

## OVERVIEW of the Daf

### 1) Tereifah (cont.)

The Gemara answers the challenge to the Baraisa's assertion that there are only eighteen tereifos.

Ulla asserts that there are eight categories of tereifos and the Gemara identifies which type of tereifah he intended to exclude.

Chiya bar Rav asserts that there are eight examples of punctures and he explains why he did not include the ninth case mentioned in the Mishnah.

### 2) Teachings of R' Yitzchok the son of R' Yosef in the name of R' Yochanan

The Gemara cites five statements of T' Yitzchok the son of R' Yosef in the name of R' Yochanan regarding punctured organs.

### 3) Pouch and gizzard

The Gemara inquires about the status of a bird whose pouch was punctured but whose gizzard is still intact.

R' Nachman is cited as ruling that the bird is kosher.

Rabbah issues a similar ruling regarding the two layers of the esophagus, meaning that if only one is punctured the bird is kosher.

The reason why it was necessary to relate that the outer layer is red and the inner layer is white is explained.

The Gemara inquires about the status of a bird if the pouch and gizzard or the two layers of the esophagus are punctured but the punctures are not aligned with one another.

Mar Zutra in the name of R' Pappa rules that in the case of the esophagus it is kosher but not in the case of the gizzard.

(Continued on page 2)

## REVIEW and Remember

1. How many tereifos was Moshe Rabbeinu taught on Har Sinai?
2. When does a puncture in the esophagus render an animal a tereifah?
3. Explain Ulla's ruling regarding a thorn lodged in the esophagus?
4. What is the תורבץ הוושט?

Today's Daf Digest is dedicated  
l'ilui nishmas  
ר' יעקב יוסף בן ר' שרגא פייוול  
By the Weinberger family, Brooklyn, N.Y.

## Distinctive INSIGHT

### Categories of tereifos

אמר עולא ח' מיני טרפות נאמרו לו למשה בסיני : נקובה ופסוקה נטולה וחסורה קרועה ודרוסה נפולה ושבורה, לאפוקי לקותא דרכיש בר פפא

The Mishnah at the beginning of the perek lists eighteen defects which result in an animal becoming a tereifah. The Gemara at the bottom of 42a cited a Baraisa which also listed eighteen defects which are factors in an animal being a tereifah, and the details of that list did not perfectly match those of our Mishnah. The Gemara there brought different approaches to resolve the Mishnah and the Baraisa.

On our daf, Ulla categorizes the physical defects of an animal into eight classifications. One of these categories is "נטולה—removed," which Rashi explains refers to where the liver is completely removed from an animal. An animal whose hide is flayed is a tereifah, and this is also categorized as "removed." Another category is "נפולה—fallen," and a third item is "חסורה—deficient." Rashi points out that "fallen" refers to where the animal fell off a roof. If the animal's legs have been cut off it is defined as a tereifah due to being deficient, but if its leg has been completely removed including up until the hip socket the animal is defined as "removed."

Rashash notes that according to Rashi it seems that the difference between "removed" and "deficient" is that removed refers to where a limb is completely gone, but deficient is where the limb is partially gone (cut off).

Rambam (Hilchos Shechita 8:24) explains that the term "removed" is when an animal was born with a particular organ, and it was later removed. However, if that animal was lacking part of a specific organ or limb from when it was born, the animal's lacking that part of an organ later is not a sign of being a tereifah. "Deficient" applies even to where the animal was born lacking a full organ. In other words, according to Rambam, "removed" results from the act of the organ or limb being removed, whereas the term "deficient" refers to where the limb or organ was incomplete, even without its being taken from its body.

Kesef Mishnah (ibid. 6:20) notes that Rashba (Toras HaBayis) cites the words of Rambam. Rashba challenges Rambam's rule because the case of the liver being removed is listed under the category of "נטולה—removed," and the reason this is a tereifah is that lacking the liver necessarily means that the gall bladder is missing. Yet, if an animal is born without a liver it is a tereifah because it is lacking its gall bladder.

Rather, Rashba explains that the categories of "removed" and "deficient" are listed to teach us that whether an organ or limb is removed "by hand" or if it deficient from birth, both of these are tereifah, and that no one should argue that an animal is only a tereifah if it is lacking this organ from birth, or vice-versa. ■

# HALACHAH Highlight

*Do the laws of tereifos apply to humans the same as they do to animals?*

”ישפך לארץ מררתי” ועדיין איוב קיים

“He pours my gall to the ground” and yet Iyov is still alive

The Gemara presents a debate between R' Yitzchok the son of R' Yosef in the name of R' Yochanan and his colleagues. The colleagues argued that a punctured gallbladder is not a wound that renders an animal a tereifah. As proof they cited Iyov's statement that his gall pours on the ground. Since his gallbladder was obviously punctured and nevertheless he lived more than twelve months it is proof that a punctured gallbladder does not render one a tereifah. The fact that the colleagues equated a tereifah wound of a human and a tereifah wound of an animal indicates that the principles of tereifah apply to humans and animals equally. Proof to this position is found in Shulchan Aruch<sup>1</sup> where he rules that if the leg of a man severed above the knee is discovered, his wife may remarry after twelve months since this is a tereifah wound identified by the Gemara (42b) in reference to animals.

Rabbeinu Tam<sup>2</sup> has famously asserted that a person with a tereifah wound can live. Tosafos<sup>3</sup> has suggested that Rabbeinu Tam does not mean that a person with a tereifah wound will live more than twelve months. What he meant was that the wounds that render an animal a tereifah are not necessarily wounds that would render a human a tereifah. Pri Chadash<sup>4</sup> challenges both of these positions from our Gemara that clearly indicates that the principles of tereifah that apply to animals are the same principles that apply to humans.

Poskim debate whether a person who suffers a tereifah wound will die within twelve months. Magid Mishnah<sup>5</sup> cites Rishonim who state that a person who suffers a tereifah wound will live up until twelve months but no more. Kesef Mishnah<sup>6</sup>

(Overview...continued from page 1)

R' Ashi disagrees and support for R' Ashi's position is presented.

#### 4) Esophagus

Rabbah rules that a scan does not effectively seal a puncture in the esophagus.

Rabbah states that the esophagus can only be examined from the inside.

A related incident is cited.

Ulla rules that if a thorn punctured through the esophagus one need not be concerned that it healed, meaning if a thorn is lodged on the inside of the esophagus but one does not detect a puncture on the outside one need not be concerned that it was punctured and then healed.

Four unsuccessful challenges to this ruling are presented.

A discussion is recorded whether Ulla referred to where a thorn became stuck in the esophagus or whether it was merely found in the esophagus.

#### 5) Turbatz haveshet

Rav and Shmuel disagree how large a puncture renders an animal a tereifah if its turbatz haveshet is punctured.

Each Amora explains his position.

Three different opinions try to define the exact location of the turbatz haveshet.

A related incident is recorded.

Rava's ruling in this case is analyzed by different Amoraim. ■

expresses uncertainty about this position and references our Gemara that indicates that a person with a tereifah wound could survive more than twelve months. ■

1. שו"ע אה"ע סי' י"ז סעי' ל"ג.

2. ע"י תוס' דבח"מ קט"ז. ד"ה דלמא וגיטין נ"ו: ד"ה וניקר.

3. תוס' בכורות ל"ז: ד"ה כד.

4. פרי חדש סי' ל"א סק"ז.

5. מגיד משנה הל' גירושין פ"ג הט"ז.

6. כסף משנה שם. ■

# STORIES Off the Daf

## The Roots of Doubt

ח' מיני טריפות

Today's daf continues discussing the halachos of treifos.

Rav Shalom Shwadron, zt"l, told a story about the effects of eating non-kosher foods. “The Rambam received a letter from a certain community beset by strong questions on the principles of Jewish faith. Instead of replying to their inquiry, the Rambam asked a question of his own. ‘Please check your shochet to ensure that you are eating kosher meat.’

“The people of the city did a thorough check of their elderly shochet. To their horror they saw that he was no longer competent and was definitely feeding them neveilos and treifos. After this discovery, the community sent a letter of thanks to the Rambam. ‘You are surely a prophet to have perceived that which was hidden even from us...’”

Rav Shalom continued, “The Rambam replied that they were mistaken. ‘I am no prophet. But when I saw your questions in emunah I understood that this comes from eating treifos. As our sages explain, this sin pollutes a person. Even though it is not your fault, eating treifos still dulled your spiritual sensibilities.’”

Rav Shalom then cried out, “How awful and terrible! I am telling you this so you should understand the source of negative attitudes in emunah! Perhaps a person is travelling and purchases a product with a less than thorough hechsher. ‘It must be kosher,’ he says to himself. But perhaps not... My teacher compared this to a person who is served a much loved food but is told that it was poisoned. Would he eat it? Surely if there was even the slightest chance that the food was dangerous any normal person would never eat it. Why be less careful when it comes to ensuring what we eat is truly kosher? Because we don't understand that eating non-kosher is like eating poison!”<sup>1</sup> ■

1. להגיד, דברים, ע"י 29-30. ■

Daf Digest is published by the Chicago Center for Torah and Chesed, under the leadership of HaRav Yehoshua Eichenstein, shlit"i

HaRav Pinchas Eichenstein, Nasi; HoRav Zalmen L. Eichenstein, Rov; Rabbi Tzvi Bider, Executive Director, edited by Rabbi Ben-Zion Rand.

Daf Yomi Digest has been made possible through the generosity of Mr. & Mrs. Dennis Ruben.