

OVERVIEW of the Daf

1) Clawing (cont.)

R' Pappi inquires about the size of the red spot on the trachea from clawing that renders an animal a tereifah and he then answered that any size spot renders the animal a tereifah.

R' Yitzchok bar Shmuel bar Marta and R' Nachman discuss how much of the animal must be examined if it was clawed.

Additional discussion about this matter is recorded and this discussion leads to a discussion related to an animal whose trachea was discovered to be dislodged.

2) Clarifying the Mishnah

The cases that are included in the Mishnah's phrase זה הכלל are identified.

Two inquiries are recorded as to whether there are additional tereifah wounds and the response in both cases is that there are no tereifah conditions other than the ones enumerated by Chazal.

3) **MISHNAH:** The Mishnah enumerates wounds that do not render an animal a tereifah.

4) Clarifying the Mishnah

R' Yochanan and Reish Lakish disagree whether the term אלו in the first Mishnah of the perek is literal or whether the term אלו in our Mishnah is literal.

The point of dispute between these two opinions is explained.

Tangentially, the Gemara addresses the question of whether an animal is a tereifah if the ball of the thighbone pops out of its place and rules that the animal is kosher unless the ligament decays.

5) Italian issar

The Gemara identifies other coins that are comparable in size to the Italian issar.

In that discussion R' Yochanan taught that tradesmen are not permitted to stand for Torah scholars while working.

This ruling is unsuccessfully challenged.

It is suggested that the allowance for tradesmen to stand for those transporting bikkurim demonstrates the value of a mitzvah performed at its time but this proof is rejected.

R' Nachman asserts that a hole exactly the size mentioned in the Mishnah is the same as a hole larger than that size meaning that the animal is a tereifah. This indicates that R' Nachman maintains עד ולא עד בכלל.

Two unsuccessful challenges to this understanding of Mishnayos are presented.

The Gemara begins another challenge to R' Nachman's position about this matter. ■

Distinctive INSIGHT

The greatness of Rav

כל אותן שנים ששימש אותו תלמיד בישיבה אני שמעתי בעמידה

The Amoraim discussed the extent of the examination necessary in order to determine whether an animal which was trampled is a tereifah. R' Yitzchak b. Shmuel said that the inspection had to include all the flesh around the area of the intestines. R' Nachman reported that Rav always required an inspection from the top of the head to the back of the hind legs.

R' Chiya b. Yosef travelled to Eretz Yisroel where he heard R' Yochanan and Reish Lakish expressing opinions similar to that of R' Yitzchak b. Shmuel. R' Chiya informed them of Rav's view. Reish Lakish was ready to dismiss this information, as he said that he did not know who Rav was, although Rav was quoted often. R' Yochanan informed Reish Lakish that Rav was the student known to study under Rebbe, Rabbah and R' Chiya. R' Yochanan noted that during those years, Rav was so significant that he had the privilege of sitting in the shiur, while R' Yochanan himself stood. Reish Lakish was reminded of a halacha taught in the name of Rav. The trachea of a shechted animal was found slipped out of its place and we do not know if the shechita was first and the animal is kosher or if the slippage occurred first and the animal is a tereifah. Rav ruled that the animal is kosher because he holds that it would not have been possible to do the shechita if the trachea had slipped from its position.

R' Yochanan disagrees with the ruling of Rav, and R' Nachman clarifies that either way, if the shochet directly held the organs of the neck while doing the shechita that it would be no longer possible for an inspection of the animal

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REVIEW and Remember

1. How did R' Yochanan describe Rav's achievements?

2. What is the point of dispute between R' Yochanan and Reish Lakish concerning the wording of the two Mishnayos of the perek?

3. Why were workers required to stand for those transporting bikkurim?

4. Explain עד ולא עד בכלל.

HALACHAH Highlight

Tradesmen standing in the presence of Torah scholars

אין בעלי אומניות רשאין לעמוד מפני תלמידי חכמים בשעה שעוסקין במלאכתם

Tradesmen are not permitted to stand for Torah scholars while they are engaged in their work

The Gemara relates that tradesmen are not allowed to stand in the presence of Torah scholars while working. Rashi¹ explains that the Gemara refers to tradesmen who are employed by others rather than tradesmen who work for themselves. Tosafos² further elaborates that the phrase אינם רשאים – they are not allowed – implies that there is a prohibition for the tradesmen to stand for a Torah scholar. Since there is no prohibition for a person to interrupt his own work to stand for a Torah scholar it must be that the Gemara refers to someone who is an employee of someone else. Tosafos maintains that the Gemara refers to a tradesman who works for himself and the phrase אינם רשאים should be understood that one is not obligated to stand. Tosafos also asserts that Rashi would agree with this halacha even though he did not explain the Gemara this way. Shulchan Aruch³ rules that a tradesman who is working for himself is not obligated to stand for a Torah scholar and a tradesman who works for another is prohibited to interrupt his work to stand for Torah scholars.

Aruch HaShulchan⁴ applies a position articulated by Shach to our discussion. Shach explains that the halacha that a Torah scholar should not pass before the tzibbur so as to not burden them with having to stand in his presence is limited to the times when people sat on the floor. Nowadays that people sit on chairs it is not a burden for one to

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to help determine when the slippage of the trachea happened.

R' Yochanan said that Rav used to sit during the shiur and that he, R' Yochanan, stood. In Avos (1:4) Yose b. Yoezer said, "One's house should be a meeting place for the sages. Roll in the dust of their feet and drink their words with thirst." Rabeinu Yona explains that a person should treat the sages with great respect so that they should feel welcome to come to his house to meet. It was common for some students to sit before the sages, some on the floor and others on benches, while others stood.

Later (137b), R' Yochanan criticized Issi bar Hini for calling Rav by his name, Abba Aricha. He told Issi that he remembered that before Rav moved to Bavel, Rav sat seventeen rows in front of him in the shiur. Rav and Rebbe used to argue in halacha, and at that time R' Yochanan could not understand what they were saying. We do see that at some point R' Yochanan did sit at the shiur, and he did not always stand. ■

stand in the presence of a Torah scholar and therefore the restriction no longer applies. Similarly, the exemption or even the prohibition against standing for a Torah scholar while working applied in the time of Chazal when people sat on the floor and standing would constitute a real interruption of their work. Nowadays that people sit on chairs and standing does not cause a substantial interruption tradesmen are obligated to stand in the presence of Torah scholars. ■

1. רש"י ד"ה אין בעלי.
2. תוס' ד"ה אין בעלי.
3. שו"ע יו"ד סי' רמ"ד סעי' ה'.
4. ערוה"ש שם סעי' ח'. ■

STORIES Off the Daf

An Unusual Custom

"לא חמשה כלמעלה..."

In Belz, there were several customs that touched upon the baking of matzos. In the rebbe's home there was a large room used to bake matzos where a built-in oven was used only for this purpose. They would bake on the first two days of Nisan as well as erev Pesach. They were particular to use wooden

vessels and not to allow a minor to do anything at all. Everyone who helped was also required to immerse in a mikveh before doing his job.¹ But perhaps the most unusual custom was that, after the matzos were baked and had cooled, the chassidim would take them and put them on the rebbe's bed. When someone asked the rebbe's son, Rav Mordechai Rokeach, zt"l, to explain this strange custom, he pointed to a Rashi on today's daf.

He explained, "The mishnah in Keilim states that in Egypt, the Jewish peo-

ple tied the korban Pesach to their beds.² Rashi in Chulin 54 discusses that mishnah and writes that in later generations as well, they would tie their korban Pesach to their beds to commemorate the custom in Egypt. Since during our exile we eat matzah to commemorate the korban Pesach, they would place the cooled matzos on my father's bed to fulfill this ancient custom."³ ■

- 1.היו מספרים, ח"א, עי קמ"ג-קמ"ד
- 2.כלים, פי י"ט, מ"ב
- 3.אור הצפון, תמוז, תשס"ט, עי ע"ט ■