



OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara concludes the story about the intestines that came out.

2) Legs

The Gemara reports that Rava would examine broken fowl legs at the junction of sinews to determine whether the bird was kosher.

R' Yehudah in the name of Rav rules that a dislocated thighbone or wing renders a bird tereifah.

Shmuel and R' Yochanan rule that if a bird has a dislocated wing, the lung should be examined.

Chizkiya and R' Yochanan disagree whether birds have a lung.

After unsuccessful attempts to explain Chizkiyah's statement that birds do not have a lung the Gemara concludes that he was not an expert in these matters.

R' Huna in the name of Rav rules that a bird is kosher if it has a dislocated thighbone.

R' Huna's ruling is unsuccessfully challenged.

A related incident is retold.

The story continues when R' Abba ascended to Eretz Yisroel and discussed the matter further with R' Zeira.

The final conclusion of this discussion is that the dislocation of the thighbone renders a bird a tereifah.

3) Experimenting

The Gemara describes R' Shimon ben Chalafta as an experimenter and cites an example where he proved a contention of R' Yehudah incorrect.

Another incident is retold that formed the basis for describing R' Shimon ben Chalafta as an experimenter.

4) Tereifah

R' Huna states that the indication whether an animal is a tereifah is whether it can survive for twelve months.

This ruling is challenged from a Baraisa.

The Gemara answers that the matter is subject to a dispute between Tannaim.

R' Acha bar Yaakov states that a tereifah can bear offspring and its physical condition could improve after having been rendered a tereifah. ■

Today's Daf Digest is dedicated
In loving memory of my mother
Sorah Nechama bas Shneur Zalman
By her son Zalman Zlotnick

Today's Daf Digest is dedicated
By Mr. and Mrs. Marty Weiss
In loving memory of their father
ר' מאיר בן ר' יחזקאל הלוי ע"ה

Distinctive INSIGHT

I wish to see if this is true...

איזיל איחזי אי ודאי הוא

R' Shimon b. Chalafta was known as the "one who was busy with things" because he used to experiment and analyze things on his own to test their validity. The Gemara first introduces his method in regard to a chicken which had dislocated its thighbone, which is known to be a tereifah, but R' Shimon b. Chalafta nursed such a bird back to health and it healed. Nevertheless, the Gemara declares that a dislocated thighbone is indeed a tereifah, and even with the heroic measures of R' Shimon, the bird certainly did not survive beyond twelve months from its original injury.

The Gemara tells of another time R' Shimon performed an experiment. The issue was regarding a bird which has lost its down. In our Mishnah (56b), R' Yehuda rules that this is a tereifah, and presumably the Chachamim disagree and hold that this does not make the bird a tereifah. In order to disprove the opinion of R' Yehuda, R' Shimon took a bird which lost its down and provided it with exceptional care until it was able to grow back a new layer of down, even thicker than the original amount.

R' Shimon's reputation as one who did experiments was established based upon his empirical analysis of the verses in Mishlei (6:6-8) which say that ants are very industrious. They work and toil "though they have no officer, supervisor or police" to force them to do their jobs. R' Shimon went to observe if it was true that ants have no king. He conducted his experiment using a particular ant hill, and he observed that the conduct of the ants indicated that they, in fact, had no king. R' Acha b. Rava refuted the conclusion of R' Shimon, and he pointed out that the conduct of the ants could be explained in several different ways, even if they had a king.

Continued on page 2)

REVIEW and Remember

1. How did Rava determine whether the broken leg of a bird renders it a tereifah?
2. What is the meaning of the phrase נהרא נהרא ופשטיה?
3. Is it possible for an animal with a tereifah wound to survive?
4. Why was Shimon ben Chalafta known as an experimenter?

HALACHAH Highlight

Citing half pesukim

אמר איזיל איחזי אי ודאי הוא דלית להו מלכא

He said I will go and see if it is true that they do not have a king

The Haggadah called Likutei Yehudah¹ references numerous questions the Imrei Emes asked about the wording of the haggadah. One question he asks is how the response to the four questions could begin with the words **עבדים היינו** when those words are the middle of a verse (Devarim 6:21) and the Gemara in Berachos (12b) teaches that one is not permitted to say only half of a verse. The same question could be asked regarding the question of the wise son. The wise son's question begins with the phrase **מה העדות והחקים** which is the middle of a verse (Devarim 6:20) in violation of that same Gemara. Similarly, the Gemara Berachos rules that when one is in a place that is dangerous and he cannot recite the entire shemone esrei he should say **הושע ה' את עמך וכו'** which is part of a verse from Sefer Yirmiyah (31:6). The question again is how could one read only half of a verse?

He answers that anytime a verse contains the word **לאמר**, **ואמר** or **ואמרו** it is permitted to read the half of the verse that follows since the verse itself creates a break. For example, the verse (Devarim 6:20) states, **כי ישאלך בנך לאמר מה העדות** – When your son will ask you saying, 'What are these statutes...' In other words, the verse itself is addressing the child who questions his parents with the words **מה העדות**. He cites our Gemara as proof to this principle. Tosafos² questions how R' Shimon ben Chalafta could test Shlomo Hamelech's statement regarding ants when testing the words of the sages is con-

(Insight...continued from page 1)

Tosafos notes that the mindset of R' Shimon in our Gemara seems to be quite difficult. The Gemara in Bava Basra (75a) clearly states that questioning the words of our sages is a serious issue. A certain student was unwilling to accept an explanation of R' Yochanan regarding a verse until he personally was able to witness and verify that R' Yochanan's words were accurate. R' Yochanan accused the student of mocking the words of the sages, and the student died due to R' Yochanan's critical gaze. How, then, was R' Shimon in our Gemara allowed to question a verse and demand proof of its validity?

Tosafos explains that R' Yochanan's student in Bava Basra actually doubted his rebbe's words until he personally verified that they were true. R' Shimon b. Chalafta had full trust and confidence in the words of Shlomo HaMelech and of the sages. Under these circumstances, a person is allowed to reinforce his belief by seeking verification. See Sefer Chovos HaLevavos (Sha'ar HaYichud, ch. 3) who explains that this is valid emunah. ■

sidered as though one is mocking their words. Maharam Shif³ in the name of Mahari Segal answers that since the verse begins with the instruction **לך אל נמלה וגוי** – go the ant and see – it is as if the verse itself is instructing a person to test the matter for himself to confirm its veracity. Accordingly, just as when the wording of the verse instructs a person to test the words of a sage it is permitted, so too when the verse cites another person's words it is permitted to quote just that person's words. ■

1. לקוטי יהודה עמי כ"ט ד"ה עבדים היינו.

2. תוסי ד"ה איזיל.

3. מהר"ם שיף ד"ה איזיל. ■

STORIES Off the Daf

Everything Under the Sun

”שעסקן בדברים היה שעסקן בדברים היה...”

A certain man was very apathetic about life. He fulfilled the mitzvos in a dry manner but was very proud of his lack of interest in world affairs. Didn't this prove that he was a tzaddik? After all, didn't his indifference to material concerns prove that he was spiritual?

The Alter of Kelm, zt"l, explains that such an attitude is usually a sign of one who is immature in avodas Hashem. "Every person is imbued with a natural desire to learn new things. The source of

this yearning is the longing of one's neshamah to grasp new understanding of God and Torah. As the verse states, **גל עיני ואביטה נפלאות מתורתך** —Uncover my eyes and I will see the wonders of Your Torah.' A lack of interest in learning new things reveals a marked character defect: that one lacks sensitivity. A feeling person naturally wants to know what is happening in the world. This is a natural outgrowth of the human understanding that God gave us. We wish to find out whatever we can of the wide world 'under the sun.'

He continued, "We can learn this from the Gemara in Chullin 56. There we find that Rabbi Shimon ben Chalafta was

occupied with various aspects of this world. Shlomo HaMelech also said, **את כל זה ראיתי...אשר נעשה תחת השמש**. Clearly if a person lacks interest in what is happening in the world this shows that he is unfeeling. Of course, sometimes a person wishes to work on himself and overcome his desire to know the news. But this must be the result of a carefully calculated effort, not a natural feeling."

He concluded, "This is an important point which should arouse one to search to know God. But he should not only conduct himself in this manner in words alone. His entire intention should be l'maaseh..."¹ ■

1. חכמה ומוסר, ח"ב, ע' קצ"ו. ■