughters for the public must present the knife to a Sage to ensure it is not damaged. This is done both in order to validate the slaughter and out of respect for the Sage. However, this practice was abandoned many generations ago, based on the assumption that nowadays slaughterers receive special permission and are expert in the *halakhot* of slaughtering, in contrast to the times of the Gemara, when each person would slaughter for himself. Some communities, such as Hassidim, continued the custom of showing their knives to the Sage of their time.

In any case, many reasons have been suggested as to why a knife may not be shown to a Sage on a Festival. Some suggest that there is a concern that one might come to carry the knife beyond the Festival boundary for this purpose (*Ba'al Halakhot Gedolot*; Rif). Rashi holds that since this is customary only for public slaughtering, it appears similar to a weekday activity. Yet others explain that by examining a knife, the Sage is in essence rendering a judgment, which is prohibited on a Festival (Rabbi Zerahya HaLevi; Rabbi Aharon HaLevi). The Rambam argues that if the Sage invalidates the knife, the slaughterer might come to sharpen it. Both the earlier and the later authorities discuss these different reasons and their practical ramifications.

BACKGROUND

Basket [*dikkula*] – דִּקּוּלָא: This is a basket, usually a large one, typically woven out of palm [*dekel*] leaves and branches.

HALAKHA

Sharpening a knife – הַשְׁחָזָת סַכֵּין: It is prohibited to sharpen a knife on a Festival with a sharpener, but one may do so with a piece of wood, another knife (*Magen Avraham*), or a piece of earthenware or stone. This ruling should not be issued publicly lest people come to use sharpeners. It applies only where the knife could still cut before the Festival, albeit with difficulty, or if it was damaged on the Festival itself. However, one may not sharpen in any manner a knife that cannot cut at all. It is permitted to remove fat from a knife by rubbing it against a piece of wood or a stone, and this ruling may be issued publicly (*Taz*, citing the Maharshah). This ruling is mainly in accordance with the opinions of the Rif and the Rambam (*Shulhan Arukh, Oraḥ Hayyim* 509:2).

Showing a knife to a Sage – לְהַרְאוֹת סַכֵּין לְחַכְמֵי: One may not show a knife to a Sage on a Festival to determine whether or not it may be used for slaughtering. If one does so, he may slaughter with it after the fact (*Mishna Berura*). However, it is permitted for a Sage to examine his own knife *ab initio*, and he may lend it to others afterward (see *Peri Hadash*). Nowadays, when each slaughterer checks his own knife, he should make an effort to do so before the Festival, but in pressing circumstances he may examine it on the Festival itself (Rema). After slaughtering, one may check the knife to make sure it is not nicked (*Magen Avraham*). With regard to rubbing a knife with one's spittle after slaughtering with it, there are differences of opinion as to whether this constitutes sharpening (see *Biur Halakha; Shulhan Arukh, Oraḥ Hayyim* 498:1).

NOTES

This applies only if it cuts with difficulty – הוא דפסקא הוא דפסקא: Rashi understands that if the knife cannot cut at all, sharpening it involves extra effort. Rabbi Zerahya HaLevi explains that a knife that cannot cut at all is no longer considered an utensil. One who sharpens it is therefore considered to have manufactured a new implement, which is certainly prohibited on a Festival.

A skewer that became bent – שפוד שגנרץ: There are different readings of this text, as well as several suggestions with regard to its meaning. Some say it means that the skewer is completely ruined and no longer usable. Therefore, if one were to repair it, it would be considered as though he were fashioning a new vessel (Rabbi Zerahya HaLevi; *Meiri*).

Where the skewer has an olive-bulk of meat on it – שיש עליו כזית בשר: Several early authorities omit the phrase: An olive-bulk; this indicates that one may move the skewer even if it has only a minimal amount of meat on it. If it has on it the amount of an olive-bulk of meat, it is obvious that one is permitted to move the skewer on account of the meat (see the Ran).

LANGUAGE

Skewer [*shappud*] – שפוד: From the Greek σποδός, *spodos*, meaning ashes or embers, from which it developed the meaning of a firebrand or pole used for roasting or to rake ashes.

HALAKHA

Actions that facilitate preparation of food – מכשירי: Actions that facilitate food preparation that could not have been done before the Festival may be performed on the Festival itself. The *halakha* is in accordance with the opinion of Rabbi Yehuda, since an unattributed mishna (*Megilla* 7b) follows his view, and the Gemara's discussion here indicates the same. The early authorities discuss this issue at length. Those actions that are prohibited on a Festival, e.g., sharpening a knife, were usually prohibited for other reasons (*Shulhan Arukh HaRav*). In any case, the custom is to follow this lenient ruling only in pressing circumstances (*Shulhan Arukh, Orah Hayyim* 495:1).

A skewer that became bent – שפוד שגנרץ: On a Festival one may not straighten a skewer that became bent, even if he is able to do so by hand. This applies only if he can still use it; if he cannot use it he may repair it if it broke on the Festival itself, unless he can borrow another one. This ruling should not be issued publicly. Some authorities (*Magen Avraham* and *Mishna Berura*, citing *Beit Yosef*) add that if the knife broke on the first Festival day, it is prohibited to fix it on the second day; if, however, the knife had not been needed on the first day, this is permitted (*Shulhan Arukh, Orah Hayyim* 509:1).

A skewer upon which one roasted meat – שפוד שצלו בו: If one took a piece of wood that was not intended to be used for roasting and had not been designated for this purpose, and he roasted meat with it, it may not be moved, as it is not a utensil (*Tur*, citing *Tosafot*). However, he may pull the skewer out and place it in a corner so that no one will be injured by it, even if there is no meat on it, in accordance with the opinion of Shmuel, Rav Malkiyu, and Ravina (*Shulhan Arukh, Orah Hayyim* 518:3).

ואמר רב יוסף: סכין שעמדה – מותר לתקנה ביום טוב. והני מילי – הוא דפסקא אגב דוחקא.

דרש רב חסדא ואיתימא רב יוסף: אחד סכין שנפגמה, ואחד שפוד שגנרץ, ואחד גריפת תנור וכירים ביום טוב – באנו למחלוקת רבי יהודה ורבנן. דתניא: אין בין יום טוב לשבת אלא אוכל נפש בלבד, רבי יהודה מתיר אף מכשירי אוכל נפש.

מאי טעמא דתנא קמא? אמר קרא "הוא לבדו יעשה לכם" הוא – ולא מכשיריו. ורבי יהודה: אמר קרא "לכם" – לכם – לכל צרכיכם.

ותנא קמא, הא כתיב "לכם"! אמר לך: ההוא "לכם" – ולא לגוים.

ואידך נמי, הא כתיב "הוא"! אמר לך: כתיב "הוא", וכתיב "לכם" ולא קשיא: כאן – במכשירין שאפשר לעשותן מערב יום טוב, כאן – במכשירין שאי אפשר לעשותן מערב יום טוב.

אמר רב יהודה אמר שמואל: שפוד שגנרץ – אסור לתקנו ביום טוב. פשיטא – לא צריכא, דאף על גב דמפשיט בידיה.

ואמר רב יהודה אמר שמואל: שפוד שצלו בו בשר – אסור לטלטלו ביום טוב. רב אדא בר אבהו אמר רב מלכיו: שומטו ומנחו בקרן זוית.

אמר רב חייא בר אשי אמר רב הונא: והוא שיש עליו כזית בשר. רבינא אמר: אף על פי שאין עליו בשר מותר לטלטלו, מידי דהוה אקוץ ברשות הרבים.

And Rav Yosef said: With regard to a knife that became blunt without being nicked, it is permitted to sharpen it on a Festival. And this applies only if the knife still cuts, albeit with difficulty,<sup>n</sup> so that when he sharpens it he is seen not as making a new utensil but merely as improving an old one. However, if the knife no longer cuts at all, it is prohibited to sharpen it.

Rav Hisda taught, and some say it was Rav Yosef who taught: A knife that became nicked on a Festival, a roasting skewer [*shappud*]<sup>l</sup> that was crushed on a Festival and its point broke off, and the sweeping of the coals in an oven and a stove on a Festival to prepare them for baking, with regard to all of these we have arrived at the dispute between Rabbi Yehuda and the Rabbis. As it is taught in a *baraita*: The difference between a Festival and Shabbat is only with regard to the preparation of food. Rabbi Yehuda permits even actions that facilitate preparation of food<sup>h</sup> on a Festival.

The Gemara explains: What is the reason of the first *tanna* for prohibiting actions that facilitate food preparation? The verse states: "Save that which every person must eat, that alone may be done for you" (Exodus 12:16), from which it may be inferred: "That" may be done on a Festival, but not actions that facilitate it. And Rabbi Yehuda adduces proof for his view from the fact that the verse states: "For you," indicating: For you, for all your needs, and that which facilitates food preparation is also a need.

The Gemara asks: And according to the first *tanna*, is it not written "for you"? What does he learn from this phrase? The Gemara answers: That *tanna* could have said to you that that phrase comes to teach: For you, but not for gentiles.

The Gemara asks: And according to the other *tanna*, Rabbi Yehuda, too, isn't it written: "That," which indicates a limitation? The Gemara explains that Rabbi Yehuda could have said to you: The limiting word "that" is written, and the expansive phrase "for you," indicating all your needs, is written as well, but this is not difficult and no contradiction is involved. One can say that here, it is referring to actions that facilitate food preparation that can be performed on the eve of the Festival; the Torah prohibits these on a Festival. There, it is referring to actions that facilitate food preparation that cannot be performed on the eve of the Festival. The latter may be performed even on the Festival itself, as they too are part of the preparation of food, similar to cooking.

Rav Yehuda said that Shmuel said: With regard to a roasting skewer that became bent,<sup>nh</sup> it is prohibited to repair it on a Festival. The Gemara asks: This is obvious; it is clear that one may not fix a utensil on a Festival. The Gemara answers: No, it is necessary to state this *halakha* with regard to a particular case: Although the skewer can be straightened by hand and no special tool is needed for this task, it is nevertheless prohibited.

And Rav Yehuda said that Shmuel said: With regard to a skewer upon which one roasted meat,<sup>h</sup> it is prohibited to move it on a Festival, as it has already served its purpose on the Festival, and it is not fit for any other use. Rav Adda bar Ahava said that Rav Malkiyu said: He may pull the skewer out and place it in a corner so that it will not endanger anyone, as it could if it were left in the middle of the house.

Rav Hiyva bar Ashi said that Rav Huna said: And this ruling applies only where the skewer has an olive-bulk of meat on it;<sup>n</sup> in such a case he may move the skewer on account of the meat and drag it into the corner in an unusual manner. However, if it does not have an olive-bulk of meat on it, he may not move it at all. Ravina said: Although it does not have an olive-bulk of meat on it, it is permitted to move it in the regular manner and place it in a corner, just as in the case of a thorn lying in the public domain. For the sake of public safety, it is permitted to remove such a thorn by moving it in increments, each less than four cubits. The same applies to this skewer; since it might harm someone where it is, it may be moved to a corner.

A person may not say...weigh for me – לֹא יֹאמֵר – לִי אֶדָם...שְׁקוּל לִי: *Tosefot Yom Tov* raises the following question: This mishna appears to teach the same *halakha* that was taught in the previous *mishnayot*; what novel idea is presented here? One suggestion is that the mishna here is referring to a case where the parties had already agreed on a price the day before, and now the buyer wishes to take a particular portion of the meat of defined monetary value (*Bah; Rishon LeTziyyon*). Others explain that in this case the purchaser does not wish to receive a large portion of the animal in partnership but merely to take a small part of it (*Melekheth Shlomo*).

אָמַר רַב חִינָנָא בְּרִיהַ דְּרַב אִיקָא: שְׁפוּד, שְׁפָחוֹת, וְגוֹמוֹת – רַב מַלְכִּיּוּ, רַב מַלְכִּיּוּ.

Apropos Rav Malkiyu, to whom only a few *halakhot* are attributed, the Gemara mentions that Rav Hinnana, son of Rav Ika, said: The *halakha* with regard to a skewer that had been used for roasting meat but no longer has an olive-bulk of meat on it, that it may be moved to a corner; and likewise, the *halakha* concerning maidservants, that even if a woman brought one hundred maidservants into the marriage as her dowry, her husband may nevertheless compel her to perform some sort of work so that her boredom not bring her to sin (*Ketubot 61b*); and finally, the *halakha* with regard to follicles, that if a girl has two hair follicles in her pubic region, even if there are no hairs growing from them, she is considered to have reached majority and may perform *halitza*; these three *halakhot* were all stated by Rav Malkiyu.

בְּלוֹרִית, אִפְרָא מְקַלָּה, וְגַבְיָה – רַב מַלְכִּיּוּ.

However, the *halakha* concerning a forelock, that a Jew who cuts the hair of a Samaritan must stop before he reaches his forelock at a distance of three fingerbreadths on every side, as the Samaritans would grow their forelocks for idolatry, and the Jew must not appear as if he were dressing the forelock for idolatrous purposes; and likewise, the *halakha* concerning burnt ashes, that one may not place them on a wound, as it looks like a tattoo; and finally, the *halakha* with regard to cheese made by a gentile, that it is forbidden because gentiles smooth the surface of their cheese with lard; these three *halakhot* were all stated by a different Sage named Rav Malkiya.

רַב פָּפָא אָמַר: מִתְּנִיתִין וּמִתְּנִיתָא – רַב מַלְכִּיּוּ, שְׁמַעְתָּתָא – רַב מַלְכִּיּוּ, וְסִימְנִיד: מִתְּנִיתִין מִלְּבָתָא. מֵאֵי בִינְיָהוּ? אִיכָא בִינְיָהוּ שְׁפָחוֹת.

Rav Pappa said a different principle: The teachings mentioned above that relate to a *mishna* or a *baraita* were stated by Rav Malkiya, whereas *halakhot* that are not related to a *mishna* or *baraita* were taught by Rav Malkiyu. And your mnemonic to remember this is: The *mishna* is a queen [*malketa*]; the comments that are referring to a *mishna* were made by Rav Malkiya, whose name is similar to the Aramaic term for queen. The Gemara asks: What is the practical difference between Rav Hinnana and Rav Pappa? The Gemara answers: There is a practical difference between them with regard to the *halakha* concerning maidservants. According to Rav Hinnana, this *halakha* was stated by Rav Malkiyu, whereas Rav Pappa holds that it was taught by Rav Malkiya, since it is referring to a dispute in a *mishna*.

מִתְּנִי לֹא יֹאמֵר אָדָם לְטַבַּח "שְׁקוּל לִי בְדִינָר בְּשָׂר", אֲבָל שׁוֹחֵט וּמַחְלֵק בִּינְיָהֶם.

**MISHNA** A person may not say to a butcher on a Festival: Weigh for me<sup>N</sup> a dinar's worth of meat, since if he mentions a sum of money, it looks like a commercial transaction. But the butcher may slaughter an animal and apportion it among his customers without stipulating a price.

גַּמ' הִכִּי עֵבִיד? בִּי הָא

**GEMARA** The Gemara asks: What should one do if he wishes to take part of an animal on a Festival, but is barred from mentioning its price? The Gemara answers: As

### Perek III

Daf 29 Amud a

דְּבִסְרוּרָא אָמְרִי: תְּרֵטָא וּפְלָגוּ תְּרֵטָא, בְּנֵרֶשׁ אָמְרִי: חֶלְקָא וּפְלָגוּ חֶלְקָא, בְּפּוּמְבְּדִיתָא אָמְרִי: אוּזְיָא וּפְלָגוּ אוּזְיָא, בְּנֵהָר פְּקוּד וּבְמֵתָא מְחֶסְיָא אָמְרִי: רְבַעָא וּפְלָגוּ רְבַעָא.

they would say in Sura: Give me that cut of meat called a *tarta*<sup>NL</sup> or half a *tarta*, without naming a price. In Neresh they would say in reference to those same portions: A part or half a part. In Pumbedita they would say: An *uzya* or half an *uzya*. In Nehar Pekod and in Mata Mehasya they would say: Give me a quarter or half a quarter, thereby establishing the size of the portion without mentioning its price.

### NOTES

*Tarta*, etc. – תְּרֵטָא וכו': Some explain that *uzya* means one-sixth; a part is one-fifth, and a *tarta* is one-third. Others say that a part refers to one half, while an *uzya* is one-fifth (*Arukh*), and still others hold that these are the names of the vessels that were common in each of the places (Rabbeinu Hananel).

### LANGUAGE

*Tarta* – תְּרֵטָא: Probably from the Greek τριτή, *tritè*, meaning one-third.