

## OVERVIEW of the Daf

### 1) Reticulum (cont.)

The Gemara concludes its citation of the Baraisa related to a needle found in the reticulum.

The reason why in this case the animal is kosher if there is no blood on the needle is explained.

A related incident is recounted.

### 2) An animal that falls from the roof

R' Huna rules that an animal that was left on the roof and then found on the ground is not assumed to be a nefulah.

An incident is recorded that explores the extent of R' Huna's ruling.

Several rulings are presented.

Rava suggests a proof for R' Nachman's ruling that the birth canal does not cause the fetus to undergo a concussion of limbs but the proof is rejected.

Two more unsuccessful attempts to support R' Nachman's ruling are suggested.

R' Nachman rules that an animal pushed over by the butcher is not a nefulah.

A related incident is recounted.

R' Yehudah in the name of Rav discusses the status of an animal that fell and then stood or walked.

R' Chiya bar Ashi contends that in all circumstances the animal must be examined.

R' Yirmiyah bar Acha in the name of Rav asserts that as long as the animal attempted to stand or walk it is considered as though it stood or walked.

R' Chisda expresses an even more lenient opinion about this matter.

What part of the animal requires inspection after it fell is discussed.

### 3) Falling birds

R' Yehudah in the name of Shmuel discusses the status of a bird that was thrown against the surface of water.

The Gemara discusses the status of a bird thrown against other surfaces. ■

## REVIEW and Remember

1. What was R' Avira's profession?  
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2. What is the status of an animal that drags its back legs?  
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3. What does an animal do when it senses that it is being pushed over?  
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4. What part of an animal must be examined if it fell?  
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## Distinctive INSIGHT

### *The sheep which dragged its leg behind it*

ההיא אימרתא דהוה בי רב חביבא דהוה שדרן כרעיה בתרייתא,  
אמר רב יימר האי שיגרונא נקטיה

The Gemara tells the story of a sheep which was owned by Rav Chaviva. As it walked, its hind leg dragged behind it. Rav Yeimar claimed that the animal was not a tereifah, and that we would be allowed to assume that the problem was simply that the animal had a cramp in its leg muscles. Ravina questioned this approach, and he wondered whether the problem might be that its spinal cord was severed, which would make the animal a tereifah. The Gemara concludes its story by saying that after the animal was shechted, the animal was inspected, and it was discovered that its spinal cord was cut.

The Gemara rules that, notwithstanding, the halacha is according to Rav Yeimar, and when an animal walks with its leg dragging behind it is not considered a tereifah. The reason is that a muscle cramp is common, but a severed spinal cord is not common.

Tosafos adds that the situation with this disabled sheep could not be where the sheep had experienced a fall of any type. Tur (Y.D. 32) also cites Rashba who says that when R' Yeimar ruled that the animal was not a tereifah, it could not be where the animal was known to have fallen, because when an animal falls it is possible that its spinal cord was injured, and its dragged leg would have been attributed to that injury. A animal falling and thereby becoming a tereifah is one of the original cases of tereifah listed in the first Mishnah of our perek. It is common for an animal which falls to suffer a severed spinal cord, and the Gemara would never say about this case that a severed spinal cord is uncommon.

According to the Rishonim who say that this case cannot involve a fallen animal, we must understand why this case is brought at this point in the Gemara. The Gemara earlier (45b) discussed the issue of a broken or severed spinal cord, while our Gemara (51a) presents the discussion regarding an animal which has fallen off a roof. The ruling of R' Yeimar was that a dragged leg is judged to be a cramp and not a severed spinal cord. Shouldn't this story have appeared in the earlier discussion of spinal cords and not here where we are discussing fallen animals?

Yam shel Shlomo answers that after bringing the case of a kid goat which jumped through a skylight into a

# HALACHAH Highlight

## Using the title "HoRav"

And he says, "Rav Avira is my name."

**R**' Safra reported to Abaye that there was a scholar who arrived from Eretz Yisroel who identifies himself as "Rav Avira." The Gemara in Pesachim (86b) relates that R' Huna the son of R' Nosson visited the home of R' Nachman bar Yitzchok and when he was asked his name he responded, "My name is R' Huna..." They questioned why he adds to his name the title "Rav" and he answered that he acquired that as his name<sup>1</sup>. The fact that they questioned his addition of the title "Rav" to his name indicates that it was unusual for people to do so. The basis for the practice to not add a title is found in Avos D'rebbi Nosson<sup>2</sup> that teaches that one should not place a "crown" on his own head as the verse states (Mishlei 27:2), "Let the stranger praise you rather than your own mouth."

Chavos Yair<sup>3</sup> also writes that it is inappropriate for a person to identify himself with the title "Rabbi" as the Gemara in Pesachim indicates. Accordingly, he questions R' Avira's behavior to identify himself as "Rav" Avira. Teshuvos Peas Sadcha<sup>4</sup> also decries the common practice of people to use the term "HoRav" in reference to themselves. It

ואמר ר' עזריא שמני

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house, the Gemara brings this story which is similar, although the nature of the injury is different. Lev Aryeh explains that the animal with the dragged leg is a case where we have no reason to believe that the animal has fallen, and without knowing otherwise we do not have to suspect that this is the case. The speculated diagnosis was a broken spinal cord, but the relevance to our Gemara is that we do not suspect that the animal had fallen. ■

would seem that they are not paying attention to what they are doing. He then goes on to justify the practice. Possibly since it is so common for people to use the term in reference to themselves, one who does not do so will lose esteem in the eyes of the unlearned who will not have the same respect for a person who does not identify himself as "HoRav." The basis for this could be the Gemara in Pesachim. R' Huna taught that once the term "Rav" becomes a part of one's name it is acceptable for that person to use that as part of his name. Since nowadays it is so common for people to use the title in reference to themselves it becomes incorporated into their name and thus it is acceptable for one to use the title in reference to himself. ■

1. רש"י לפסחים שם ד"ה בעל השם.
2. אבות דר' נתן פי"א מ"ב.
3. ספר מר קשישא ערך רבי הדי.
4. שו"ת פאת שדך ח"א סי' קט"ו. ■

# STORIES Off the Daf

## Heavenly Assistance

"בדקה אשכחוהו כרבינא..."

**R**av Yochanan of Rachmastrivka, ז"ל, once asked a certain rav a question: "Do you follow the halachic rulings of Rav Shlomo Kluger, ז"ל?"

The rav replied that he did not. "Many times Rav Kluger contradicts himself. I found that in parallel cases he sometimes permits in one work but is stringent in another."

The rebbe made an astonishing statement in response. "Rav Shlomo Kluger had vast siya'ata d'shmaya. It is clear to me that when he ruled something was kosher it really was. When

he ruled that a nearly identical case which later came his way was tereifah, the second case was tereifah. I therefore suggest that you consult one of his works before ruling. If the sefer you take permits or forbids, take this seriously since this may well impact on the case you must rule on. You need not search to see if he contradicts this very psak in another place."

When Rav Avraham Segal Ettinger, ז"ל, heard this he admitted that it confounded him. "I was absolutely astounded. How can he say that a rav had such siya'ata d'shmaya that when he ruled something tereifah in contradiction to the halachah as he had understood it in an earlier case—this case was actually tereifah for other, undisclosed reasons?"

He added, "Later, when I reviewed the Gemara in Chullin 51, however, I found a source supporting this statement. The Gemara there recounts that a sheep in Rav Chaviva's flock was dragging its hind legs. Rav Yeimar ruled that we can assume this is due to an illness that affects the leg and the animal is assumed kosher. But Ravina disagrees. He points out that the spinal cord may have been severed which would render the animal tereifah. They checked the animal and the spinal cord had been severed, as Ravina suspected. But the Gemara concludes that the halachah follow Rav Yeimar since illnesses that affect the legs are more common than a snapped spinal cord."<sup>1</sup> ■

1. אוצר הצדיקים, ע"י ע"ח. ■