

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara explains the novelty of the Mishnah's last ruling according to R' Avahu's explanation.

הדרן עלך השוחט

2) **MISHNAH:** The Mishnah discusses eighteen defects that could render an animal a tereifah.

3) Tereifah

Reish Lakish inquires about the source for a tereifah which is interpreted to be an inquiry for the source that a tereifah will not live.

After the source is identified the Gemara asks for the source for the opinion that maintains that a tereifah will live.

The exchange between these two opinions is recorded.

The implication of the cited Baraisa that there are only eighteen tereifos is unsuccessfully challenged from the fact that there are four other tereifos mentioned in Tannaic literature as well as seven tereifos identified by the Amoraim.

The Gemara objects to the response to this challenge.

REVIEW and Remember

1. Can an animal live with a tereifah wound?

2. How did Moshe Rabbeinu know which animals are permitted to eat?

3. What are the **שב שמעתתא**?

4. What is worse; a punctured spleen or a missing spleen?

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By Rabbi and Mrs. Makhlof Suissa
In loving memory of their mother
מרת אסתר גיטל בת ר' יעקב, ע"ה

Today's Daf Digest is dedicated
In memory of Avraham Mordechai ben Yerachmiel
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Distinctive INSIGHT

The verses which teach the law of tereifah

אלו טרפות בבהמה

The Mishnah at the beginning of the perek identifies eighteen different physical defects of an animal, each of which causes it to be deemed a tereifa. The Gemara traces this halacha to the verse, (Shemos 22:30) "And you shall be a nation which is holy for Me, and flesh that has been torn in the field you shall not eat." Onkelos translates this to mean, "flesh that has been torn apart by a wild animal you shall not eat." The Chinuch further explains that the injury described in the Torah is one where the animal attacked has been mortally wounded, so that it will die sooner or later due to this trauma.

Also, in the Gemara, Tanna d'vei R' Yishmael identifies the source for this halacha to be the verse (Vayikra 11:47), "to distinguish...between the animals that may be eaten and those that may not be eaten." Toras Kohanim presents this same verse as the source for this halacha, as it notes that the verse does not have to alert us to distinguish between a deer and a donkey. Rather, we are being warned that even among the kosher species we are to distinguish between animals which have developed signs of physical defects which are kosher and those whose defects are unfit (tereifah). A Baraisa in the Gemara clearly says that this refers to the eighteen critical defects which were told to Moshe at Sinai.

Tosefes HaAzarah, in its commentary to Toras Kohanim, asks why an additional source for tereifah is brought, in addition to the verses cited in the Gemara. He explains that the verse from Shemos which discusses flesh in the field actually teaches the halacha of disqualification of meat of an offering which was removed from its boundary, and the prohibition of eating meat from a live animal. The verse from which we actually learn the halacha of tereifah is the verse brought in the Toras Kohanim.

Rambam writes (Hilchos Ma'achalos Asuros 4:7): "We know that an animal, even while still alive, yet physically deficient, is prohibited to be eaten even if sheched. Perhaps we might then say that if a sheep is attacked by a wolf and trampled or mauled, and a person chases after the wolf and saves the sheep, that the injured sheep is therefore prohibited. This is why the verse (Shemos 22:30) concludes its description by saying, 'to the dogs you shall toss [the tereifah].' Only an animal which is mortally wounded

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HALACHAH Highlight

Can a tereifah live more than twelve months?

מכלל דטרפה אינה חיה

This implies that a tereifah cannot live

Poskim debate the exact meaning of the principle that a tereifah animal cannot live. Rashba¹ is of the opinion that an animal that has a wound that renders it a tereifah will die within twelve months without any exceptions to the rule. He rejects even the possibility of refuting the tradition that we have that an animal that suffered a tereifah wound will die within twelve months by demonstrating that the animal survived for twelve months since it is impossible. Accordingly he explains that R' Huna who explains (57b) that an animal that was smitten and then lived for twelve months is kosher does not mean to indicate that a tereifah animal could survive for more than twelve months. What R' Huna intended was that if an animal that suffered a wound survives more than twelve months it is an indication that we were mistaken to assume that it had suffered a tereifah wound. Another proof cited by Rashba is the Gemara's discussion (43a) regarding Iyov's punctured gallbladder. The Gemara states that one can not derive a halachic principle from this occurrence since it was miraculous. The fact that the Gemara attributes his survival to a miracle rather than explain that he was one of the exceptions to the rule

(Insight...continued from page 1)

is prohibited, as it will not heal from its wounds."

Rambam bases the definition of a tereifah on the verse in Shemos, and he says that a tereifah cannot survive its injury. Yet, our Gemara cites the source for tereifah from Vayikra (11), and there is a disagreement whether a tereifah can survive. Ho'Emek Davar explains that our Gemara is dealing with the eighteen specific defects taught to Moshe at Sinai. Rambam is discussing major injuries which cannot heal. ■

indicates that there are no exceptions to the rule.

A difficulty with Rashba's explanation is that it seems to occur on occasion that an animal suffers a tereifah wound and does survive more than twelve months. Maharshal² is bothered by this question and he writes that halacha does not assume that 100% of animals that suffer tereifah wounds will die. There are exceptions to the rule and a small minority of animals may survive with a tereifah wound. Tevuas Shor³ disagrees with Maharshal and explains that every animal that suffers a tereifah wound will in fact die from that wound. It is just that some animals will live with that wound for more than twelve months but even those animals will eventually succumb to the effect of the tereifah wound. ■

1. שו"ת הרשב"א ח"א סי' צ"ח.

2. ים של שלמה פרק ג' אות כ'.

3. מובא דבריו בפת"ש יו"ד סי' מ"ח סק"ב. ■

STORIES Off the Daf

The First Step

"אלו טריפות..."

Today's daf discusses the halachos of treifos. In our time, many Jews are unfortunately unaware of the vast importance of only eating kosher food. And even those who know this is essential may still not understand just how important it is to eat only kosher.

A certain man went to a seminar in Israel which was developed to help secular Israelis see the truth of the Torah. He heard a string of excellent lectures which he found compelling and they left him certain of the existence of a Creator. But he still had reservations

about leading a Torah life.

He said to the presenters, "Yes, I believe it is true but it is also very difficult. How can I give up all things that I find fun? I know I should but I simply cannot."

After a moment's reflection this man added, "I can't do everything but I am willing to take on one mitzvah. Tell me what I should do and I will do it."

The instructors were at a loss. Which mitzvah should they focus on? Shabbos is compared to the entire Torah, so perhaps that is the correct mitzvah. On the other hand, tefillin is also essential, and so is Taharas HaMishpachah. But perhaps learning Torah would be even better. Don't our sages tell us that the light of the Torah will returns us to good?

But when they asked Rav Shach, zt"l, this question, he said the man should resolve to eat only kosher food. The instructors were surprised and asked the gadol, "But why? Surely kosher is not more important than Shabbos or tefillin?"

Rav Shach explained, "It is true that there are other mitzvos which are more essential. But in our case the man is convinced that Torah is true. He cannot take on the mitzvos because his system is polluted with non-kosher foods. If we remove the main cause of spiritual pollution he will likely take on the rest of the mitzvos himself at his own pace."

The instructors followed Rav Shach's advice and it was not long before he was proven correct!¹ ■

1. מעיין השבוע, שמיני, ע' קי"ז-קי"ח