



## OVERVIEW of the Daf

### 1) A severed trachea

R' Yehudah in the name of Rav rules that different holes in the trachea combine to compose a majority of the trachea.

R' Yirmiyah unsuccessfully challenges this ruling.

A related ruling is presented.

A previous exchange is repeated but involving different Amora'im.

R' Yitzchok bar Nachmani reports how R' Elazar taught him to determine whether multiple punctures in the trachea of a bird render it a tereifah.

Additional rulings and discussions related to a damaged trachea are recorded.

### 2) The area of slaughtering

R' Chiya bar Yosef cites a Baraisa that defines the acceptable range for slaughtering.

Rava elaborates on the meaning of the Baraisa.

R' Chanina asks a related question that is left unresolved.

R' Yochanan and Reish Lakish issue two rulings related to the correct area for slaughter.

Another Baraisa defines the area that is the breast of an animal.

### 3) A punctured brain

Two opinions are cited concerning the part of the membrane that must be punctured to render the animal a tereifah.

R' Shmuel bar Nachmani teaches how to identify the lower membrane of the brain.

### 4) The brain and the spinal cord

Bar Kappara is quoted as defining the area of the spinal cord.

Further precision regarding the area of the spinal cord is presented.

### 5) A punctured heart

R' Zeira inquires whether the Mishnah refers to a puncture in the small or large chamber of the heart.

Abaye suggests an answer to this inquiry but it is rejected by the Gemara and a puncture in either chamber will render the animal a tereifah.

Rav and Shmuel disagree what size puncture in the "pipe of the heart" renders the animal a tereifah.

The Gemara records a discussion to define the "pipes of the heart."

Ameimar in the name of R' Nachman discusses the halachic status of a puncture in the three pipes that branch off the trachea.

Shmuel strongly disagrees with Rav's position that the slightest puncture in the pipe of the heart renders an animal a tereifah.

### 6) Spinal cord

A Baraisa records a dispute how much of the spinal cord must be damaged to render an animal a tereifah.

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## Distinctive INSIGHT

### The two membranes surrounding the brain

רב ושמואל דאמרי תרווייהו קרמא עילאה אף על גב דלא אינקיב תתאה

Among the physical defects listed in the Mishnah which render an animal a tereifah is that the membrane of the brain is punctured. There are two membranes which surround the brain within the skull. Rashi describes that the outer one is the thicker and tougher one of the two, and it adheres to the inside of the skull. The inner membrane is thinner, and it encases the brain itself. Rav and Shmuel explain that the situation described in the Mishnah which results in the animal's being a tereifah is where the outer membrane is punctured. Others say that the animal is not a tereifah until the inner membrane is punctured. Rosh explains that Rashi understands that Rav and Shmuel say that if the outer membrane is punctured, the animal is a tereifah even though the inner one is still intact. The reasoning for this is that once the outer, more strong, membrane is punctured, the inner membrane will not be able on its own to protect the brain. The second opinion holds that the animal is only a tereifah if both membranes are punctured.

The halachic conclusions in this area are discussed by the Rishonim. Rabeinu Tam rules according to the first view, which is more strict, that as soon as the outer membrane is punctured, the animal is immediately considered to be a tereifah. Ri"ף writes that if the inner membrane is punctured, the animal is a tereifah, but the animal is kosher if only the upper membrane is punctured. Rosh explains that Ri"ף holds that the first expression of the Gemara considers the animal's status to be completely a function of the upper membrane around the brain. The lower, inner membrane is not a factor at all, whether it is intact or punctured. Ri"ף then understands that the sec-

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## REVIEW and Remember

1. What is the status of an animal whose trachea is split?  
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2. Where is the breast of a shelamim that is given to a kohen?  
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3. What is the קנה הלב?  
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4. How far back in the animal does the spinal cord extend?  
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Today's Daf Digest is dedicated  
In memory of עזרא בן מרים  
Ezra E. Cattan, עזרא קטאן,  
by his grandson Judah Cattan

# HALACHAH Highlight

## Stitching together a puncture wound

נסדקה וכי

[If the trachea is] split etc.

In the case of a trachea that is split down its length Rav rules that the animal is kosher as long as a *chulya* above the split and another one beneath the split remain intact. Rashi<sup>1</sup> explains why a split along the length of the trachea is different from a slit along the width of the trachea. When the trachea is split along the width the more the animal moves and stretches it causes the two ends of the split to pull apart so that they will not properly heal. In contrast, when the split is along the length of the trachea the more the animal moves and stretches the trachea the more the two ends are pulled together which will allow the trachea to fully heal.

Sefer Doveir Shalom<sup>2</sup> notes that Rashi's explanation seems to contradict an earlier explanation. At the beginning of the perek Rashi<sup>2</sup> wrote that whenever an animal suffers a puncture that renders it a tereifah, a scab covering that puncture will not endure and the animal remains a tereifah. How then could Rashi here explain that when the trachea is split lengthwise that it will heal? He suggests that the healing processes of the two cases are fundamentally different from one another. When an organ is punctured puss gathers on the site of the wound and closes the open wound. That scab, however, does not pull the two ends closer to one another it merely serves as a bridge between the two sides. In contrast, when the trachea is split lengthwise and the animal moves, it causes the two ends of the trachea to be brought

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R' Huna states that halacha does not follow R' Yaakov's stringent position.

There is a disagreement how to define a majority of the spinal cord.

The Gemara proves that it refers to the majority of the skin.

A related incident is recorded.

The Gemara discusses additional issues related to the spinal cord.

R' Yirmiyah asks whether a condition falls under the category of "softened" but the matter is left unresolved.

The Yeshiva of Rav distinguishes between a case in which the spinal cord softened and a case in which the spinal cord lost substance.

The ruling that the loss of substance from the spinal cord does not render an animal a tereifah is unsuccessfully challenged.

R' Yehudah in the name of Shmuel identifies the end of the spinal cord.

An incident related to identifying the end of the spinal cord is retold. ■

next to one another so that the two ends will reattach. As such, it is not a scab that holds the open ends together but it is an actual reconnection of the two ends. This could possibly have ramifications, Doveir Shalom suggests, for an animal whose vital organ is punctured and then stitched together. Perhaps if the stitching brings the two ends of the organ together so that they reconnect the animal would not be considered a tereifah. ■

1. רש"י ד"ה נסדקה.

2. ספר דובר שלום חלק פרט וכלל. ■

# STORIES Off the Daf

## A Proper Diagnosis

"חוט השדרה שנפסקה..."

Today's daf discusses the treifos of damage to the spine, and the Shulchan Aruch explains that this also applies to fowl.

It was in a shul in Yerushalayim of old. A few simple people were speaking together about their animals when one asked about what he found to be a puzzling anomaly. "I must admit that I am taken aback and have never seen this before: my chicken is full of lice."

This man's statement reached the ears of the venerable rav of Yerushalayim, Rav Shmuel Salant, zt"l. Rav Shmuel was an exceedingly brilliant rav. In addition to his erudition and deep understanding, he was also very sensitive. When confronted with a

question that he held to be treif he never said the word "treif." In this case also, the rav kept his custom and did not use the actual word. He turned to the man with the lice-ridden chicken and said instead, "Your chicken is not kosher."

His students were surprised. They had learned all of Yoreh De'ah with their rav and had never seen lice listed as a criterion for treifus. When asked for a source that this bird is treif, the rav replied with his usual brilliance. "There is no source. But we must ask ourselves why only this bird is not eating the lice off of himself like all of his fellows. It seems obvious that its spinal cord is damaged so it cannot articulate its neck properly. As you know, the Gemara in Chullin 45 says explicitly that an animal whose spine is severely damaged is treif, and the same holds true for a bird—as we find in Shulchan Aruch siman 32..." ■

1. מפ"י השמועה ■

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and expression of the Gemara considers only the inner membrane as a factor to determine if an animal is a tereifah, and the upper membrane is not a factor. Ri"ף then rules according to the second expression, because R' Shmuel b. Nachmeini and R' Yehoshua b. Levi both clarified how to identify the inner membrane, thus indicating that they felt that its condition is essential.

According to Rosh (#11) it seems that when these Amoraim identify the membrane it is not a halachic statement, as is suggested by the ruling of Ri"ף, but it is simply a hint how to find and identify this membrane.

Ra'avan, however, rules leniently that an animal is not a tereifah until both layers of membrane surrounding the brain are punctured. ■