



OVERVIEW of the Daf

1) Lungs (cont.)

R' Yosef bar Minyomi in the name of R' Nachman ruled that if a lung attaches itself to the chest cavity there is no concern that there was a puncture but if there are blisters there is a concern that it was punctured.

Mar Yehudah in the name of Avimi teaches that in both cases we are concerned.

Two tests to determine whether there was a puncture are presented.

An alternative version of the second method is suggested but rejected.

A contradiction is noted between R' Nachman's earlier ruling that if the site where the lung attaches to the chest cavity blisters there is a concern that it blistered and another ruling of his.

The contradiction is resolved.

R' Yosef mar Minyomi in the name of R' Nachman rules that if the chest wall seals a puncture in a lung the animal is kosher.

Ravina adds that the hole must be situated between the ribs.

R' Yosef unsuccessfully challenges this qualification.

R' Ukva bar Chama unsuccessfully challenges R' Nachman's ruling.

Rabbah bar bar Chana and Shmuel discuss whether blisters on the lung render an animal a tereifah.

Two related incidents are presented.

The Gemara records a disagreement between two sets of Amoraim regarding an animal in which a needle is found in its lung.

The point of dispute between these two groups is identified.

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REVIEW and Remember

1. What is a method of examining a lung for punctures?
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2. Is an animal with blisters on its lung kosher?
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3. What is the point of dispute regarding the case of a needle found in the lung of an animal?
.....
4. What is the status of an animal if a needle was found in its liver?
.....

Distinctive INSIGHT

The hole in the lung and its adhesion to the ribs
גופא אמר רב יוסף בר מניומי אמר רב נחמן ריאה שניקבה ודופן סותמתה כשרה, אמר רבינא והוא דסביך בבשרא

The Gemara cites several rulings of R' Nachman regarding lungs. If a lung was punctured, which is one of the signs of tereifah, but the hole in the lung became adhered to the chest wall, it is kosher. Ravina adds and clarifies that this is only true if the place of the hole became attached to the flesh of the chest, between the ribs, and not to the ribs themselves. According to Rashi, this results in a strong connection that will not loosen. If the place of the hole in the lung adheres to the rib itself, this connection is not strong enough to alleviate the tereifah concern.

Tosafos explains that the requirement of Ravina is that the place of the hole be "סביך," which suggests that it be intertwined and meshed together with the flesh of the chest cavity, just like wool that is interlaced and interwoven with itself. Beis Yosef (Y.D. 39) cites Mahara'd ben Yechie who explains that this connection must be with short, strong fibers, not thin or long ones.

Radba"z (cited in Pischei Teshuva Y.D. 39:#19) points out that the ribs themselves are covered with flesh at their ends, but they have exposed bone in the middle. If the place of the hole in the lung connects to the areas which are covered with flesh, this is acceptable, but it is not adequate if it connects to a bone area that is just covered with a thin membrane.

Tosafos brings the opinion of Rabeinu Gershom who says that if there is a hole in the lung, and the area is near the chest, even if we find that the area has adhered to the flesh between the ribs, as Ravina requires, we still must check the lungs by blowing air into them. If the spot of the hole remains connected to where it had adhered, it is kosher. Because the lung naturally is adjacent to the chest cavity, its having connected to it is seen as a genuine correction to the puncture that developed.

Rashba (Toras HaBayis) explains that according to Rabeinu Gershom, it is kosher even if the lung adheres to the bony, middle part of the ribs, the animal is kosher because even there we find a thin membrane to which it can connect well. Ra"n notes that according to Rashba's understanding of Rabeinu Gershom, the wording of the Gemara is meant to emphasize that the connection between the place of the hole of the lung and the rib must be strong and intertwined, but not necessarily that it be connected to the fleshy part of the rib. ■

HALACHAH Highlight

A needle found in a slice of liver

חזינא אי קופא לבר נקובי נקיב ואתא

We look and see: if the head is outside it must have punctured something as it approached

The Gemara discusses the kosher status of an animal in which a needle is found inside the liver. R' Ashi contends that the place and direction of the needle determine the status of the animal. If the tip of the needle is embedded in the liver and the blunt end of the needle is outside the liver, it is an indication that the needle was entering the liver when the animal was slaughtered. Therefore, it is assumed that the animal swallowed the needle and it punctured an organ somewhere in the digestive tract which thereby allowed it to get to the outside of the liver. The other possibility is that the tip of the needle is embedded in the liver with the blunt head of the needle inside of the liver. This position indicates that the needle entered the body via the trachea and from there made its way into the bloodstream, eventually settling in the liver and the needle was in the process of exiting the liver but no other internal organs had been damaged along the way.

It happened once at a Friday night meal that a needle was found completely embedded in a slice of liver. It was not, however, a sewing needle; it was a needle inserted in a woman's apron and had a ball on its head. To make matters worse the animal from which this liver was taken had

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A related incident is cited.

R' Ami's ruling in this incident is analyzed and unsuccessfully challenged from a ruling of R' Nachman.

R' Nachman's ruling regarding a puncture in one of the bronchial tubes is unsuccessfully challenged.

A relevant incident is recounted.

2) Needle found in the liver

Mar the son of R' Yosef and R' Ashi discuss the status of an animal that had a needle in its liver. ■

been cut into different parts and sold for use for people for Shabbos and this animal had been salted and cooked with meat from different animals to the point that one could potentially prohibit the meat that everyone in town was eating. Teshuvos Tzemach Tzedek¹ ruled that the animal was kosher. The entire discussion in our Gemara is when the needle was found immediately after the animal was slaughtered or the liver was set aside after slaughter and was not handled by many people. In such a case the only uncertainty is how the needle entered the liver and since there is only one issue in doubt one must adopt a stringent approach. In this case the animal had been handled by many women and since a needle could have come off of any of those women as they were working with the slaughtered animal there exists many places from which the needle could have come and there is no reason to adopt a stringent attitude in such a case. ■

1. שו"ת צמח צדק הקדמון סי' ק"ז ומובא בבאר היטב יו"ד סי' מ"א סק"ו. ■

STORIES Off the Daf

Carriion from the Field

"ריאה הסמוכה לדופן"

Today's daf continues to discuss the halachos of treifos.

One of the ploys of the Reform movement was to claim that the mitzvos were originally implemented for reasons that are no longer relevant. "Eating kosher and avoiding treif was only for people's health. But nowadays, we have better hygiene," some claimed.

Another person in our times explained why he did not bother to eat kosher in a similar fashion. "I heard

from my rabbi that we must consider why kosher food was a mitzvah. He explained that the slaves didn't eat meat. In order to accustom them to eating meat there was a need for various rituals to make them feel comfortable. But in modern times this is surely unnecessary."

When such claims were made to Rav Samson Raphael Hirsch, zt"l, he had a powerful reply. "The verse states, 'אנשי קודש תהיו לי ובשר בשדה טרפה לא תאכלו - You shall be for Me holy people, and you will not eat carrion from the field.' We may wonder why the verse juxtaposes the prohibition against eating treif—the first of a list of verses about kashrus—with our mission

to be holy."

Rav Hirsch answered his own question, "This gives a slap in the face to all those who claim that the laws of kashrus were for health or other time-related reasons. To head off such nonsense the Torah explicitly states that eating kosher is not for health or any other physical reason. We eat kosher since this makes us holy.

"Eating should not be merely a sensual choice for the pleasure of our palate. We should eat with sanctity by choosing what we eat based on spiritual factors."¹ ■

1. פירש רש"י הירש עה"ת, שמיני, ד' י"א

