



OVERVIEW of the Daf

1) Spinal cord (cont.)

R' Huna the son of R' Yehoshua poses a question regarding Shmuel's ruling concerning the point at which the spinal cord ends.

R' Pappa poses another question regarding Shmuel's ruling.

R' Yirmiyah poses a third inquiry regarding this ruling.

The Gemara unsuccessfully attempts to resolve R' Yirmiyah's inquiry.

R' Yannai and Reish Lakish disagree about where the spinal cord ends in a bird.

A related incident is retold.

2) Removed liver

The Mishnah implies that if part of the liver remains even if less than a k'zayis the animal is kosher. This is contradicted by another Mishnah.

R' Yosef resolves the difficulty by aligning each Mishnah with a different Tanna.

An incident is recounted in which a disagreement emerges regarding which part of the liver must remain for the animal to be kosher.

R' Pappa rules that one must be stringent in accordance with both opinions.

R' Yirmiyah and R' Ashi ask related inquiries and they are left unresolved.

R' Zeriaka posed a related question to R' Ami who demonstrated that the question has no practical relevance.

3) Punctured lung

Rav, Shmuel and R' Assi explain that a puncture in the outer membrane of the lung renders it a tereifah.

According to a second version they said that the Mishnah refers to the inner membrane.

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REVIEW and Remember

1. Where does the spine of a bird end?
.....
2. How much of the liver must remain for an animal to remain kosher?
.....
3. Is an animal with a reddened lung kosher?
.....
4. If two lobes of the lungs adhere to one another, is the animal kosher?
.....

Distinctive INSIGHT

The membranes which cover the lung

גופא אמר רבא האי ריאה דאיגליד כאהינא סומקא כשרה

The Mishnah taught that if the lung becomes punctured, the animal is a tereifah. The lung of an ox has two membranes which surround it. The Amoraim discuss where a puncture results in the condition mentioned in the Mishnah.

The Gemara cites two expressions regarding this issue. In the first version, Rav, Shmuel and R' Asi all say that it is the outer layer of membrane whose being punctured results in a condition of tereifah. The second version of their opinion is that it is the inner membrane about which the Mishnah refers.

The Gemara then clarifies that if only the outer layer becomes punctured, and not the inner layer, the inner layer can adequately protect and seal the lung. The Gemara explains this using the statement of Rabbah, who said that if the lung becomes flayed and its outer membrane is removed, the lung with just the inner membrane, which now appears as a red date, is kosher. However, if the inner membrane becomes punctured, there is a disagreement between Rav Acha and Ravina whether the outer membrane alone can sufficiently protect the lung. The Gemara concludes that the halacha is according to the one who says that the lung is kosher even where the inner membrane becomes punctured, if it passes a test presented by R' Yosef.

Following this discussion, the Gemara cites a list of four halachos of Rava regarding lungs, the first one being a repeat of the halacha we just taught.

Ra"n asks why the Gemara repeats the halacha of the puncturing of the two membranes of the lung as the first of the list of four halachos, when we just presented it fully, and the repeated version does not add any new information that we did not already just see. He answers that although there is no new information added here, it is brought once again just to be included in the full set of Rava's four lessons regarding lungs.

Rabbi Akiva Eiger cites several other examples in Shas where we find this style. They are Bava Kamma 110b, and Bava Metzia 109b.

Damesek Eliezer notes that this explanation may address why the Gemara repeats this ruling of Rava, but it does not explain why Ri"f (10a-b) and Rosh (#13) both record this lesson of Rava twice in their halachic synopsis of the Gemara. He explains that the purpose of this repetition is not stylistic, but it is an emphasis that the only time a reddish lung is kosher is when it appears this color due to the outer membrane being removed. However, if the lung is red because it turned entirely red on its own, it is a tereifah. ■

HALACHAH Highlight

An animal with a missing liver

כזית שאמרו במקום מרה

The olive's volume that was mentioned must be near the gallbladder

The Gemara notes a contradiction between two Mishnayos regarding how much of the liver must remain for an animal to remain kosher. According to our Mishnah, even the slightest amount is sufficient, whereas according to a Mishnah later the volume of an olive must remain. Regarding the opinion that requires an olive's volume of the liver to remain there is another disagreement which part of the liver must remain intact. According to R' Zeira it is the part of the liver that attaches to the gallbladder that is essential. R' Ada bar Ahavah maintains that it is the part of the liver from which it lives that is essential.

Rashba¹ writes that an animal that lost its liver is not a tereifah because the liver is missing, but because the loss of the liver will cause the gallbladder to become lost as well. Chazal knew that once less than an olive's volume of the liver remains, the liver will not heal and the gallbladder will be lost. Tevuos Shor² asserts that Rashba's explanation is limited to the opinion of R' Zeira who maintains that the essential part of the liver that must remain is the part near the gallbladder but according to R' Ada bar Ahavah who maintains that it is the part of the liver from which it lives that is essential even Rashba would agree that the animal is a tereifah because of the loss of the liver and it is not related to the effect on the gallbladder. Pri Megadim³ disagrees and contends that Rashba's explanation connecting the liver to

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R' Yosef bar Minyomi in the name of R' Nachman offers a related mnemonic.

The Gemara states that the inner membrane of the lung will protect the lung even if the outer membrane is punctured. The Gemara inquires whether the outer membrane will protect the lung if the inner membrane is punctured and the Gemara relates that the issue was debated by R' Acha and Ravina.

The Gemara rules in accordance with R' Yosef's related statement regarding the correct way to examine a lung that makes a hissing noise when inflated.

4) Lungs

Two lung-related rulings from Rava are presented.

The second ruling is challenged by Ravina.

A third related ruling of Rava is presented and explained.

A fourth lung-related ruling is recorded.

Two more rulings of Rava are presented and the Gemara qualifies the second ruling. ■

the gallbladder applies even according to the opinion of R' Ada bar Ahava who does not require the part of the liver near the gallbladder for the animal to remain kosher. He also adds that the Poskim have decided that halacha does not follow the opinion of Rashba and the reason an animal without a liver is a tereifah is due to the absence of the liver and has nothing to do with the effect on the gallbladder. ■

1. רשב"א בתורת הבית ב,ג - דף מ"ה.

2. תבואות שור סי' מ"א סק"א.

3. פרי מגדים ש"ד סי' מ"א סק"א. ■

STORIES Off the Daf

The Poor Woman's Question

וישתייר הימנה כזית

A rav needs to have special sensitivity to the needs and the situations of those who ask him halachic questions, and he must know how to speak to each one as is fitting. Rav Shmuel Salant, ז"ל, was well known as an expert both at his analysis of the halachah and in his ability to help those who asked him questions accept his halachic position.

One thing he was very careful about

was never to proclaim an animal treif. When an animal was brought to him that was not kosher he would merely express distress: "Oy, oy," or some similar exclamation.

If the person asking the question was not accustomed to the rav's ways and did not understand, Rav Salant would explain in a gentle manner, "This animal should be sold to a goy."

When a woman came to him with a liver asking if it was treif, Rav Shmuel immediately declared that it was not, and enthusiastically called out, "Kosher, kosher!"

As we find on today's daf, there are

certain circumstances when a liver looks strange but is not treif. It quickly became clear that this woman was afraid that the rav was relying on an implausible heter.

Rav Shmuel immediately understood her concern and knew how to convince her that the liver was definitely 100% kosher. He immediately asked his wife to roast the liver over the fire. When the liver was prepared the rav made a heartfelt brochah and ate a small piece. He gave the remainder of the liver to the woman and wished her well.¹ ■

1. שלשה עולמות, ח"ג, ע"י מ"ו. ■

