

OVERVIEW of the Daf

1) Tereifah (cont.)

Ameimar declares that the first set of eggs a tereifah bird lays are prohibited but after that the eggs are permitted.

R' Ashi unsuccessfully challenges this ruling.

The Gemara explains why Ameimar did not respond to the challenge differently.

The point of dispute between R' Eliezer and R' Yehoshua is identified.

The reason the dispute is framed around whether the offspring could be brought as a korban is explained.

It is noted that Ravina had a different version of Ameimar's teaching and the Gemara adjusts the discussion that followed Ameimar's statement according to this second version.

The Gemara rules that if a possible tereifah lives for twelve months it was not a tereifah and if a female has offspring it is evident that she was not a tereifah.

2) Worms, gnats and flies

R' Huna teaches that creatures without bones cannot survive more than twelve months.

R' Pappa applies this teaching to a practical circumstance.

Rav states that gnats do not survive more than a day and flies do not survive more than a year.

R' Pappa unsuccessfully challenges this assertion.

3) Extra or missing limbs

A Mishnah teaches that an animal with three or five limbs is kosher for consumption.

R' Huna asserts that this is limited to the forelegs but if this condition was present in the back of the animal it would be tereifah.

Related incidents are recounted.

A Beraisai teaches that extra intestines render a mammal tereifah but regarding a bird it is kosher. The Beraisai then qualifies this ruling.

R' Ami and R' Assi disagree whether the two intestines must reunite into a single tube.

The view that they need not reunite is unsuccessfully challenged.

4) Skin

R' Yochanan asserts that R' Yehudah and R' Yishmael agree that the down of a bird is treated as skin.

Rava rejects the assertion that R' Yehudah and R' Yishmael would necessarily agree with one another's rulings.

5) MISHNAH: The Mishnah discusses certain conditions that do not render an animal a tereifah but sometimes the animal is prohibited due to the danger involved in consuming it.

6) Chiltis

Shmuel ruled that an animal that ate chiltis is rendered tereifah since it will puncture the digestive tract.

This ruling is unsuccessfully challenged. ■

Distinctive INSIGHT

The life span of a gnat and the mysterious parable

אמרי אינשי שב שני אימרא בקתא מבקא

An animal which is a tereifah cannot survive for more than twelve months. The halacha therefore states that if an animal was thought to be a tereifah and it survived twelve months, it is permitted, because it was obviously not a tereifah.

In a related statement, the Gemara presents a comment regarding the life expectancy of creatures. Rav says that there is no such thing as a day-old gnat, and there is no such thing as a year-old fly. Rav Pappa questioned Abaye about Rav's facts, as there is a common saying among people, "The female gnat refused her mate for seven years, saying to him, 'You saw a person from Mechoza who went swimming, came out and wrapped himself in a sheet. You bit him and sucked his blood and you did not tell me!'"

We see, notes R' Pappa, that gnats can live for seven years. Abaye answered that the "seven years" are just relative to the one-day lifespan of the gnat. A person lives seventy years, so seven years is one-tenth of that. A gnat lives for one day, so the measure of "seven years" means that the female ignored her mate for one-tenth of that time frame of its life of one day.

The Rishonim offer various comments regarding this strange parable. Rashi explains that the point is to criticize the people of Mechoza. They are spoiled and obese, and it is almost as if the gnats even express jealousy for each other when one enjoys the blood of a person from Mechoza without sharing with other gnats. Tiferes Yaakov explains that according to Rashi, the point of the saying is to ridicule the people of Mechoza who indulge themselves too much in physical pleasures.

Maharsha explains that the parable is meant to criticize women who collaborate with their husbands who perpetrate evil deeds upon others. In the parable, the male gnat sucked the blood of his victim without telling his wife, and the wife was angry with him for years because she was upset that he did not ask her to join him in his attack.

Chasam Sofer says that a citizen of Mechoza represents Torah scholars, as the name Mechoza (חוזת שקי) means "one who sees the actions of God." The person immersed in the waters of Torah, and he wrapped himself in mitzvos and good deeds, only to be attacked by a gnat, which here represents an ignoramus, who despises those who learn Torah. The wife of the ignoramus despises Torah scholars even more than her husband, because the scholar makes her feel inferior and worthless (see Pesachim 49b).

Tiferes Yaakov explains that the parable refers to people who accumulate wealth their entire lives, and they are afraid to benefit from their own property, lest they have nothing for later in life. When the gnat finds an abundance of blood to suck, he is afraid to tell even his wife, in order not to share with others. ■

HALACHA Highlight

Utensils that were not used for more than twelve months

כל בריה שאין בו עצם אינו מתקיים שנים עשר חדש

Any creature that does not have a bone cannot endure for twelve months

The Gemara teaches that any creature that does not have a bone cannot endure for twelve months. Therefore, if there is a worm in a fruit that has been detached for more than twelve months there is no prohibition against eating it. The prohibition is to consume worms or insects that crept on the ground and included in the prohibition is a fruit or vegetable that is attached to the ground. Any worm that was present on the fruit when it was still attached to the ground could not have endured so the worm that is in the fruit is not prohibited since it never crept “on the ground.” This is codified in Shulchan Aruch¹ when he rules that fruit that commonly have worms may be consumed without first checking for worms if the fruit has been detached from the ground for twelve months.

Rashba¹ was asked about the permissibility of eating a confection into which ants had fallen that could not be removed. In his response he wrote that since it had been more than twelve months since the ants fell into the confection it is permitted. When Chazal stated that a creature without a bone could not endure for more than twelve months they meant that it could not endure alive or dead. Therefore, after twelve months it is no longer considered a dead creature that is pro-

REVIEW and Remember

1. Explain: ספנה דארעא.

2. What is the status of eggs from a bird that is a possible tereifah ?

3. What is the point of dispute between R' Ami and R' Assi ?

4. Is an animal that consumed poison kosher ?

hibited for consumption. Teshuvos Chacham Tzvi³ explains that even though it appears as though the dead creature is there in front of us, nevertheless, it is treated like dirt since twelve months have passed. Based on this he ruled that any food disintegrates after twelve months and is considered for halachic purposes the same as dirt and the prohibition dissipates. Accordingly, he ruled that Pesach food that was cooked in a chometz pot that had not been used for more than two years was permitted. Once twelve months passed the absorbed taste no longer exists and thus it does not make Pesach food chometzdik. Although many Poskim reject this conclusion⁴ Rav Moshe Feinstein⁵ utilizes it in certain circumstances of great loss. ■

¹ שו"ע יו"ד סי' פ"ד סעי' ח'.
² שו"ת הרשב"א ח"א סי' פ'.
³ שו"ת חכם צבי סי' ע"ה ופ'.
⁴ שדי חמד אסיפת דינים חמץ ומצה סי' ז' אות ג'.
⁵ שו"ת אג"מ יו"ד ח"ב סי' מ"ו. ■

STORIES off the Daf

Life's Too Short

”שב שנין אימרא בקתא מבקא...”

A certain person had a hard time capitalizing on his time. He learned but also wasted lots of time on what he knew was nonsense. Although he wished to stop, he didn't feel like he could do so himself, so he sought some inspiration to wake him up. He felt that it was providential when he came across the words of Rav Yaakov Meir Shechter, shlit”a, regarding this very issue.

Rav Yaakov Meir wrote, “In Chullin 58 we find a fascinating story. The Ge-

mara records that people tell of a gnat who rebelled against her husband for seven years since he once enjoyed sucking a man's blood without telling her. The Gemara explains that although gnats don't live that long this number of years is meant to be relative to its brief lifespan. Its short life is divided into seventy segments. For seven of those segments this insect abandoned her mate in anger.

“This story begs for an explanation. Although the Arizal revealed that most kabbalistic secrets are encoded within the aggados of Shas, we can still take out wondrous instruction from this story in our everyday life.

“Although gnats live a very short lifespan, these creatures still squandered their days on folly, fighting and taking

vengeance. It is incumbent upon us to understand that this is how we appear from on high. Our lives are so short compared to eternity—a mere seventy or eighty years—yet we waste precious time. We misuse our moments pursuing foolishness, bickering and filled with belligerence. People do not work to overcome their character defects, like jealousy, hatred and small-mindedness. Fortunate is the one who uses his time to rectify his defects in this world; which flitters by like a passing shadow!”¹ ■

¹ לקט אמרים, ח"א, ע' צ"א ■

