

OVERVIEW of the Daf

1) Lungs (cont.)

Two additional rulings from Rava concerning the lungs are recorded.

An incident is recounted in which Mereimar disagreed with Rava's ruling that an extra lobe of the lungs renders an animal a tereifah.

The Gemara qualifies Mereimar's lenient position.

A related incident is recounted.

Another qualification to Mereimar's lenient position is noted.

Rafram declares that lungs that resemble a piece of wood render the animal a tereifah.

Different interpretations of this ruling are recorded.

Rava discusses different discolorations of the lungs and whether they render the animal a tereifah.

Additional discolorations are discussed by different Amoraim.

Ravina discusses the halacha of a lung that is clogged.

R' Yosef discusses the case of a punctured lung that developed a scab.

R' Yosef elaborates on the halacha of a lung that makes a hissing noise.

Ulla in the name of R' Yochanan rules that a lung that dissolved and pours like water is kosher indicating that an internal deficiency in the lung is not a deficiency.

R' Abba unsuccessfully challenges this ruling.

An incident is recounted that supports R' Yochanan's position that a lung that dissolved is kosher.

Rava adds a qualification to this ruling and the method to test whether the bronchi are intact is described.

R' Nachman rules that a decayed lung is kosher as long as the membrane remains intact.

A Baraisa is cited that supports this ruling. ■

REVIEW and Remember

1. What is the point of dispute between Rava and Ameimar?
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2. Does an extra lobe render an animal a tereifah?
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3. Why was Nosson HaBavli such a popular name?
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4. How does one determine whether a lung that dissolved remains kosher?
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Distinctive INSIGHT

Waiting until irregular blood conditions normalize

אמרתי לה בתי המתיני לו עד שיבלע בו דמו

Rava presents several reports regarding the appearance and coloring of the lung, some of which are normal, and some of which are abnormal. Some of these are kosher, while others are not. If the color of a lung is greenish, it is kosher. Similarly, if it is red, it is also kosher. Although neither of these is normal, they are simply irregular conditions of too much or too little blood at its surface.

In order to illustrate this, Rava cites a Baraisa which relates two incidents of R' Nosson and his travels. Once, he went overseas. A woman had two sons, each of which had died due to bris milah. She had a third son, and she brought him to R' Nosson for his advice. R' Nosson noticed that the baby was red. He advised the mother to avoid danger and to wait until the excess blood would get absorbed into the body. She did, and the baby survived the bris. On another occasion, R' Nosson was in Kaputkia, and a similar situation was presented to him, but this time the baby was greenish. R' Nosson advised that mother to avoid danger and wait until the blood would "come in." The mother waited, and the baby survived the milah. We see from these cases that although irregular, a reddish or greenish color does not indicate a dangerous, life-threatening condition, but rather a temporary condition which can be alleviated by waiting. Similarly, for the lung, this is a condition which could heal, and it is not a tereifah.

Tosafos comments that in both stories of R' Nosson, the mother had two prior incidents of sons who had died due to milah, and the mothers worried that a pattern had been established and that the third son had a similar condition. Tosafos notes that we have a general disagreement regarding the amount of incidents necessary in order to establish a chazakah, a pattern which must be considered for legal purposes. Rebbe holds that two incidents determine a pattern, while the Chachamim say that a chazakah is not established until three incidents have occurred. These stories, where R' Nosson reacted after two incidents,

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HALACHAH Highlight

A lung with two blisters next to one another

הני תרתי בועי דסמיכי להדדי

These two blisters that are next to one another

Rava teaches that if one discovers two blisters on the lung that are next to one another the animal is a tereifah. Taz¹ notes that there is a disagreement why an animal with two blisters on the lung that are next to one another is a tereifah. According to some authorities the animal is a tereifah since the blisters press on one another and they will eventually make a hole in the lung. Others explain that it is common for a lung that was punctured to develop blisters that are next to one another so the presence of the two blisters indicates that the lung had been punctured. Vilna Gaon² cites authorities who maintain that two blisters render an animal a tereifah only if the blisters are filled with pus but if they are filled with water the animal is kosher.

Shulchan Aruch³ rules that if an animal has two blisters next to one another that are hard the animal is kosher. The reason would seem to be that blisters that are hard will not cause a hole in the lungs or that a puncture in the lung does not produce hard blisters. Pri Megadim⁴ in the name of Pri Toar questions Shulchan Aruch's ruling. Perhaps before the blisters hardened they were filled with pus and only later hardened. If that was the genesis of these blisters it would turn out that while the blisters were filled with pus

(Insight...continued from page 1)

follow the view of Rebbe.

Maharsha questions this comment of Tosafos. The Gemara in Shabbos (134b) rules that a child who is very red or green should not have his bris until the color normalizes. This is objectively true, even without a pattern having been established. Therefore, it could be that R' Nossan was not relying upon a chazakah established by the first two sons of these women dying, but simply due to the condition he observed for the one child brought to him. Mahasha answers that the story clearly suggests that the women provided information about their first two sons dying, thus suggesting that this was a factor each time in R' Nossan's ruling. ■

the animal was a tereifah and when they subsequently hardened the animal became kosher again. Pri Megadim answers that the hardening of the blisters is a "cure" for the animal's previous condition. The very fact that the blisters hardened proves that the lungs were not punctured because had they been punctured they would not have healed by hardening. This establishes an important principle regarding the halachos of tereifos. Certain conditions categorize an animal as a tereifah because of what the condition will cause but at the same time it is possible that the condition will heal before that consequence occurs. ■

1. ט"ז יו"ד סי' ל"ז סק"ד.
2. הגהות הגר"א יו"ד סי' ל"ז אות ה'.
3. שו"ע יו"ד סי' ל"ז סעי' ג'.
4. פרי מגדים משי"ז שם סק"ד. ■

STORIES Off the Daf

Rabbi Shimon's Opinion

עד שתנקב לבית הסימפונות

Many people go to tzaddikim to receive their berachos. At times, the tzaddikim assure them of amazing yeshuos. Although these promises are often fulfilled, when things do not work out, those who received what seems to them an empty blessing feel righteously indignant. After all, if the tzaddik was unsure whether his blessing would have an effect, why promise?

What such people fail to grasp is that healing—and other salvation—often

comes to those who have bitachon. This is a fact physically as well—those who believe that they will recover have a much better chance than those who feel doomed. Is it any wonder why tzaddikim promise such people salvation? It can also be a means to encourage the sick man and give him hope, thereby increasing his chances for recovery.

But a tzaddik must know how to encourage others. If the sick person continues to fret, the tzaddik has not done his job.

A certain man named Shimon once came to Rav Shalom of Belz, zt"l. Obviously despondent, he recounted to the tzaddik that he had a serious

disease in his lungs. The prognosis was not good; all of the doctors feared for his life and had no remedy to offer.

The Sar Shalom read the man's kvittel and said, "Your name is Shimon—and we see on Chulin 47b that Rabbi Shimon holds that a hole in the lung does not render the animal a tereifah until it penetrates to the main branches of the bronchi. The tubules in your lung, though, have not reached that point and you are not a treifa. You are healthy."

And so it was—the man recovered completely!¹ ■

1. אדמורי בעלזא ח"א ע"י שכי"ז. ■